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THE

GREEK TESTAMENT

WITH ENGLISH NOTES.

Η

ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT

WITH ENGLISH NOTES.

BY

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SOMETIME CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

FOURTH EDITION, REVISED,

WITH A NEW INDEX.

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ADVERTISEMENT TO THE SECOND EDITION.

It was believed that the late Dr. Burton had left behind him an interleaved copy of his Greek Testament, containing sundry notes which he had prepared for a second edition: as however nothing of the kind has been found among his books and papers, this edition is little more than a reprint of the former, as in a work published under the sanction of Dr. Burton's name it was not considered right to make any material alterations or additions unauthorized by him. Accordingly the typographical errors (which were not numerous,) have been corrected[a], a few of the references in the notes have been rendered more exact, and one or two verbal corrections have been made. In the Index of Greek Terms only a few additions have been made, but that of Things and Proper Names has been very much enlarged, so as to contain (it is believed,) a complete and classified list of all the proper names mentioned in the New Testament. To these has been added a third Index, viz. of Texts quoted from the Old Testament, which it is hoped will be found useful.

[a] The only important alteration that has been made in the arrangement of the text occurs in Heb. xi. 11, where in Dr. Burton's edition (as also in several others,) a new paragraph begins. This, however, is a manifest oversight, as may be seen at once by any one who will consult Bengel's edition, from which the division into paragraphs has been borrowed.

PREFACE TO THE FIRST EDITION.

It is perhaps hardly possible to produce a commentary upon the Scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of Schools, to the younger members of our Universities, and to the candidates for Holy Orders, the anxious wishes of the Editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament: and unless the work is intended for circulation on the continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written

in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language: and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation rather than an objection, that the commentary has no pretensions to be considered *learned*.

I have studied conciseness of expression to a degree which many persons will perhaps consider faulty: but it was not my intention to write dissertations, or to balance one elaborate argument against another. I have been satisfied with giving the result of opinions, and sometimes with adding two or more different interpretations, without deciding in favour of any. In almost every instance I have given the names of the commentators: and the reader who wishes for more information will thus be able to know where it is to be found. In order to render the present work more useful in this respect, and to make up in some measure for its own deficiencies, I have added a list of all the writers whose names are mentioned in the notes, together with the titles of their works. This list will be found at the end of the second[a] volume.

The text of the present edition is taken from that of Mill, which was printed at Oxford in 1707. Though the *received text*, as it is called, of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions, which appeared in the last century, have differed from one another to a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830[b], I have thought it better

[a] [The first edition was in two volumes.]

[b] [This is commonly known as Bishop Lloyd's edition, and has been several times reprinted.]

to do the same. The reader will however find frequent mention of various readings in the notes. I have examined with no small labour and attention the copious materials which have been collected by Griesbach: and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's *Criseos Griesbachianæ in N. T. Synopsis:* and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of δὲ for καὶ, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.

Editions of the Greek Testament with marginal references have not often been printed. Curcellæus set the example: and his selection of references (though not so copious as those in the margin of our English Bibles,) was followed in the small edition, alluded to above, which was published at Oxford in 1828. In the reprint of this edition, which was partly printed under my direction in 1830, these marginal references were given more accurately. A careful verification

of them led to the detection of several errors: and having verified them again myself for the present edition, I may perhaps venture to say, that their accuracy may be depended upon. Several have been omitted altogether: for though Curcellæus professed to refer only to passages which were strictly parallel, the resemblance is often imaginary, and the references are perplexing to the printer and the reader, without being of any real use. The number of them might perhaps be reduced still further without any disadvantage.

There is one use, which I wish the reader to make of these marginal references, which it is necessary to state in this place. They often save the insertion of a note: as when a quotation is made from the Old Testament, and the passage is set down in the margin: in these cases, the marginal reference is sufficient, unless the manner in which the passage is quoted requires some remark. So also in the Gospels, where there are many parallel passages which agree almost to the letter, I have not thought it necessary to repeat the explanation; and if the reader should find a passage in Mark or Luke, which seems to want illustration, but which is passed over in the notes, he will perhaps find what he requires in the parallel place of Matthew, which is indicated in the margin. It is obvious, that this plan prevents much needless repetition, and is not really inconvenient to the reader.

I would also point out, that in other cases, where the notes may seem to be deficient, information may be obtained by consulting the Index. This is of two[c] kinds. The first contains a list of the most remarkable Greek terms, which are explained in the notes: and the second is an Index of facts and proper names. In many instances, where a word is apparently passed over without any explanation, it will be found, by a reference to the Index, that it had occurred in a former place, and had there received some illustration.

In referring to the works of Philo, Josephus, or the Fathers,

[c] [See Advertisement to the Second Edition.]

I have frequently, for the sake of conciseness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.* vol. i. or vol. ii.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, *An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles.*

[1831.]

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MATTHEW.

The call of Matthew to be a disciple is mentioned in Matt. ix. 9; Mark ii. 14; Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxvii. 8; xxviii. 15; and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

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[a]ΒΙΒΛΟΣ γενέσεως ἸΗΣΟΥ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ 1
Ἀβραάμ. [b]Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε 2
τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
αὐτοῦ. [c]Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς 3
Θαμάρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ. Ἐσρὼμ δὲ ἐγέννησε
τὸν Ἀράμ· [d]Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδὰβ δὲ 4
ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών.
[e]Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέν- 5
νησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί.
[f]Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασι- 6
λεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου. [g]Σολομὼν 7
δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά·
Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά. [h]Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσα- 8
φάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωρὰμ δὲ ἐγέννησε
τὸν Ὀζίαν. [i]Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέν- 9
νησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. [k]Ἐζεκίας 10
δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών.
Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν· [l]Ἰωσίας δὲ ἐγέννησε τὸν Ἰε- 11

[a] Lu. iii. 23, &c.
[b] Gen. xxi. 2; et xxv. 24; et xxix. 35.
[c] Gen. xxxviii. 27, &c.; 1 Par. ii. 5, 9.
[d] Num. vii. 12; 1 Par. ii. 10.
[e] Ruth iv. 17; 1 Par. ii. 10—12.
[f] 1 Sam. xvi. 1; et xvii. 12; 2 Sam. xii. 24.
[g] 1 Reg. xi. 43; et xiv. 31; et xv. 8; 1 Par. iii. 10; 2 Par. xiv. 1.
[h] 1 Reg. xv. 24; 2 Reg. viii. 16, 24; 2 Par. xvii. 1; et xxi. 1.
[i] 2 Reg. xv. 7, 38; et xvi. 20; 2 Par. xxvi. 23; et xxvii. 9; et xxviii. 27.
[k] 2 Reg. xx. 21; et xxi. 18, 24; 1 Par. iii. 14, &c.; 2 Par. xxxii. 33; et xxxiii. 20, 25.
[l] 2 Reg. xxiii. 30, 34; et xxiv. 6; 1 Par. iii. 15, 16; 2 Par. xxxvi. 1, 4, 8.

1. **Βίβλος γενέσεως Ἰησοῦ Χριστοῦ.** These words serve as a title, not to the whole Gospel, but only to the genealogy. Camerarius, Er. Schmidius, Raphel, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, *Hor. Heb.* ad l. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab) and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

8. Matthew omits three generations here. Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Ὀζίαν). 1 Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth: see 1 Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See 1 Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read *Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ· Ἰωακεὶμ δὲ ἐγέννησε τὸν Ἰεχονίαν.* But this would make fifteen generations in the second series. As it is, there are only thirteen generations in the third series: so that Ἰεχονίαν, in ver. 11, is perhaps to be taken for *Jehoiakim;* and Ἰεχονίας, in v. 12, for *Jeconiah,* which makes the numbers and the generations right. Eusebius, Gomarus, F. Lucas, Spanheim, Yardley, Wolfius.

χονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυ-
12 λῶνος. [m] Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέν-
νησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ.
13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν
14 Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζὼρ δὲ ἐγέν-
νησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχεὶμ δὲ
15 ἐγέννησε τὸν Ἐλιούδ. Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ·
Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν
16 Ἰακώβ. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ
ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.
17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκα-
τέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος,
γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως
τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.
18 [n] ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης
γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν
19 αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. [o] Ἰωσὴφ
δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματί-
20 σαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμη-
θέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων,
"Ἰωσὴφ, υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν
γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν
21 ἁγίου. [p] τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·
αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν."
22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου
23 διὰ τοῦ προφήτου, λέγοντος, '[q] Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει
καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·'
24 ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ

m 1 Par. iii. 17, 19; 1 Esdr. iii. 2; et v. 2; et Agg. i. 1.

n Lu. i. 27, 34, 35.

o Deut. xxiv. 1.

p Lu. i. 31, et ii. 21; Act. iv. 12; et x. 43; et xiii. 38, 39.

q Esa. vii. 14.

12. According to 1 Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2; Nehem. xii. 1. See Houbigant. Μετὰ τὴν μετοικεσίαν does not mean, *after the captivity was ended*, but *after it was begun*, i. e. *during the captivity*.

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen. xxxviii. 24. Perhaps, however, εὑρέθη is not to be taken literally, and εὑρίσκεσθαι is often used simply for εἶναι. *Palairet.* See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut. xxii. 23, 24.

Ibid. δίκαιος. Some render it *justus*, others *lenis*.

20. παραλαβεῖν γυναῖκα is properly *to receive a wife from her parents.* Raphel, Rosenmüller, Elsner.

21. Ἰησοῦν. יְהוֹשֻׁעַ from יָשַׁע *salvavit.* The Jews generally write the name יֵשׁוּעַ. Philo Judæus explains Ἰησοῦς to mean σωτηρία κυρίου. *De Nom. Mutat.* vol. i. p. 597. It is said properly to signify, *Qui aliquem angustiis circumseptum in spatium et libertatem copiosissimam educat.* Valckn. ad 1 Cor. i. 1. See Wolfius *ad l.*

22, 23. Irenæus makes this a continuation of the speech of the angel, "Et adjecit suadens ei, *Hoc autem totum factum est*," &c. iv. 23. 1. p. 259. So does Theophylact. See xxvi. 56.

22. ἵνα πληρωθῇ. This preposition often denotes the event, and not the cause. See Mark iv. 22; John ix. 3, 39; x. 17; Rom. xi. 11, 32; 2 Cor. vii. 12; Gal. v. 17. We find in Josephus, ταῦτα δ' ἐπράττετο κατὰ τὴν τοῦ Θεοῦ βούλησιν, ἵνα λάβῃ τέλος ἃ προεφήτευσεν Ἀχίας. *Antiq.* viii. 8. 2. p. 444.

23. καλέσουσι. In LXX and Hebrew καλέσεις.

24, 25. Some have connected καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ with ἕως οὗ ἔτεκε, and have read καὶ οὐκ ἐγίνωσκεν αὐτὴν in a parenthesis. *Heinsius.* Theophylact compares Gen. viii. 7.

Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγ-
γελος Κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγί- 25
νωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ
ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

[r] Lu. ii. 1, 4, 6.

[r]ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν 2
ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν
παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, "Ποῦ ἐστιν ὁ τεχθεὶς 2
βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ." Ἀκούσας δὲ Ἡρώ- 3
δης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ·
καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, 4
ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον 5
αὐτῷ, "Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ

[s] Mich. v. 2; et Joh. vii. 42.

τοῦ προφήτου, '[s]Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα, οὐδαμῶς ἐλα- 6
χίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγού-
μενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.'" Τότε 7
Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν
τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς 8
Βηθλεὲμ εἶπε, "Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παι-
δίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσ-
κυνήσω αὐτῷ." Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· 9
καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς,
ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα, 10

[t] Ps. lxxii. 10; Esa. lx. 6.

ἐχάρησαν χαρὰν μεγάλην σφόδρα· [t]καὶ ἐλθόντες εἰς τὴν οἰκίαν, 11

οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς. See also 2 Sam. vi. 23; Matt. v. 18; xxiv. 34; xxvi. 29; 1 Tim. iv. 13. Glassius, *Philol. Sacr.* p. 457. Wolfius.

25. *τὸν πρωτότοκον.* Luke also has this expression, ii. 7, which is probably used with reference to the law about the firstborn, Exod. xiii. 2, and we cannot argue from it that Mary had any other child. See Suicer in v.

CHAP. II. 1. Bethlehem was distant 35 stadia from Jerusalem. Justin Martyr, *Apol.* i. 34. p. 65.

Ibid. The father of Herod was Antipater, an Idumæan; his mother was an Arabian.

Ibid. *ἀπὸ ἀνατολῶν* may be coupled either with *μάγοι* (*eastern magi,*) or with *παρεγένοντο* (*came from the east*). Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called *kings*, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, *Hist. de Manichée*, vol. i. p. 324. Hyde, *Relig. Vet. Pers.* p. 382. Wolfius *ad l.*

2. There is a remarkable passage concerning the brilliancy of this star in Ignatius *Ad Eph.* 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. i. p. 48, 154, 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii. 41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus *Spicileg. Evang.* p. 180.

4. *πάντας τοὺς ἀρχιερεῖς.* Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. *γραμματεῖς τοῦ λαοῦ.* It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law.

5. Compare John vii. 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read *καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστὸς εἶ κ.τ.λ.* without *οὐδαμῶς.* The Syriac has, *Num parva es?* Epiphanius gives two readings, vol. ii. p. 35. See Wolfius.

11. *τὴν οἰκίαν.* If this is to be taken literally, it rather confirms the notion of Epi-

εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόν-
τες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν,
12 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ
χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι'
ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται
κατ' ὄναρ τῷ Ἰωσὴφ, λέγων, "Ἐγερθεὶς παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ
ἕως ἂν εἴπω σοί. μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ
14 ἀπολέσαι αὐτό." Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν
15 μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [u]καὶ ἦν [u] Ose. xi. 1.
ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ
Κυρίου διὰ τοῦ προφήτου, λέγοντος, 'Ἐξ Αἰγύπτου ἐκάλεσα
16 τὸν υἱόν μου.' Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν
μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς
παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ
διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν
17 μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου,
18 λέγοντος, '[x]Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ [x] Jer. xxxi. 15.
ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ
19 ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.' Τελευτήσαντος δὲ τοῦ
Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ
20 ἐν Αἰγύπτῳ, λέγων, "Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ
21 ζητοῦντες τὴν ψυχὴν τοῦ παιδίου." Ὁ δὲ ἐγερθεὶς παρέλαβε
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.
22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ

phanius, as stated at ver. 2, for Jesus was born, not in *a house*, but in a stable. But see note at Luke ii. 7.

11. εὗρον. The reading is probably εἶδον.

Ibid. The Fathers were fond of shewing that these gifts were offered to Christ, as king, as God, and as man. Irenæus, p. 184; Clem. Alex. p. 206; Origen. *Cont. Cels.* i. 60.

13. τοῦ ἀπολέσαι αὐτό. We must understand ἕνεκεν, of which there are numerous instances in the New Testament. See iii. 13; xi. 1; xiii. 3; xxi. 32. They are very common in S. Luke.

14. Sozomen says that they went to Hermopolis in Egypt, and adds some fabulous accounts. v. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, *Hor. Heb.* ad l. See Strauchius, *De Ægyptiaco Servatoris Exilio.*

15. Herod died of a loathsome disease, aged 70 years, having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8), and others to Hosea (xi. 1.) (*In Num.* Hom. xvii. 6. p. 339.) In Hosea the LXX read καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κέκληται υἱός μου. For the application of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. i. p. 798, 799, 809; vol. ii. p. 118, 123, 125, 127, 131, 140, 141.

Ibid. ἀπὸ διετοῦς καὶ κατωτέρω. *All who were under one full year.* This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. ὅτι οὐκ εἰσί. Bos and Alberti supply λέγουσα before ὅτι, as in Gen. xxxvii. 34. For οὐκ εἶναι signifying *mortuum esse,* v. Alberti *ad l.*

20. ψυχὴν is *life*, as in vi. 25; John x. 24. See note at 1 Cor. ii. 14. It seems to convey our meaning of the word *soul* in x. 28.

22. Augustus did not allow Archelaus the title of *king*, but only that of *ethnarch;* and only half his father's territories. The other half was divided between his brothers Philip

Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πλη- 23
ρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος κληθή-
σεται.
[y] Mar. i. 4; Lu. iii. 3. — [y] ἘΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπ- 3
τιστὴς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων,
[z] Esa. xl. 3; Mar. i. 3; Lu. iii. 4; Joh. i. 23. — "Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν." [z] οὗτος 2, 3
γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος, 'Φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας
[a] Mar. i. 6. — ποιεῖτε τὰς τρίβους αὐτοῦ.' [a] Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔν- 4
δυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ
τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
[b] Mar. i. 5; Lu. iii. 7. — [b] Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου- 5
δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν 6
[c] xii. 34; et xxiii. 33; Lu. iii. 7; Rom. v. 9; 1 Thess. i. 10. — τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
[c] Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους 7
ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, "Γεννήματα ἐχιδνῶν, τίς
[d] Lu. iii. 8. — ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [d] ποιήσατε οὖν 8

and Antipas. Josephus, *De Bel. Jud.* ii. 6. 3. He was banished after nine years. *Ibid.* 7. 3. See xiv. 9.

22. For ἐκεῖ, denoting *motion to a place*, v. Elsner, *Obs. Sacr.*

23. It will be observed that Matthew does not quote any particular prophet, but *the prophets;* and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The words are generally referred to Judg. xiii. 5. Ναζὶρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying *a Branch.* See Wolfius. Matthew certainly uses the term, not for *a Nazarite,* but *an inhabitant of Nazareth.*

Chap. III. 1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem; vol. ii. p. 258, 294, 299.

2. It will be observed that Matthew writes, *the kingdom of heaven,* where the other Evangelists write, *kingdom of God.* Both expressions mean *the reign of the Messiah,* of which there was then a general expectation.

3. ἐν τῇ ἐρήμῳ. Some persons have coupled these words with ἑτοιμάσατε.

Ibid. Instead of τὰς τρίβους αὐτοῦ, the LXX read τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Palairet considers this to be said by John of himself. See John i. 23.

4. ἀπὸ τριχῶν καμήλου. Josephus writes —ἀπειλεῖν, ὡς ἀντὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἑαυταῖς ἐκ τριχῶν πεποιημένας. *De Bel. Jud.* i. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρὶς to be a vegetable, as in Eccles. xii. 5, and some have explained ἀκρίδες to be ἀκρέμονες βοτανῶν ἢ φυτῶν: but Casaubon has proved that locusts are eaten. *Exerc.* xiii. See the Dissertations of Buthnerus and Rabe, in the *Critici Sacri:* also Lightfoot *ad l.* Wetstein, Wolfius.

6. Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.

7. Raphel completely refutes the notion of Olearius, that ἐπὶ τὸ βάπτισμα signifies *against,* or *in opposition to his baptism. ad l.* See also Krebsius, Wolfius.

Ibid. Γεν. ἐχιδνῶν. Compare Isaiah xiv. 29; lix. 5.

Ibid. Φαρισαίων. From פָּרַשׁ *separavit.* This sect is supposed to have arisen later than that of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Σαδδουκαίων. The Sadducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is probably καρπὸν ἄξιον.

9 καρποὺς ἀξίους τῆς μετανοίας· [e]καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, e Joh. viii. 39; Act. xiii. 26.
Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ
10 Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. [f]ἤδη δὲ f vii. 19; Joh. xv. 6.
καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
11 μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [g]ἐγὼ g Mar. i. 8; Lu. iii. 16
μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχό- Joh. i. 26;
μενος, ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα Act. i. 5; et ii. 4; et xi.
βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. 16; et xix. 4.
12 [h]οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα h xiii. 30; Lu. iii. 17.
αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ
ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ."
13 [i]Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν i Mar. i. 9; Lu. iii. 21.
14 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ὁ δὲ
Ἰωάννης διεκώλυεν αὐτὸν, λέγων, "Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ
15 βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;" Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπε πρὸς αὐτὸν, "Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν
16 πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν. [k]Καὶ k Joh. i. 33.
βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ,
ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ l xii. 18;
17 καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. [l]καὶ et xvii. 5; Esa. xlii. 1;
ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, "Οὗτός ἐστιν ὁ υἱός μου Ps. ii. 7; Lu. ix. 35;
ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα." 2 Pet. i. 17.

9. *δύναται.* This was the first intimation of the equality between Jews and Gentiles.

10. "Ἤδη est *intendendi*, non *temporis* adverbium, ut in hac phrasi, *οὐ τῶν ἀγεννῶν μόνον, ἀλλ' ἤδη καὶ τῶν εὖ γεγονότων.*" Raphel. *ad l.* He translates *ἤδη δὲ καὶ quinetiam;* so also Wolfius.

11. Matt. iii. 11. *οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι.*

Mark i. 7. *οὗ οὐκ εἰμὶ ἱκανὸς, κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.*

Luke iii. 16. *οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.*

Acts xiii. 25. *οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.*

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, *ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν ἅψασθαι τῶν ἐκείνου ἔλεγεν. Antiq.* vi. 13. 8. Plautus calls servants *sandaligerulos. Aul.* iii. 5. 28. and in Terence we read, "Accurrunt servi, soccos detrahunt." *Heaut.* i. 1. 72. See Wolfius.

Ibid. The words *καὶ πυρὶ* do not occur in Mark i. 8; John i. 33; nor in Acts i. 5; and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. iii. p. 139.) so also Alberti, Olearius: but most commentators understand it of the appearance of fire which accompanied the effusion of the Spirit.

12. *ἅλωνα* is here used for the corn on the floor, the winnowing of which is expressed by *διακαθαριεῖ.* Raphel.

Ibid. *ἄχυρον.* Raphel says that this does not mean *chaff*, but *the straw.* So Hammond, Wolfius.

13. It has been thought that Jesus was baptized in compliance with Exod. xxix. 4. See Wolfius.

15. *Ἀποκριθεὶς εἶπε.* This is generally said to be an Hebraism. Raphel brings instances from classical writers. See note at Mark i. 4.

16. *ὡσεὶ περιστεράν.* The meaning perhaps is, not that there was a visible appearance *like a dove;* but that the appearance which was seen, whether of fire or any thing else, hovered and descended like a dove. Hammond, Alberti. See Luke iii. 22.

17. These words seem to be spoken with a reference to Isaiah xlii. 1. which is quoted by the pseudo-Athanasius, *ἰδοὺ ὁ παῖς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν.* (Dial. iii. *De Trin.* p. 520.) and nearly so by Didymus, *De Trin.* p. 116. See xii. 18.

Ibid. *ἀγαπητὸς* appears to be used for *an only son* in Gen. xxii. 2, 12, 16. See Suicer. *in v.* et Heinsius, *Exerc. Sacr.* p. 102, 762.

m Mar. i. 12; Lu. iv. 1. [m]Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, 4
πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας ἡμέρας τεσσα- 2
ράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. καὶ προσ- 3
ελθὼν αὐτῷ ὁ πειράζων εἶπεν, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα
n Deut. viii. 3. οἱ λίθοι οὗτοι ἄρτοι γένωνται.” [n]Ὁ δὲ ἀποκριθεὶς εἶπε, “Γέ- 4
γραπται, ‘Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ
παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.’” Τότε παρα- 5
λαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν
o Ps. xci. 11. αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, [o]καὶ λέγει αὐτῷ, “Εἰ υἱὸς εἶ 6
τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, ‘Ὅτι τοῖς ἀγ-
γέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε,
p Deut. vi. 16. μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.’” [p]Ἔφη αὐτῷ ὁ 7
Ἰησοῦς, “Πάλιν γέγραπται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν
σου.’” Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψη- 8
λὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, “Ταῦτα πάντα σοι δώσω, 9
q Deut. vi. 13; et x. 20. ἐὰν πεσὼν προσκυνήσῃς μοι.” [q]Τότε λέγει αὐτῷ ὁ Ἰησοῦς, 10
“Ὕπαγε, Σατανᾶ· γέγραπται γάρ, ‘Κύριον τὸν Θεόν σου προσ-
κυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.’” Τότε ἀφίησιν αὐτὸν ὁ 11
διάβολος· καὶ ἰδού, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.
r Mar. i. 14; Lu. iii. 19; et iv. 14; Joh. iv. 43. [r]ἈΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώ- 12
ρησεν εἰς τὴν Γαλιλαίαν· [s]καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν 13
κατῴκησεν ε’ς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζα-
s Lu. iv. 16, 30, 31. βουλὼν καὶ Νεφθαλεὶμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου 14
t Esa. ix. 1, 2. τοῦ προφήτου, λέγοντος, ‘[t]Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, 15

Chap. IV. 1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.

2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.

5. Jerusalem is called *the holy city* in Isaiah xlviii. 2; Dan. ix. 24; 1 Mac. ii. 7; and by Josephus, *Antiq.* iv. 8. 12. Philo Judæus calls it ἱερόπολις, *De Special. Leg.* vol. ii. p. 308.

Ibid. πτερύγιον. Eusebius certainly understood an high part of the temple. *Hist. Eccles.* ii. 23. Reland supposed it to mean a portico. *Antiq. Heb.* viii. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood *the summit of the temple.* Josephus speaks of the ἀμέτρητον βυθὸν of the valley immediately below the temple. *Antiq.* xv. 11, 5. See Wolfius.

7. Πάλιν, *on the other hand.* This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

8. δείκνυσιν. So Polybius says that Hannibal pointed out (ὑποδείκνυσιν) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, *oratione depingere, describere.* See Olearius, Wolfius.

Ibid. τοῦ κόσμου. Luke writes τῆς οἰκουμένης. See note *ad l.*

10. Σατανᾶ. From the Hebrew שָׂטַן *odio habere, omni studio ac conatu adversari alicui.*

Ibid. μόνῳ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Pharisees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1, 12.) and then again to Jerusalem at the passover. (John ii. 13.) See Van Til's Dissertations *De Joannis Incarceratione.*

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1; xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the He

16 ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ
λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις
ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.'
17 [u]Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, "Μετα- u iii. 2; et x.
18 νοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν." [x]Περιπατῶν δὲ 7; Mar. i. 6. x Mar. i. 16;
ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελ- Lu. v. 2;
φοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν Joh. i. 42.
αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ
19 ἁλιεῖς. καὶ λέγει αὐτοῖς, "Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς
20 ἁλιεῖς ἀνθρώπων." οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν
21 αὐτῷ. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκω-
βον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ
πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ
22 δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ
πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.
23 [y]Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν y Mar. i. 23;
ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι- Lu. iv. 31.
λείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ
24 λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσ-
ήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις
καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζο-
25 μένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. καὶ ἠκολού-
θησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως,
καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.
5 ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος
2 αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ
3 στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων, "[z]Μακάριοι οἱ πτωχοὶ z Lu. vi. 20
4 τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [a]μακά- a Lu. vi. 21; Esa. lxi. 2.
5 ριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. [b]μακάριοι οἱ b Ps. xxxvii. 11.

brew, but the LXX is very different. See Wolfius.

15. θαλάσσης. The sea of Galilee. Vitringa ad Is. *l. c.*

Ibid. πέραν τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: πέραν has been considered to mean *at the end of*. L. de Dieu.

17. ἤρξατο, i. e. in Galilee; he had already preached in Judæa.

Ibid. ἤγγικε. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41, &c. They had before been disciples of John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. ἁλιεύειν ἄνθρωπον is used by Solon, *apud Stobæum*, xciii.

21. Ζεβεδαίου. זַבְדִּי.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note *ad l.*

24. See T. Bartholinus *De Morbis Biblicis*, p. 62. Deylingius, *Observ. Sacr.* part ii. p. 283.

25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Bochart and Lightfoot.

Chap. V. 1. μαθηταί. Some persons have thought that the sermon on the Mount is misplaced by S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi. 13.

c Lu. vi. 21; Esa. lv. 1; πρᾳεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. [c]μακάριοι οἱ πει- 6
et lxv. 13. νῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθή-
d vi. 14; σονται. [d]μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. [e]μακά- 7, 8
Mar. xi. 25; Jac. ii. 13. ριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. μακά- 9
e Ps. xxiv. 4; Heb. xii. 14; ριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. [f]μακάριοι 10
1 Cor. xiii. 12; 1 Joh. iii. 2. οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία
f 1 Pet. iii. 14; τῶν οὐρανῶν. [g]μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώ- 11
2 Tim. ii. 12. g Lu. vi. 22; ξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνε-
1 Pet. iv. 14. κεν ἐμοῦ. [h]χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς 12
h Lu. vi. 23; Jac. i. 2; ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
Act. vii. 52; infr. xxiii. ὑμῶν.
34, &c. “[i]Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν 13
i Mar. ix. 50; Lu. xiv. 34. τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω,
k Philip. ii. 15. καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [k]Ὑμεῖς ἐστε τὸ φῶς 14
τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
l Mar. iv. 21; [l]οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' 15
Lu. viii. 16; et xi. 33. ἐπὶ την λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. [m]οὕτω 16
m 1 Pet. ii. 12. λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς
οὐρανοῖς.
“Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ- 17
n Lu. xvi. 17. φήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. [n]ἀμὴν γὰρ λέγω 18
ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία
o Jac. ii. 10. οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [o]ὃς ἐὰν 19
οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ
οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-
p xxiii. 25—27; Lu. xi. 39. σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [p]λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ 20
περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ

5 *κληρονομήσουσι τὴν γῆν.* This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthly Canaan, so shall the meek in the heavenly Canaan.

11. *διώξωσι* is said by Raphel to mean, in this verse, *lite ac judicio persequi*, though not in the verse preceding.

13. *Ὑμεῖς.* This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. *μωρανθῇ.* So Luke xiv. 34. Mark writes *ἄναλον γένηται*, ix. 50. Martial speaks of *fatuæ betæ.* xiii. 10. The Hebrew word תָּפֵל signifies *fatuus*, *stultus*, and also *insipidus.*

16. *οὕτω*, *in the same manner.*

Ibid. *ὅπως ἴδωσιν.* See note at i. 22.

17. *τὸν νόμον ἢ τοὺς προφήτας.* *Any thing written by Moses or the prophets.* Though the result of Christ's coming was to put an end to great part of the Law, still even this was a completion of the Law: for Moses foretold that it would be so.

18. *ἰῶτα ἕν.* It will be remembered that the Jod י is the smallest Hebrew letter. See Lightfoot *ad l.*

Ibid. *κεραία.* Philo Judæus speaks of a man *κατὰ συλλαβὴν μᾶλλον δὲ καὶ κεραίαν ἑκάστην ἀργυρολογῶν.* *Adv. Flaccum*, vol. ii. p. 536. *Κεραία* probably signifies *a line*, or *stroke*, i. e. the component part of a letter. L. de Dieu. See Wolfius.

19. Hombergius understood *λύσῃ* to mean, *shall explain:* but he is refuted by Krebsius, Alberti, Elsner.

Ibid. Not *one of these least commandments*, as in our version, the Vulgate, Beza, &c., but *one of the least of these commandments.* Knatchbull, Castellio, Alberti. See xxv. 40. where our version is right.

Ibid. *The kingdom of God*, or *of heaven*, in almost every place means *the gospel dispensation*, the kingdom of Christ here on earth. See xxi. 43; Luke xxi. 31.

20. *γραμματέων.* These were the persons who

Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
21 q Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν q Exod. xx.
22 φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. r Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς 13; Deut. v. 17.
ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς r 1 Joh. iii. 15.
δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακὰ, ἔνοχος ἔσται τῷ συνεδρίῳ·
ὃς δ' ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
24 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλά-
γηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
25 s Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' s Lu. xii. 58.
αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε
26 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι,
οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
27 t Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις. u Ἐγὼ δὲ t Ex. xx. 14;
28 λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι Deut. v. 18. u Job xxxi. 1.
29 αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. x εἰ δὲ ὁ x xviii. 8;
ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε Mar. ix. 43, 45, 47.
ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου,
30 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιά σου
χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμ-
φέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ y Deut. xxiv.
σῶμά σου βληθῇ εἰς γέενναν. 1; infr. xix. 7; Mar. x. 4;
31 " y Ἐῤῥέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω Lu. xvi. 18; 1 Cor. vii. 10.

read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ii. 4; xxii. 35.

21. Ἠκούσατε. *Traditione accepistis.* Lightfoot.

Ibid. τοῖς ἀρχαίοις might be either the dative or ablative. We find αὐτῇ in the dative after ἐῤῥήθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγυπτίοισι εἴρηται, *by the Egyptians:* ὡς καὶ πρότερόν μοι εἴρηται, *by me.* Raphel prefers this construction; and Lightfoot considers ἐῤῥέθη τοῖς ἀρχαίοις to mean, *vetus est traditio.* See also Krebsius, Wolfius, Palairet.

22. εἰκῇ is perhaps to be expunged from the text. See Wolfius, Mill.

Ibid. τῇ κρίσει. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακὰ, in Syriac, signifies καταπτυστος, and L. de Dieu derives it from a Syriac word, signifying *to spit:* but the Hebrew רֵיק is *vanus, inanis.*

Ibid. τῷ συνεδρίῳ, the Sanhedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid. γέενναν. This word is formed from גֵּי הִנֹּם *vallis Hinnomi.* The valley was on the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῇ ὁδῷ, i. e. as you are going with him to the magistrate. See Luke xii. 58.

26. κοδράντην. From the Latin *quadrans,* the fourth part of the *as.*

27. The words τοῖς ἀρχαίοις are perhaps interpolated here.

29. σκανδαλίζει. Probably from σκάζω, *claudico.* Σκάνδαλον is *a stumbling-block,* something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

30. Ἀποκοπτέον οὖν, ὦ ψυχὴ, πειθαρχοῦσα τῷ διδάσκοντι, τὴν σεαυτῆς χεῖρα καὶ δύναμιν κ. τ. λ. Philo Judæus, *De Somniis,* vol. i. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. ἀποστάσιον. The form of this writing may be seen in Lightfoot and L. de Dieu *ad l.* See also Selden *De Uxore Ebræa,* iii. 18.

αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν 32
γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοι-
χᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. [z]Πάλιν 33
ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις
δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. [a]Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι 34
ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ 35
γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· [b]μήτε εἰς Ἱεροσόλυμα,
ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως. μήτε ἐν τῇ κεφαλῇ σου 36
ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.
ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ 37
τοῦ πονηροῦ ἐστιν. [c]Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ 38
ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. [d]Ἐγὼ δὲ λέγω ὑμῖν μὴ 39
ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν
σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι 40
κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. [e]τῷ 41 42
αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ
ἀποστραφῇς. [f]Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον 43
σου, καὶ μισήσεις τὸν ἐχθρόν σου. [g]Ἐγὼ δὲ λέγω ὑμῖν, ἀγα- 44
πᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν
ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ 45
πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ
πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. [h]ἐὰν 46
γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ

z Lev. xix. 12; Ex. xx. 7; Deut. v. 11; et xxiii. 23; Num. xxx. 3.
a Jac. v. 12.
b Ps. xlviii. 2.
c Exod. xxi. 24; Deut. xix. 21; Lev. xxiv. 20.
d Prov. xx. 22; et xxiv. 29; Lu. vi. 29; Rom. xii. 17, 19; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
e Deut. xv. 8, 10; Lu. vi. 35.
f Lev. xix. 18.
g Lu. vi. 27, &c.; Rom. xii. 14, 20; 1 Pet. iii. 9; Lu. xxiii. 34; Act. vii. 60; 1 Cor. iv. 13.
h Lu. vi. 32.

32. ὃς ἂν ἀπολύσῃ. The reading is probably πᾶς ὁ ἀπολύων.

Ibid. ἀπολελυμένην. This probably means *a woman who is divorced thus illegally.*

33. ἐπιορκήσεις. For the two meanings of this word, *to swear with a mental reservation*, and *to violate the oath when taken*, see Raphel.

34. The profane custom of the Jews of that day is shewn by Philo, who says, ἀλλὰ καὶ παραλαβέτω τις, εἰ βούλεται, μὴ μὴν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον. *De Spec. Leg.* vol. ii. p. 271. See also Lightfoot *ad l.*, Zeltner *De Juramentis Hebræorum Veterum*, and Wolfius *ad l.* The Jews thought that they might swear by any thing, if they did not use the name of God. Our Saviour shews, that all these oaths implied the presence of God.

36. οὐ δύνασαι. This perhaps means, *thou canst not create one white or black hair.* Lœscher, *Strom.* p. 34.

37. ἐκ τοῦ πονηροῦ ἐστιν. There is some evil motive for it: if there were not, men would be satisfied with a simple affirmation or denial.

38. If we look to the places referred to, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual.

40. κριθῆναι. *To go to law.* See 1 Cor. vi. 1, 6.

Ibid. Luke transposes the order of χιτὼν and ἱμάτιον. vi. 29. The χιτὼν was the inner garment, and therefore Luke is probably right. Tertullian writes—"non modo non retinendi *tunicam*, sed amplius et *pallium* concedendi." p. 429.

41. ἀγγαρεύσει, from ἄγγαροι, a Persian word, signifying *government messengers or couriers.* The Jews particularly objected to the duty of furnishing *posts* for the Roman government: and Demetrius, wishing to conciliate the Jews, promised among other things, κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια. (Josephus, *Antiq.* xiii. 2, 3.) Hence our Saviour specifies this as a burden: and in the same manner Epictetus says, ἂν δ' ἀγγαρεία ᾖ, καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε, μηδὲ γόγγυζε. See Matt. xxvii. 32.

42. ἀποστραφῇς. This form of the verb signifies *to turn away from*, as in Heb. xii. 25.

44. ἐπηρεαζόντων, *Calumniantium.* Casaubon. Vid. 1 Pet. iii. 16. For the precepts of the heathen upon this duty, see Gataker *ad Anton.* p. 267, 317.

45. Compare Job xxv. 3. in the Hebrew.

47 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; καὶ ἐὰν ἀσπάσησθε τοὺς
ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶ-
48 ναι οὕτω ποιοῦσιν; [i]ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ i Lev. xi. 44; et xix. 2; et xx. 7, 26; 1 Pet. i. 15, 16.
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.
6 "ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-
σθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε,
μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 [k]Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, k Rom. xii. 8.
ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαις καὶ ἐν ταῖς
ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
3 ἀπέχουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ
4 γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, [l]ὅπως ᾖ σου ἡ ἐλεη- l Lu. xiv. 14.
μοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ,
5 αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ ὅταν προσεύχῃ, οὐκ
ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν
φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν
6 μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν
σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν
τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀπο-
7 δώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε,
ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσα-
8 κουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν
9 ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. [m]Οὕτως οὖν m Lu. xi. 2.
προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω
10 τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά
11 σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-

46. τελῶναι, properly *portitores*, not *publicani*: the latter were generally men of rank, who farmed different branches of the revenue; the former were inferior persons who collected the money. See Salmasius *De Fœnore Trapezit.* p. 253, Burmannus *De Vectigalibus P. R.*

48. τέλειοι. Luke writes οἰκτίρμονες. vi. 36.

CHAP. VI. 1. ἐλεημοσύνην. There is reason to think that δικαιοσύνην is the true reading. The same Hebrew word contains both meanings. Mill, Olearius, Pfaffius. See 2 Cor. ix. 9.

Ibid. εἰ δὲ μήγε, sc. προσέχετε μὴ ποιεῖν. It may generally be translated, *otherwise*: see ix. 17.

2. ἀπέχουσι τὸν μισθὸν αὐτῶν. *They receive their reward in this life*, as it is explained by Origen, vol. i. p. 228. Ἀπέχειν is used simply for ἔχειν by Josephus, ἀλλ' ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον. *De Bel. Jud.* i. 30. 6. And by Plutarch, ὁ γὰρ ἐν γάμῳ παρορῶν τὸ καλὸν, οὐ τέκνων ἕνεκα δῆλός ἐστιν, ἀλλ' ἡδονῆς, ἀγόμενος γυναῖκα, τόν τε μισθὸν ἀπέχει. See Philip. iv. 18.

5. ἑστῶτες. This was not meant as any particular characteristic of ostentatious prayer: it was the ordinary custom. See Mark xi. 25; Luke xviii. 11, 13.

6. The words ἐν τῷ φανερῷ are perhaps an interpolation here.

7. βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δευτερώσῃς λόγον ἐν τῇ προσευχῇ σου. and the practice of the Jews may be seen by the Mischna, where it is said, *Omnis, qui preces accumulat, exauditur.* (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the *Critici Sacri*, and Wolfius.

9. *Our Father who is in heaven* was a common form in the Jewish prayers. Lightfoot *ad l.*, who shews that our Saviour took most of this prayer from received forms. So also Witsius *De Orat. Domin.*, and Schrader. *Orat. Domin. Historice et Dogmatice Proposita.*

11. ἐπιούσιον. Some have derived it from οὐσία. Thus Origen understands *the living bread*, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (vol. i. p. 249.) So also Theophylact. Jerom translates it, *Supersubstantialis, qui super omnes substantias sit.* Pfeiffer, *Quod substantiæ*, i. e. *naturæ hominis maxime est congruum et sufficiens.*

σιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς 12
καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς 13
εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
n Mar. xi. 25; [n]Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
Ecclus. xxviii. 2. ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· [o]ἐὰν δὲ μὴ ἀφῆτε 15
o xviii. 35. τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν
ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γί- 16
νεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσ-
ωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν
λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων 17
ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως 18
μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν
τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀπο-
δώσει σοι ἐν τῷ φανερῷ.
p xix. 21; Lu. xii 33; 1 Tim. vi. 6, 9, 18, 19; Heb. xiii. 5. "[p]Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ 19
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι·
θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε 20
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπ-
τουσιν· ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρ- 21
q Lu. xi. 34. δία ὑμῶν. [q]Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ 22
ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν 23
δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
r Lu. xvi 13. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον; [r]Οὐδ- 24
εὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ
τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κατα-

So L. de Dieu. Hackspanius has observed, that ἐπιούσιος is *sufficient*, as περιούσιος is *more than sufficient*. See Alberti. Others have derived it from ἐπιέναι, as Origen explains it, τὸν ἄρτον τὸν οἰκεῖον τοῦ μέλλοντος αἰῶνος. See the Dissertation of Pfeiffer in the *Critici Sacri*. Lightfoot derives it from ἐπιέναι, and interprets it *panem crastinum provide, et da nobis hodie, ne soliciti simus de crastino*. So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αἰτούμενος ἁμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς εἰς σε πλημμελοῦσιν· ὅτι ἀφέσει ἀντιδίδοται ἄφεσις. Philo Judæus, *Fragment.* p. 670.

13. ἀπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance "ab homine malo, et ab occursu malo, ab affectu malo, a socio malo, a vicino malo, a Satana destructore &c." Lightfoot *ad l.*

Ibid. ὅτι σοῦ κ. τ. λ. This doxology has been thought by many commentators to be an interpolation, and is rejected by the Complutensian, Erasmus, Grotius, Mill, Wetstein, Griesbach, Scholz, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σὴς καὶ βρῶσις. Scultetus and Casaubon understood this to mean σὴς βρώσκουσα. But from the words οὔτε σὴς οὔτε βρῶσις, in v. 20, they would seem to be two different things. Βρῶσις is generally taken to mean *rust:* L. de Dieu understands *the eating* or *consumption of food*, or the *blight* which comes upon corn.

22. So Epicharmus, καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἶ.

22, 23. ἁπλοῦς——πονηρός. These epithets apply rather to the mind and heart than to the eye: and what our Saviour here says of the eye, he means to be applied to the mind and heart.

24. There is no tautology in this verse. "Either he will love the one, and actually hate the other: or, though he may love both, he will attach himself to the one, and pay little or no attention to the other, i. e. he will shew more love to the one than to the other." Casaub. Raphel. Wolfius.

Ibid. "Mammonas est, secundum Judaicam loquelam, qua et Samaritæ utuntur, *cupidus et plus quam oportet habere volens:* secundum autem Hebraicam adjunctive dicitur *Mam:* vel significat *gulosum*, id est, qui non possit a gula continere." Irenæus, p. 183. It is a Syriac word, and signifies *an idol.* It should probably be written μαμωνᾷ.

25 φρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. [s]Διὰ τοῦτο
λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί
πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ
26 πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; [t]ἐμ-
βλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ
θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ
27 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς
δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
28 πῆχυν ἕνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
29 κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ
ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς
30 ἓν τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον
εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ
31 μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέγοντες, Τί
32 φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; πάντα γὰρ ταῦτα
τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε
33 τούτων ἁπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ
καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται
34 ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμ-
νήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

s Lu. xii. 22; Phil. iv. 6; 1 Tim. vi. 8; 1 Pet. v. 7; Ps. lv. 22.
t Job xxxviii. 41; Ps. cxlvii. 9; Lu. xii. 24.

7 « [u]ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ κρίματι κρίνετε,
2 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.
3 [x]Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
4 τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ
ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου·
5 καὶ ἰδού, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ὑποκριτά, ἔκβαλε πρῶ-
τον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκ-
6 βαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε
τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμ-
προσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς
7 ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. [y]Αἰτεῖτε, καὶ
δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται

u Lu. vi. 37, 38; Ps. xli. 2; Rom. ii. 1; et xiv. 3, 4, 10, 13; Jac. iv. 11, 12; Mar. iv. 24.
x Lu. vi. 41.
y xxi. 22; Mar. xi. 24; Lu. xi. 9; Joh. xiv. 13; et xv. 7; et xvi. 23; Jac. i. 5, 6; 1 Joh. iii. 22.

25. μὴ μεριμνᾶτε. *Do not distress yourselves.* Ibid. οὐχὶ ἡ ψυχή. If God gave us our life, and created the body, it is much less for him to provide food and raiment.

27. ἡλικίαν, which is generally interpreted *stature*, is said to mean *age* by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the *amaryllis lutea* is intended, which covers the face of the country in autumn. Palairet would read, καταμάθετε τὰ κρίνα τοῦ ἀγροῦ. πῶς αὐξάνει;

31, 32. Ὅτε χορτασθῆτε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε. Epictet. i. 9.

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gospels, but which resembles this: αἰτεῖσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. See Fabricius, *Cod. Apocr. N. T.* p. 329.

34. ἀρκετόν. For this being in the neuter gender, see Posselius, *Syntax.* Reg. 3, and Vechner. *Hellenol.* i. 15.

Chap. VII. 1. ἵνα μή. See note at i. 22.

3. Our Saviour here used a common Jewish proverb. See Lightfoot *ad l.*

5, 6. If these verses are connected, it is thus: (5.) If ye will reform yourselves, ye may reprove other persons for their sins: (6.) and yet even in this there is a discretion to be used: the instructions and admonitions of the gospel must not be cast away upon the obstinate and incorrigible Clarke.

ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ 8
[z] Lu. xi. 11.
κρούοντι ἀνοιγήσεται. [z] Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν 9
ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ 10
ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ 11
ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
[a] xxii. 40; Lu. vi. 31; Tob. iv. 16; Rom. xiii. 8, 10; Gal. v. 14.
αἰτοῦσιν αὐτόν; [a] Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν 12
οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ
νόμος καὶ οἱ προφῆται.
[b] Lu. xiii. 24.
"[b] Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, 13
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολ-
λοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη, καὶ τε- 14
θλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ
[c] Mich. iii. 5; 2 Tim. iii. 5.
εὑρίσκοντες αὐτήν. [c] Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, 15
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ
εἰσι λύκοι ἅρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε 16
αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, ἢ ἀπὸ τρι-
[d] xii. 33; Lu. vi. 43, 44.
βόλων σῦκα; [d] οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς 17
ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύνα- 18
ται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον
[e] iii. 10; Joh. xv. 2, 6.
σαπρὸν καρποὺς καλοὺς ποιεῖν. [e] πᾶν δένδρον μὴ ποιοῦν καρ- 19
πὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν 20
καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
[f] Hos. viii. 2; Lu. vi. 46; Rom. ii. 13; Jac. i. 22.
"[f] Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν 21
βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, 22
Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ
ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
[g] xxv. 12, 41; Lu. xiii. 26, 27; 1 Cor. xiii. 2.
πολλὰς ἐποιήσαμεν; [g] καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέ- 23
ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
[h] Lu. vi. 47.
ἀνομίαν. [h] Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ 24
ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε
τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ, καὶ 25
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ
οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, 26
ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ
ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ 27
ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε·
[i] Mar. i. 22; Lu. iv. 32.
καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη." [i] Καὶ ἐγένετο ὅτε συνετέλ- 28

9. ἄνθρωπος is emphatical here: *Who is there among yourselves, even an human being?*

15. Προσέχετε δέ. But beware of false teachers, who pretend to shew you how to find this narrow way.

17. ἀγαθὸς and σαπρὸς are opposed in Eph. iv. 29.

εσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
29 ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν
ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ
2 ὄχλοι πολλοί· [k]καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων, [k] Mar. i. 40; Lu. v. 12.
3 "Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι." καὶ ἐκτείνας τὴν
χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς λέγων, "Θέλω, καθαρίσθητι."
4 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [l]καὶ λέγει αὐτῷ ὁ [l] Lev. xiv. 3, 4, 10.
Ἰησοῦς, "Ὅρα μηδενὶ εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ
ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρ-
τύριον αὐτοῖς."
5 [m]Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ [m] Lu. vii. 1.
6 ἑκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέγων, "Κύριε, ὁ παῖς μου
7 βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος." καὶ
8 λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν." καὶ
ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, "Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα
μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ἰαθή-
9 σεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν,
ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ
πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου,
10 Ποίησον τοῦτο, καὶ ποιεῖ." Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε,
καὶ εἶπε τοῖς ἀκολουθοῦσιν, "Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ
11 Ἰσραὴλ τοσαύτην πίστιν εὗρον. [n]λέγω δὲ ὑμῖν, ὅτι πολλοὶ [n] Mal. i. 11; Lu. xiii. 28, 29.
ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ
Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρα- [o] xiii. 42, 50; xxi. 43; et xxii. 13; et xxiv. 51; et xxv. 30; Lu. xiii. 28.
12 νῶν· [o]οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων."

Chap. VIII. 2. Luke says that this was ἐν μιᾷ τῶν πόλεων, v. 12, but it was probably in the suburbs, and apparently of Capernaum, v. 5.

3. Tertullian notices the fact of Jesus *touching* the leper contrary to the command of Moses, (Lev. v. 3.) and considers it a proof of his being more than human. Theophylact has the same remark.

4. Ὅρα, μηδενὶ εἴπῃς. This silence was only enjoined upon him until he was cured. Witsius, *Meletem.* p. 350.

Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. εἰς μαρτύριον αὐτοῖς. *As a witness* or proof *to them* that I do not destroy the law of Moses. See x. 18. Or the words may be coupled with δεῖξον, *shew thyself to the priest, as a proof that thou art cured.* The latter is preferred by Hombergius, Alberti. Εἰς μ. ἐπ' αὐτοὺς, in Luke ix. 5, is a different expression.

5. According to Luke vii. 3, the centurion did not go himself, but sent elders of the Jews to Jesus: and when Jesus was not far from the house, he sent some of his friends, 6. "A quibusdam vocatur C. Oppius, patria Hispanus." Fabricius, *Cod. Apoc. N. T.* p. 982.

6. ὁ παῖς μου. Luke, in vii. 2, 3, calls him δοῦλος, but in 7, ὁ παῖς μου.

8. μόνον εἰπὲ λόγον. Palairet would render it, *say but one word:* but the true reading seems to be λόγῳ.

9. καὶ γάρ. The centurion reasoned thus: If *I* can have *my* orders executed by merely speaking a word, how much more canst *thou?*

Ibid. ὑπὸ ἐξουσίαν. He probably meant by this, that he himself was bound to obey the word of his superior officer.

12. οἱ υἱοί. The Jews were *children* of the kingdom, but not necessarily *heirs.* God had adopted them, and in right of that adoption they might have inherited: but they lost their inheritance by their misconduct.

Ibid. Josephus says of suicides, τούτων μὲν ᾅδης δέχεται τὰς ψυχὰς σκοτιώτερος. *De Bel. Jud.* iii. 8. 5. The phrase of *outer darkness* is probably used in opposition to the lights which are supposed metaphorically to be burning in the room where the guests are seated (ἀνακλιθήσονται). See xxii. 13.

καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, "Ὕπαγε, καὶ ὡς ἐπί- 13
στευσας γενηθήτω σοι." καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ
ἐκείνῃ.
p Mar. i. 29; Lu. iv. 38. [p] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πεν- 14
θερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, καὶ ἥψατο τῆς χει- 15
ρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διη-
q Mar. i. 32; Lu. iv. 40. κόνει αὐτοῖς. [q] Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαι- 16
μονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ
r Esa. liii. 4; 1 Pet. ii. 24. πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· [r] ὅπως πληρωθῇ τὸ 17
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 'Αὐτὸς τὰς ἀσθε-
νείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.'
Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 18
s Lu. ix. 57. ἀπελθεῖν εἰς τὸ πέραν. [s] καὶ προσελθὼν εἷς γραμματεὺς εἶπεν 19
αὐτῷ, "Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ." Καὶ 20
λέγει αὐτῷ ὁ Ἰησοῦς, "Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου
οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ." Ἕτερος δὲ τῶν μαθητῶν 21
αὐτοῦ εἶπεν αὐτῷ, "Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ
θάψαι τὸν πατέρα μου." Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Ἀκο- 22
λούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς."
t Mar. iv. 35; Lu. viii. 22. [t] Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθη- 23
ταὶ αὐτοῦ. καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, 24
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκά-
θευδε. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέ- 25
γοντες, "Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα." Καὶ λέγει αὐτοῖς, 26
"Τί δειλοί ἐστε, ὀλιγόπιστοι;" τότε ἐγερθεὶς ἐπετίμησε τοῖς
ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ ἄν- 27

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to *remember the Lord*. *Strom.* vii. p. 869. The Martyrologies call her *Perpetua*: Simeon Metaphrastes, *Joanna*: others, *Concordia*. See a Dissertation of J. F. Mayerus, *De Conjugio Petri*.

15. *αὐτοῖς*. There seems more authority for reading *αὐτῷ*.

16. *Ὀψίας*. Mark i. 32, and Luke iv. 40, add, *as the sun was setting*, i. e. when the sabbath was over. (Compare Mark i. 21 and 29; Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. *Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται.* LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

18. *εἰς τὸ πέραν.* To the other side of the lake of Genesaret. See v. 23, 28. Capernaum was at the northern extremity of the lake.

20. This was probably said to warn the scribe of what he must expect if he followed Jesus.

Ibid. *υἱὸς τοῦ ἀνθρώπου.* It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered *the Son of man* to mean the same as *the Son of God.*

21. Clement of Alexandria says that this disciple was Philip. *Strom.* iii. p. 522. Tertullian appears to have thought him one of the twelve. *De Idolol.* 12, *De Baptismo*, 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer, vol. ii. p. 392.

Ibid. *τοὺς νεκρούς.* This means persons devoted to this world, and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Jesus.

24. *καλύπτεσθαι.* *Was being covered*, or *beginning to be covered.*

θρωποι ἐθαύμασαν λέγοντες, "Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ
ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;"
28 [u]Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργε- [u] Mar. v. 1; Lu. viii. 26.
σηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων
ἐξερχόμενοι χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
29 τῆς ὁδοῦ ἐκείνης· καὶ ἰδοὺ, ἔκραξαν, λέγοντες, "Τί ἡμῖν καὶ σοὶ,
Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;"
30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ
31 δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, "Εἰ ἐκβάλλεις ἡμᾶς,
32 ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων." Καὶ
εἶπεν αὐτοῖς, "Ὑπάγετε." Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν
ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοί-
ρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς
33 ὕδασιν. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν,
34 ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ, πᾶσα
ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν,
παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
9 [x]ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν [x] Mar. ii. 1; Lu. v. 18.
2 πόλιν. καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης
βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ
παραλυτικῷ, "Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου."
3 Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, "Οὗτος
4 βλασφημεῖ." καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν,
5 "Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί
γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ
6 εἰπεῖν, Ἔγειραι καὶ περιπάτει; Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας," (τότε
λέγει τῷ παραλυτικῷ,) "Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ

28. Γεργεσηνῶν. Mark v. 1, and Luke viii. 26, write Γαδαρηνῶν. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (vol. iv. p. 140, 141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνῶν, Matthew Γαδαρηνῶν, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (*Vita*, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both cities.

Ibid. δύο δαιμονιζόμενοι. Mark and Luke only mention one.

29. Τί ἡμῖν καὶ σοί; For this phrase see Raphel. It seems to mean, *What is there in common to thee and us?*

Ibid. πρὸ καιροῦ. *Before the time appointed of God for our final judgment.* Clarke. See 2 Pet. ii. 4; Jude 6.

30. μακρὰν ἀπ' αὐτῶν. Mark and Luke have ἐκεῖ. The Vulgate, "*non* longe."

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, συοτρόφος μὲν ἡ χώρα. *De Bel. Jud.* i. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

32. This is perhaps the strongest proof of the actual presence of evil spirits in the dæmoniacs. Men might perhaps be subject to fancy, but an herd of swine could not.

Chap. IX. 1. τὴν ἰδίαν πόλιν. Capernaum. (Mark ii. 1.) Matthew had stated that Jesus had resided there, iv. 13. See also John ii. 12.

2. This is told more at length by Mark ii. 3, and Luke v. 18.

Ibid. ἀφέωνται is the perfect passive indicative. Schmidius, Wolfius.

4. ἰδών. For the difference between ἰδὼν and εἰδὼς, see Abreschius, p. 543.

ὕπαγε εἰς τὸν οἶκόν σου." Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον 7
αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, 8
τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

[y] Mar. ii. 14; Lu. v. 27;

[y]Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον 9
ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, "Ἀκο-
λούθει μοι·" καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο 10
αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ
ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, 11
"Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος
ὑμῶν;" Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, "Οὐ χρείαν ἔχου- 12
σιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. [z]πορευθέντες δὲ 13
μάθετε τί ἐστιν, 'Ἔλεον θέλω, καὶ οὐ θυσίαν·' οὐ γὰρ ἦλθον
καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν."

[z] xii. 7; Ose. vi. 6; 1 Tim. i. 15.

[a] Mar. ii. 18; Lu. v. 33.

[a]Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, 14
"Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθη-
ταί σου οὐ νηστεύουσι;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ 15
δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν
ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν
ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπί- 16
βλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλή-
ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ 17
βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυν-
ται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα
συντηροῦνται."

[b] Mar. v. 22; Lu. viii. 41.

[b]Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσε- 18

8. τοῖς ἀνθρώποις. Either *for men*, i. e. for the good of men: or *to men*, i. e. to one who is a man.

9. τελώνιον. A place on the banks of the lake, where the customs were received for goods carried by water.

10. ἐν τῇ οἰκίᾳ. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast: see ii. 15; v. 22: but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.

13. Ἔλεος θέλω ἢ θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former; the Pharisees boasted of the latter.

Ibid. *I came not to call righteous men to my kingdom, but I came to call sinners to repentance.* It matters not whether we take δικαίους ironically or no. Jesus came only to call those persons who felt that they needed repentance.

15. Tillemont observes, that what is said here of *the bridegroom*, would remind John's disciples of what John himself had said of Christ. (John iii. 29.) *Mémoires*, tome i. p. 168. Υἱοὶ τοῦ νυμφῶνος are *the companions of the bridegroom.* See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

16. τὸ πλήρωμα αὐτοῦ sc. τοῦ ἱματίου παλαιοῦ, *the piece which was used to fill up the old cloth*, αἴρει ἀπὸ τοῦ ἱματίου, *takes away still more of the old cloth.* See Alberti. As the union of new and old cloth is unsuitable, so "it is very improper that my disciples should mix mourning and rejoicing, by fasting while they have the enjoyment of my immediate presence." Clarke.

17. See Job xxii. 19. The ἀσκοὶ were made of leather. The true reading is probably ἀμφότεροι.

18. ἄρχων. Mark says, εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος. v. 22. Irenæus speaks of "*summi sacerdotis filia.*" p. 308.

κύνει αὐτῷ, λέγων, "Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται."
19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
20 Καὶ ἰδοὺ, γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπι-
21 σθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγε γὰρ ἐν
ἑαυτῇ, "Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι."
22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, εἶπε, "Θάρσει, θύγα-
τερ· ἡ πίστις σου σέσωκέ σε." καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας
23 ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ
ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς,
24 "Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει."
25 καὶ κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρά-
26 τησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ
φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο
τυφλοὶ, κράζοντες καὶ λέγοντες, "Ἐλέησον ἡμᾶς, υἱὲ Δαβίδ."
28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ
λέγει αὐτοῖς ὁ Ἰησοῦς, "Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆ-
29 σαι;" Λέγουσιν αὐτῷ, "Ναὶ, Κύριε." Τότε ἥψατο τῶν ὀφθαλ-
μῶν αὐτῶν, λέγων, "Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν·"
30 καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς
31 ὁ Ἰησοῦς, λέγων, "Ὁρᾶτε μηδεὶς γινωσκέτω." οἱ δὲ ἐξελθόντες
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 [c]Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον [c] Lu. xi. 14.
33 κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν
ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, "Οὐδέποτε ἐφάνη
34 οὕτως ἐν τῷ Ἰσραήλ." [d]Οἱ δὲ Φαρισαῖοι ἔλεγον, "Ἐν τῷ ἄρ- [d] xii. 24; Mar. iii. 23; Lu. xi. 15.
χοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."
35 [e]ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, [e] iv. 23; Mar. vi. 6; Lu. xiii. 22.

18. λέγων ὅτι. Herodotus uses a similar phrase in ii. 115. Xenophon *Cyrop.* iii. p. 51. εἶπε δ' ὅτι εἰς καιρὸν ἥκεις.

Ibid. ἄρτι ἐτελεύτησεν. She was not dead when her father first went to Jesus. See Mark v. 23, 35. Luke writes ἀπέθνησκεν, *was dying*, in viii. 42; and it appears in 49, that he agreed with Mark. Wolfius thinks that she was on the point of death when her father left the house, and he now assumed her to be dead: *my daughter has by this time died:* so also Dr. Clarke.

20. Eusebius says that this woman was of Cæsarea Philippi, where he had seen brazen statues of her and Jesus. (*Hist. Eccles.* vii. 18.) Sozomen says that the statue of Jesus was thrown down in the reign of Julian, but was put up again in the church, where it remained to his day. (v. 21.) The miracle, however, seems to have been worked at Capernaum. Tertullian makes the same remark upon her *touching* Jesus, as at viii. 3. Her name was said to be Veronica. See Fabricius, *Cod. Apoc.* p. 252.

Ibid. κρασπέδου. She may have thought that there was virtue in the φυλακτήρια, (see xxiii. 5.) which were sometimes written upon the border of the garment. See xiv. 36.

22. The woman was cured before Jesus spoke to her. See Mark v. 29; Luke viii. 44.

23. αὐλητάς. When it was reported at Jerusalem that Josephus was dead, he tells us, πλείστοις μισθοῦσθαι τοὺς αὐλητὰς, οἳ θρήνων ἐξῆρχον αὐτοῖς. *De Bel. Jud.* iii. 9. 5. See Lightfoot *ad l.*, Geierus *De Luctu Ebræorum.* v. 16.

24. οὐκ ἀπέθανε. The tense is still strictly appropriate: *she was not dying at the time when her father thought she was dying.*

27. υἱὲ Δαβίδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν ἐν τῷ λαῷ. [f]ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ 36
αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ
ἔχοντα ποιμένα. [g]τότε λέγει τοῖς μαθηταῖς αὐτοῦ, "Ὁ μὲν 37
θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου 38
τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."
[h]Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν 10
αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ,
καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ 2
δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ
λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ
τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ 3
Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ
τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ 4
Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας 5
αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν
Σαμαρειτῶν μὴ εἰσέλθητε· [i]πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρό- 6
βατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [k]πορευόμενοι δὲ κηρύσ- 7
σετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθε- 8
νοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαι-

[f] Mar. vi. 34; Num. xxvii. 17; Zech. x. 2.
[g] Lu. x. 2; Joh. iv. 35.
[h] Mar. iii. 14; et vi. 7; Lu. ix. 1.
[i] xv. 24; Act. xiii. 46.
[k] iii. 2; et iv. 17; Lu. ix. 2; et x. 9.

36. See Numbers xxvii. 17, where the LXX read ὡσεὶ πρόβατα, οἷς οὐκ ἔστι ποιμήν. but Philo Judæus quotes οἷα ποίμνη σποράδην ἀγελάρχην οὐκ ἔχουσα. vol. ii. p. 385. See 1 Kings xxii. 17; Jer. xxiii. 1—4; l. 6.

Ibid. ἐκλελυμένοι. There is more authority for reading ἐσκυλμένοι. For the meaning of σκύλλειν see Mark v. 35; Luke vii. 6; viii. 49. Ἐκλελυμένοι probably means *tired, exhausted in body or mind*, as in xv. 32; Mark viii. 3; Gal. vi. 9; Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμμένοι), and faint for want of food (ἐκλελυμένοι). The whole refers to the want of able teachers.

38. ἐκβάλῃ perhaps means, *send quickly*. See John x. 4.

CHAP. X. 1. Eusebius says that this was not long after the beginning of his preaching. *Hist. Eccles.* i. 10.

Ibid. θεραπεύειν, as well as ἐκβάλλειν, seems to belong to ἐξουσίαν πν. ἀκαθάρτων, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16; Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20. Ἐξουσίαν governs a genitive in John xvii. 2; Rom. ix. 21.

2. πρῶτος Σίμων. That πρῶτος merely means a priority of order, see Hackspanius *ad l.*

3. Βαρθολομαῖος. בַּר תַּלְמַי the son of Talmai. See note at John i. 46.

Ibid. Λεββαῖος, called also *Judas* in Luke vi. 16; Acts i. 13. Lebbæus may come from לֵב *a heart*, or לְבִיא *a lion:* or from Lebba, a town of Galilee.

4. Κανανίτης. L. de Dieu says that this does not mean *an inhabitant of Canaan*, which is Χαναναῖος, but he derives it from קַנָּא *zelotes*, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called Ζηλωταὶ, or *Kannæi.* (*Elench. Trihær.* c. 1.)

Ibid. Ἰσκαριώτης. Probably of Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71; xii. 4. some MSS. read ἀπὸ Καρυώτου. Origen observes that *Iscariot* means *exsuffocatus.* vol. iii. p. 895, אסכרא. See Lightfoot *ad l.*, who says that the word might also be אסקורטיא *Judas with the apron.* Theophylact adds, that he was also called *Simon*, which was the name of his father: see John vi. 71; xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preached to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

9 μόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. [l]Μὴ κτή- [l] Mar. vi. 8;
σησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, Lu. ix. 3; et xxii. 35.
10 [m]μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ [m] Lu. x. 7, 8;
11 ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. Εἰς ἣν 1 Cor. ix. 7; 1 Tim. v. 18.
δ᾽ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός
12 ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε. εἰσερχόμενοι δὲ εἰς τὴν
13 οἰκίαν, ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω
ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς
14 ὑμᾶς ἐπιστραφήτω. [n]καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ [n] Mar. vi. 11;
τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, Lu. ix. 5; et x. 10;
15 ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [o]ἀμὴν λέγω ὑμῖν, Act. xiii. 51; et xviii. 6.
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, [o] xi. 24.
ἢ τῇ πόλει ἐκείνῃ.
16 "[p]Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· [p] Lu. x. 3;
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. Rom. xvi. 19.
17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·
18 [q]καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς [q] Mar. xiii.
19 μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [r]ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ 11; Lu. xii. 11, 12.
μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ [r] Lu. xxi. 14, 15;
20 τῇ ὥρᾳ τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ 2 Tim. iv. 16, 17.
21 Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [s]Παραδώσει δὲ [s] Mich. vii.
ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή- 5, 6; Lu. xxi. 16.
22 σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. [t]καὶ ἔσεσθε [t] xxiv. 13;
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς Mar. xiii. 13; Lu. xxi. 17;
23 τέλος, οὗτος σωθήσεται. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει
ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ-

9, 10. Braunius quotes a Jewish saying, "Ne ingrediatur montem templi cum baculo suo, nec cum calceis suis, nec cum crumena sua." *De Vestitu Sac. Heb.* p. 482.

10. μηδὲ ὑποδήματα. According to Mark vi. 9, they were to be ὑποδεδεμένους σανδάλια, so that they were to wear *sandals*, but not *shoes*, (Lightfoot:) or perhaps it means, that they were to carry no shoes except those which they wore. (Beza, Newcome.) Hackspanius makes δύο refer to ὑποδήματα as well as to χιτῶνας. See Luke xxii. 35.

Ibid. μηδὲ ῥάβδον. Mark says, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον. vi. 8. Luke, μήτε ῥάβδους, ix. 3; so that it is probable we are also to read ῥάβδους in Matt.

Ibid. ἄξιος. See note at 1 Tim. v. 18.

11. τίς ἄξιός ἐστι, *who is deserving that you should abide with him.* Elsner, Wolfius.

Ibid. ἐξέλθητε. *Ye go out* of the city.

14. ὃς ἐὰν μὴ δέξηται for ἐάν τις μὴ δέξηται. See Raphel.

17. Beware of *these* men. Palairet.

Ibid. ἐν ταῖς συναγωγαῖς. Compare xxiii. 34; Acts xxii. 19; xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues were also judges of the people. Biscoe, p. 111. Lightfoot *ad l.*

18. αὐτοῖς, *against them.* Hackspanius: but I should rather understand our Saviour to mean, *ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the presence both of Jews and Gentiles.* See viii. 4.

20. οὐ γὰρ κ. τ. λ. It is not you *only* that speak, but &c. Wolfius.

Ibid. τὸ Πνεῦμα τοῦ πατρός. This seems to be the first promise of the Spirit whom the Father was to send. See John xiv. 26; xv. 26; Acts i. 4.

21. This relates to the first Christians.

22. This verse is connected with ver. 18. Hombergius. See Acts xxviii. 22.

Ibid. ὁ ὑπομείνας. Olearius thinks this means, *He that shall survive to the destruction of Jerusalem, shall be provided with means of escape.* For τέλος, vid. xxiv. 6.

23. τελέσητε. Raphel and Krebsius say

[u] Lu. vi. 40; Joh. xiii. 16; et xv. 20.
[x] xii. 24; Mar. iii. 22; Lu. xi. 15.
[y] Mar. iv. 22; Lu. viii. 17; et xii. 2.
[z] Lu. xxi. 18; Act. xxvii. 34; 2 Sam. xiv. 11.
[a] Mar. viii. 38; Lu. ix. 26; et xii. 8; 2 Tim. ii. 12; Apoc. iii. 5.
[b] Lu. xii. 49, 51, &c.
[c] Mich. vii. 6.
[d] Lu. xiv. 26.
[e] xvi. 24; Mar. viii. 34; Lu. ix. 23.
[f] xvi. 25; Mar. viii. 35; Lu. ix. 24; et xvii. 33; Joh. xii. 25.

που. [u]Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος 24
ὑπὲρ τὸν κύριον αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ 25
διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [x]εἰ τὸν οἰκο-
δεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς
αὐτοῦ; [y]Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμ- 26
μένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.
ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς 27
ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ μὴ φοβηθῆτε ἀπὸ τῶν 28
ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀπο-
κτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ
σῶμα ἀπολέσαι ἐν γεέννῃ. Οὐχὶ δύο στρουθία ἀσσαρίου πω- 29
λεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ
πατρὸς ὑμῶν· [z]ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι 30
ἠριθμημέναι εἰσί. μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων δια- 31
φέρετε ὑμεῖς. [a]Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν 32
τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πα-
τρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν 33
τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. [b]Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην 34
ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. [c]ἦλθον 35
γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα
κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·
καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. [d]Ὁ φιλῶν πατέρα 36
ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ 37
θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· [e]καὶ ὃς οὐ λαμβάνει 38
τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου
ἄξιος. [f]ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπ- 39

that this verb means *peragrare*. Ἐκπεραίνειν has the same sense in Xen. *Hellen.* iv. 5. 8. We might say in English, *you will not finish the cities. The coming of the Son of man* may mean the destruction of Jerusalem, as in c. xxiv. which happened A.D. 72, at which time the gospel had not been preached in all the cities of Judæa. But the passage may have a secondary meaning, that the Jews will not be converted to Christianity till the end of the world. See Rom. xi. 25. Our Saviour means to say, *You may reconcile it to yourselves to flee from one city to another, because you will have an opportunity of preaching the gospel in the city to which you flee.*

24. You must expect this persecution, because the disciple must not hope to be better treated than his master.

25. The disciple should be well contented if he is not treated worse than his master.

25. Βεελζεβούλ. This was an idol worshipped at Ekron; 2 Kings i. 3. בַּעַל זְבוּב. See Wolfius.

27. εἰς τὸ οὖς. Lightfoot says that this is an allusion to the custom in the synagogues, where the reader did not speak out loud, but whispered *in the ear* of another person, who addressed the people. Ad Matt. iv. 23; et *ad l.* So also Hammond.

29. ἀσσαρίου, from the Latin *As.*

Ibid. ἐπὶ τὴν γῆν. Origen reads εἰς παγίδα. vol. i. p. 794. and so apparently did Irenæus. ii. 26. 2.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν. So οὔτι ἄνευ θεοῦ ἥδε γε βουλή. Hom. *Od.* β'. 372.

30. ἠριθμημέναι may mean *held in great account*, like the Latin phrase, *in numero habere.*

31. πολλῶν. Markland proposed πολλῷ (ad Lys. 30. p. 600.) which is the reading of some MSS. Valckenaer once approved of it, (*Schol. ad Luc.* xii. 7.) but afterwards changed. (*Schediasm.* p. 362.)

32, 33. Polybius uses ἀρνηθῆναι ᾠδὴν for *to deny a knowledge of singing*: and ὁμολογεῖν, *to profess a knowledge of it.* iv. 20. 11.

34. This is said with reference to the divisions which Christianity caused in families during the first ages.

37. See Deut. xxxiii. 9.

39. εὑρών. A person who *finds* a treasure

40 ὀλέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. [g] Ὁ δεχό- g xviii. 5;
μενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν Lu. x. 16; Joh. xiii. 20.
41 ἀποστείλαντά με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου,
μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
42 δικαίου, μισθὸν δικαίου λήψεται· [h] καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν
μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, h Mar. ix. 41;
ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ."

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
ταῖς πόλεσιν αὐτῶν.

2 [i] Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ i Lu. vii. 18.
3 Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, "Σὺ
4 εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;" Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς, "Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ
5 ἀκούετε καὶ βλέπετε· [k] τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- k Esa. xxxv. 5; et lxi. 1.
πατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ
6 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς
7 ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί." [l] Τούτων δὲ πορευομένων, ἤρξατο l Lu. vii. 24.
ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, "Τί ἐξήλθετε εἰς τὴν
8 ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ
τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον;
ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων
9 εἰσίν. ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ
10 περισσότερον προφήτου· [m] οὗτος γάρ ἐστι περὶ οὗ γέγραπται, m Mal. iii. 1;
'Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, Mar. i. 2; Lu. vii. 27.
11 ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.' Ἀμὴν λέγω
ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ
βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων

values it very highly; and thus *εὑρὼν* is used for putting a great value upon any thing. So also if a person does not value any thing, he is apt to *lose* it, and thus *ἀπολέσας* is used for disregarding a thing. The immediate application is to the first Christians in the time of persecution.

CHAP. XI. 1. *τοῦ διδάσκειν.* See note at ii. 13.

2. *ἀκούσας.* He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14; John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. Mayerus, *Ecloga Evangel. ad Dominic.* iii. *Advent.*

5. *νεκροὶ ἐγείρονται.* No such miracle has as yet been recorded by S. Matthew; but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. *μακάριός κ. τ. λ.* This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theophylact ad Luc. vii. 23.

7. "Κάλαμος ἐπ' ὄχθῃ παραποταμίᾳ πεφυκὼς καὶ πρὸς πᾶν τὸ πνέον σαλευόμενος." Lucian. *Hermotim.* It means, *Did you go out to see a mere nothing?*

8. "Hinc etiam *κομψὴ* illa *χλαινὶς καὶ μαλακοὶ χιτωνίσκοι* ab æmulis adversariisque probro (Demostheni) data." Aul. Gell. i. 5.

9. *περισσότερον προφήτου.* This means *a prophet and something more:* John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. *Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.* LXX. Matthew, Mark, and Luke exactly agree.

11. *γυναικῶν.* Theophylact observes, that by this word Jesus excepted himself, because he was born of *a virgin.*

Ibid. *ὁ μικρότερος.* Some persons have supposed our Saviour to mean himself: in which case *ἐν τῇ β. τῶν οὐρανῶν* is connected with *μείζων ἐστίν. but he who now appears inferior is greater than him in the kingdom of heaven.* The

n Lu. xvi. 16. αὐτοῦ ἐστιν. [n]ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως 12
ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν
αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προ- 13
o Mal. iv. 5; Lu. i. 17. ἐφήτευσαν· [o]καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλ- 14
p xiii. 9; Apoc. ii. 17. λων ἔρχεσθαι. [p]ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. [q]Τίνι δὲ ὁμοι- 15
q Lu. vii. 31. ώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς 16
καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, καὶ λέγου- 17
σιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν,
καὶ οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, 18
καὶ λέγουσι, Δαιμόνιον ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων 19
καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
r Lu. x. 13; τῶν τέκνων αὐτῆς." [r]Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν 20
αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·
"Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ 21
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ 22
s Thren. iv. 6; Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. [s]Καὶ σὺ, 23
Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου κατα-
βιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενό-
t x. 15. μεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. [t]πλὴν λέγω ὑμῖν, 24
ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί."
u Lu. x. 21. [u]Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, "Ἐξομολο- 25
γοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπ-
έκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ

usual construction is, however, the best; *The meanest preacher of the gospel in the kingdom of the Messiah has a greater and more excellent office and ministry than he.* Clarke.

12. *βιάζεται.* Some interpret it actively, *tota vi se insinuat.* See Luke xvi. 16. Erasmus, Vitringa. Others explain the passage to mean, *regno cœlorum vis infertur*, i. e. men endeavour with the greatest eagerness to enter the church. Hammond, Le Clerc, Wolfius, Krebsius.

Ibid. *βιασταὶ* is well explained by Raphel, *quia in regnum cœlorum irrumpunt βίᾳ τῶν Φαρισαίων καὶ τῶν λοιπῶν Ἰουδαίων*: or it may merely denote the earnestness with which they pressed in. (Chemnitius, Olearius.) The whole passage seems to mean, that John had begun to preach a spiritual religion, encouraging repentance and holiness, and that many had been persuaded by him and by Jesus.

13. Until the time of John the Baptist every thing was prophetical. The prophecies then began to be accomplished.

14. Ἡλίας. Surenhusius quotes the Talmud as teaching, "Eliam venturum non esse ipsam Eliæ personam, sed alium ei factis similem."

17. So Æsop, *Fab.* xxxix. *ὅτε ηὔλουν, οὐκ ὠρχεῖσθε.* A similar proverb is found in the Talmud. Vid. Wolfius.

18. *μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων.* Luke vii. 33.

19. *καὶ ἐδικαιώθη κ. τ. λ.* This is the remark of Christ upon the calumnies of those who rejected him: and he means to say, that, though his doctrine was despised and not understood by the Scribes and Pharisees, yet the wisdom of it was acknowledged and proved by those who embraced it. *The children of wisdom* mean the publicans and others who flocked to the preaching of Christ: for *δικαιοῦν* in this sense, vid. Luke vii. 29, 35; xvi. 15; and for *ἀπὸ* put for *ὑπὸ*, vid. xvi. 21; xxvii. 9; Mark viii. 31; Luke xvii. 25; Acts ii. 22; Rev. xii. 6. See Wolfius.

21. *Χοραζίν.* Some have proposed to read *χώρα Ζὶν, country of Zin*, because no such place as Chorazin is mentioned in any ancient writer. See Wolfius, who shews, however, that *Χοραζὶν* is the true reading. It is said to be the same as Harosheth, Judg. iv. 2.

Ibid. *Βηθσαϊδὰ*, from בֵּית צִירָן *domus piscium.* It was a town on the lake of Gennesaret: but it is doubted whether it is the same as that mentioned in Luke ix. 10.

23. The reading is probably *ἢ ἕως τοῦ οὐρανοῦ ὑψώθης, ἢ ἕως ᾅδου.*

25. *Ἐξομολογοῦμαι.* See note at Luke xxii. 6.

26 νηπίοις. ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν
27 σου. [x]Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς [x] xxviii. 18;
ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τὶς ἐπι- Joh. i. 18; iii. 35; vi. 46;
γινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. x. 15; xiii. 3; et xvii. 2.
28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
29 ἀναπαύσω ὑμᾶς. [y]ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε [y] Zach. ix. 9;
ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε Philip. ii. 7, 8; Jer. vi. 16.
30 ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. [z]ὁ γὰρ ζυγός μου χρηστὸς, καὶ [z] 1 Joh. v. 3.
τὸ φορτίον μου ἐλαφρόν ἐστιν."

12 [a]ΕΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ [a] Mar. ii. 23;
τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο Lu. vi. 1; Deut. xxiii.
2 τίλλειν στάχυας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον 25.
αὐτῷ, "Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν
3 σαββάτῳ." Ὁ δὲ εἶπεν αὐτοῖς, "Οὐκ ἀνέγνωτε τί ἐποίησε
4 Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; [b]πῶς εἰσῆλθεν [b] 1 Sam. xxi.
εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, 6; Exod. xxv. 30; et
οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς xxix. 32, 33; Lev. xxiv. 5,
5 ἱερεῦσι μόνοις; [c]Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάβ- 9; et viii. 31.
βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναί- [c] Num. xxviii. 9.
6 τιοί εἰσι; λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. [d]εἰ δὲ [d] ix. 13;
7 ἐγνώκειτε τί ἐστιν, 'Ἔλεον θέλω καὶ οὐ θυσίαν,' οὐκ ἂν κατε- Ose. vi. 6.
8 δικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ
υἱὸς τοῦ ἀνθρώπου.

9 [e]Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. [f]καὶ [e] Mar. iii. 1;
10 ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν Lu. vi. 6. [f] Lu. xiii. 14,
αὐτὸν, λέγοντες, "Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν;" ἵνα et xiv. 3; Joh. ix. 16;

26. *ναὶ, ὅτι.* Subaud. *ἐξομολογοῦμαι* e v. 25. Palairet.

28. *πεφορτισμένοι.* Laden with the burden either of sins or of rites and ceremonies.

Chap. XII. 1. *διὰ τῶν σπορίμων, along* or *by the side of the corn-fields.* Palairet. Or, *along the paths through the corn-fields.* Wolfius.

Ibid. *στάχυας.* *Ears of barley.* See note at Luke vi. 1.

2. The Pharisees objected, because it was the sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the sabbath. See Lightfoot *ad l.*

3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread *on the sabbath.*

4. *εἰ μὴ* for *ἀλλὰ*, as in Luke iv. 27; John v. 19; 1 Cor. vii. 17; Gal. i. 7; Rev. ix. 4.

5. *οὐκ ἀνέγνωτε ἐν τῷ νόμῳ.* Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath? See Numb. xxviii. 9.

6. You will perhaps say that this is not a profanation, because done in the temple: *but I say unto you, that there is here a person greater than the temple,* and what he permits cannot be a profanation.

7. *Ἔλεον.* Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.

8. *κύριος γάρ κ. τ. λ.* This is connected with *ἀναιτίους*: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. *Καὶ* after *ἐστι* is perhaps an interpolation.

9. This was on another sabbath. Luke vi. 6.

10. *ἐπηρώτησαν.* According to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For *εἰ* signifying *num? utrum?* see Luke xiii. 23; xiv. 3; xxii. 49, 67; Acts i. 6.

κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς, "Τίς ἔσται ἐξ 11
ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο
τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;
πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς 12
σάββασι καλῶς ποιεῖν." Τότε λέγει τῷ ἀνθρώπῳ, "Ἔκτεινον 13
τὴν χεῖρά σου·" καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ
g Mar. iii. 6; Lu. vi. 11; Joh. x. 39; et xi. 53.
ἄλλη. [g]Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελ- 14
θόντες, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώ- 15
ρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθερά-
πευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν 16
αὐτὸν ποιήσωσιν· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ 17
h iii. 17; et xvii. 5; Esa. xlii. 1.
προφήτου, λέγοντος, '[h]Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγα- 18
πητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου
ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ ἐρίσει, οὐδὲ 19
κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφό- 20
μενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. καὶ ἐν τῷ 21
ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.'
i Lu. xi. 14.
[i]Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· 22
καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν
καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, "Μήτι 23
k ix. 34; Mar. iii. 22; Lu. xi. 15.
οὗτός ἐστιν ὁ υἱὸς Δαβίδ;" [k]Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, 24
"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ
ἄρχοντι τῶν δαιμονίων." Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις 25
αὐτῶν, εἶπεν αὐτοῖς, "Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς
ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ
σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυ- 26
τὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; καὶ εἰ 27
ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ ἐγὼ ἐν 28
πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ

11. According to the Talmud, if a beast fell into a pit of water on the sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. *Antiq. Heb.* p. 484.

15. ὄχλοι πολλοί. See Mark iii. 7, 8.

18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. κρίσιν seems to mean *the gospel dispensation.* Hammond, Wolfius. So also in ver. 20.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, *usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor discesserit.* Krebsius. But see the meaning of κρίσιν in ver. 18.

23. ὁ υἱὸς Δαβίδ; They meant by this, *Is he not the Messiah?*

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions *the Scribes from Jerusalem.*

25. πᾶσα — οὐ. When πᾶς is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδείς. See xxiv. 22; Mark xiii. 20; Luke i. 37; xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22; Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub; but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἔφθασεν κ. τ. λ. *The kingdom of God is come before you are aware of it.*

29 βασιλεία τοῦ Θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν
τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον
30 δήσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; Ὁ μὴ
ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ,
31 σκορπίζει. [l]Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασ- [l] Mar. iii. 28, 29;
φημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασ- Lu. xii. 10;
32 φημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ὃς ἂν εἴπῃ λόγον 1 Joh. v. 16; Heb. vi. 4;
κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ et x. 26.
κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν
33 τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. [m]ἢ ποιήσατε τὸ δένδρον [m] vii. 17. Lu. vi. 43, 44.
καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον
σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ
34 δένδρον γινώσκεται. [n]Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ [n] iii. 7; et xxiii. 33;
λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας Lu. vi. 45.
35 τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ
36 τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν
ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ
37 αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν λόγων σου δικαιω-
θήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ."
38 [o]Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, [o] xvi. 1;
39 λέγοντες, "Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν." Ὁ δὲ Mar. viii. 11; Lu. xi. 16,
ἀποκριθεὶς εἶπεν αὐτοῖς, "Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον 29, &c.; 1 Cor. i. 22.
ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. This is meant as a general assertion, and applied by Jesus to himself: *if I do not promote the kingdom of Satan, (which you see that I do not,) I must be against it.* Grotius, Raphel. It does not therefore contradict Mark ix. 40, which is of special application to the immediate case.

31. ἀφεθήσεται. Pardon *may be* obtained for every sin, if the sinner will repent and have faith in the death of Christ.

Ibid. ἡ τοῦ Πν. βλασφημία. This is in allusion to the Jews attributing our Saviour's miracles to evil spirits, whereas they were worked ἐν πνεύματι Θεοῦ. (v. 28.) So long as they held such thoughts of Jesus, they could not have faith in his atonement; and without such faith they could not be forgiven.

32. ἀφεθήσεται αὐτῷ. i. e. he may be forgiven, if he afterwards believes in Christ: but whoever continues to deny Jesus to be Christ, and consequently to deny his atonement, cannot be forgiven. There is no difficulty in this passage, if we consider that this blasphemy of the Jews was virtually a denial of Christ's atonement.

Ibid. οὔτε ἐν τούτῳ κ. τ. λ. This was a phrase with the Jews to express that a thing should never be done. See Hackspanius. For the meaning of αἰὼν see Titus i. 2.

33. Our Saviour says this with reference to himself and his own works: *either speak of the tree as good, and its fruit as good; or speak of the tree and its fruit as both being evil.* It is a dilemma, in which he places the Jews. Theophylact, Beza, Schmidius, Raphel, Palairet.

35. Casaubon points out the addition of the article before ἀγαθὰ, and not before πονηρά. The good man has evil thoughts, but he singles out the good: the bad man has nothing but evil thoughts to put forth. The words τῆς καρδίας appear to be interpolated.

36. ἀργόν. So Pythagoras apud Stobæum xxxiv. 11. αἱρετώτερόν σοι ἔστω λίθον εἰκῇ βάλλειν, ἢ λόγον ἀργόν. The Jewish phrase was דברים בטלים. It seems to mean *a thoughtless, inconsiderate expression:* and if words thus spoken are wicked or mischievous, the speaker of them will be called to account at the day of judgment.

37. For your words, as well as your actions, will help to decide the sentence which is passed upon you.

38. σημεῖον, i. e. ἐκ τοῦ οὐρανοῦ, as in xvi. 1.

39. You ask for some visible miraculous sign, which may convince you; but I will not gratify you: and yet there is one more sign which you will see, and of which the history of Jonas was a type: you shall see me rise again to life, after having been part of three days in the grave.

p Jon. i. 17. Ἰωνᾶ τοῦ προφήτου. pὥσπερ γὰρ ἦν Ἰωνᾶς εν τῇ κοιλίᾳ τοῦ 40
κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.
q Lu. xi. 32; Jon. iii. 5. q Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς 41
ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κή-
r 1 Reg. x. 1; 2 Par. ix. 1; Lu. xi. 31. ρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. r βασίλισσα νότου 42
ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατα-
κρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν
s Lu. xi. 24. σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε. s Ὅταν 43
δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
δι᾽ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει. τότε 44
λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὸν
t 2 Pet. ii. 20, 21; Heb. vi. 4; et x. 26. εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. t τότε 45
πορεύεται καὶ παραλαμβάνει μεθ᾽ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται
τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως
ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ."
u Mar. iii. 31; Lu. viii. 19. u Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ 46
ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἶπε 47
δέ τις αὐτῷ, "Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστή-
κασι, ζητοῦντές σοι λαλῆσαι." Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι 48
αὐτῷ, "Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;"
Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, 49
"Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιήσῃ 50
τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς
καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."
x Mar. iv. 1, &c.; Lu. viii. 4, &c. x ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, 13
ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι 2
πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς
ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ 3
ἐν παραβολαῖς, λέγων, "Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε 4
τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πε- 5

40. *κήτους.* See Lipenius, *Thes. Theol. Philol.* tom. i. p. 987. and Wolfius.

Ibid. *ἐν τῇ καρδίᾳ τῆς γῆς* merely means *the grave.* Hackspanius, Capellus, Wolfius.

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. *βασίλισσα νότου.* Josephus calls this queen *Nicaule,* meaning apparently *Nitocris.* (*Antiq.* viii. 6. 2.) The Abyssinians call her *Maqueda, Nicolaa,* and *Belkis.* Josephus makes her queen of Egypt and Ethiopia, (ibid. 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyses called *Meroe.* (ibid. ii. 10. 2.) Many of the ancients, who spoke of Ethiopia, meant Arabia, or the country on the Indian Ocean.

43—45. This is said with reference to the obstinacy of the Jews in rejecting Jesus; and he quotes the case of *an evil spirit* on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the Jews.

43. *ἀνύδρων.* Psellus says of devils, *τοῖς γὰρ μυχαιτάτοις τόποις συνδιαιτώμενα, ψυχροῖς ἐσχάτως καὶ ἀνίκμοις οὖσι, κ. τ. λ.* (*De Operat. Dæmon.* p. 53. ed. 1615.)

44. *σχολάζοντα, unoccupied.*

τρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ
6 τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη,
7 καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
8 ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα
δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκα-
9 τὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [y]ὁ ἔχων ὦτα ἀκούειν, ἀκου- [y] xi. 15.
10 έτω." Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, "Διατί ἐν
11 παραβολαῖς λαλεῖς αὐτοῖς;" [z]Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [z] xvi. 17; 1 Cor. ii. 10; 1 Joh. ii. 27.
"Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν
12 οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται· [a]ὅστις γὰρ ἔχει, δοθήσεται [a] xxv. 29; Mar. iv. 25; Lu. viii. 18; et xix. 26.
αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει,
13 ἀρθήσεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,
ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ
14 συνιοῦσι. [b]καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, [b] Esa. vi. 9; Mar. iv. 12; Lu. viii. 10; Joh. xii. 40; Act. xxviii. 26; Rom. xi. 8.
ἡ λέγουσα, 'Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες
15 βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τού-
του, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐ-
κάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι,
καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.'
16 [c]Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὦτα [c] xvi. 17; Lu. x. 23, 24.
17 ὑμῶν, ὅτι ἀκούει. ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ
δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι
18 ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. [d]Ὑμεῖς οὖν ἀκούσατε τὴν παρα- [d] Mar. iv. 13, &c.; Lu. viii. 11, &c.
19 βολὴν τοῦ σπείροντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασι-
λείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρ-
μένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων,
21 καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν
ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ
22 διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς τὰς ἀκάνθας
σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ
αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον,
23 καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ,
καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα."

CHAP. XIII. 7. *ἀπέπνιξαν.* Compare Xenophon, *Œcon.* c. 17. § 12. *καὶ ὕλη δὲ πολλάκις ὑπὸ τῶν ὑδάτων δήπου συνεξορμᾷ τῷ σίτῳ, καὶ παρέχει πνιγμὸν αὐτῷ.* Again, *τί, ἣν ὕλη πνίγῃ συνεξορμῶσα τῷ σίτῳ;* § 14.

10. *οἱ μαθηταί.* Mark says that the multitude, as well as the disciples, asked this.

12. *ὃ ἔχει.* Luke writes *ὃ δοκεῖ ἔχειν.* viii. 18.

13. Demosthenes quotes the proverb, *ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν. Cont. Aristogit. I.* p. 797. *Βλέποντες* here may allude to the people seeing the miracles, and *ἀκούοντες* to their hearing the preaching of Jesus.

14. Besides Isaiah vi. 9, see Jer. v. 21; Ezek. xii. 2.

17. *ἐπεθύμησαν.* This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

19. *Παντὸς* here signifies *any one*, as in xviii. 19.

Ibid. *ὁ παρὰ τὴν ὁδὸν σπαρείς.* This is not quite a correct expression: it should rather be *ὁ δεχόμενος τὸ παρὰ τὴν ὁδὸν σπαρέν*, and so in the other instances. *Σπέρμα* is put for *those receiving the seed* in ver. 38.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, "Ὡμοιώθη ἡ 24
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ
ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ 25
ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.
ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη 26
καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου 27
εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
πόθεν οὖν ἔχει τὰ ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος 28
τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες
συλλέξωμεν αὐτά; Ὁ δὲ ἔφη, Οὔ· μήποτε συλλέγοντες τὰ 29
e iii. 12. ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. [e]ἄφετε συναυξάνεσθαι 30
ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ
ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε
αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συνα-
γάγετε εἰς τὴν ἀποθήκην μου."

f Mar. iv. 30; Lu. xiii. 18. [f]Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, "Ὁμοία ἐστὶν 31
ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστι πάντων τῶν 32
σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γί-
νεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-
σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ."

g Lu. xiii. 20. [g]Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, "Ὁμοία ἐστὶν ἡ βασι- 33
λεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον."

h Mar. iv. 33, 34. [h]Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς 34
ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ 35
i Ps. lxxviii. 2. τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, '[i]Ἀνοίξω ἐν παραβολαῖς
τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.'

Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ 36
προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, "Φράσον ἡμῖν
τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ." Ὁ δὲ ἀποκριθεὶς 37
εἶπεν αὐτοῖς, "Ὁ σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ υἱὸς τοῦ
ἀνθρώπου· ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, 38
οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ
k Gen. iii. 15; Joh. viii. 44; Act. xiii. 10; 1 Joh. iii. 8. πονηροῦ· [k]ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος· [l]ὁ δὲ 39
θερισμὸς, συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί
l Apoc. xiv. 15; Joel. iii. 13. εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, 40
οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. ἀποστελεῖ ὁ 41
υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ

24. *Ἄλλην παραβολήν.* All these parables relate to the progress of the gospel. See note at v. 19.

33. *Σάτον* a סְאָה. unde Syrum סאתא *sesquimodium.* Olearius. Three of these measures make an epha.

35. *Φθέγξομαι προβλήματα ἀπ' ἀρχῆς.* LXX. *The prophet* was Asaph, who, in 2 Chron. xxix. 30, is called *Asaph the seer.*

38. *υἱοί.* See note at 2 Thess. ii. 3.

τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας
42 τὴν ἀνομίαν, [m] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· [m] viii. 12.
43 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [n] τότε οἱ [n] Sap. iii. 7; Dan. xii. 3.
δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς
αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.
44 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ
τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγο-
ράζει τὸν ἀγρὸν ἐκεῖνον.
45 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμ-
46 πόρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς εὑρὼν ἕνα πολύτιμον
μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν
αὐτόν.
47 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βλη-
θείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·
48 ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθί-
σαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβα-
49 λον. [o] οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ [o] xxv. 32.
ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,
50 [p] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ [p] ver. 42.
51 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." Λέγει αὐτοῖς ὁ Ἰησοῦς,
52 "Συνήκατε ταῦτα πάντα;" Λέγουσιν αὐτῷ, "Ναὶ, κύριε." Ὁ
δὲ εἶπεν αὐτοῖς, "Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς
τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ,
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά."
53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
54 μετῆρεν ἐκεῖθεν· [q] καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν [q] Mar. vi. 1: Lu. iv. 16.
αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ
55 λέγειν, "Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; [r] οὐχ [r] xii. 46; Joh. vi. 42.
οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται
Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων
56 καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι;

41. πάντα τὰ σκάνδαλα. All those persons who are the cause of others committing sin.

45. ζητοῦντι means *seeking to purchase*. Raphel.

52. Διὰ τοῦτο. If therefore ye really understand these things, you will remember that every preacher of the gospel must be able to suit his instruction to all capacities; sometimes teaching in the old way, sometimes in a new.

55. ἀδελφοί. Theophylact says that they were sons of Joseph by the wife of his brother Clopas. Perhaps they were *cousins* of Jesus, being sons of Joseph's brother Clopas. Their mother's name was Mary: compare xxvii. 56; John xix. 25.

Ibid. Ἰάκωβος. This is certainly the James mentioned in Gal. i. 19, and is supposed to have been bishop of Jerusalem: (see Acts xii. 17; xv. 13; xxi. 18;) but probably not the same with James the son of Alphæus, one of the twelve. (x. 3.) He was surnamed the *Just*, and was killed A.D. 62. Josephus, *Antiq.* xx. 9. 1. Euseb. *Hist. Eccles.* ii. 1. 23. See Luke vi. 16.

Ibid. Ἰωσῆς. Origen says, that he knew nothing concerning Joses and Simon. vol. iii. p. 462, 463.

Ibid. Σίμων. He was made bishop of Jerusalem after James, (Euseb. *Hist. Eccles.* iii. 11. *Constit. Apost.* vii. 46.) and was martyred in the reign of Trajan. Euseb. iii. 32.

Ibid. Ἰούδας. This seems to be the same with Ἰούδας Ἰακώβου, *Judas the brother of James*, mentioned in Luke vi. 16; Acts i. 13.

s Mar. vi. 4; πόθεν οὖν τούτῳ ταῦτα πάντα;" [s]καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 57
Lu. iv. 24; Joh. iv. 44. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
t Mar. vi. 5. ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ." [t]Καὶ οὐκ ἐποίη- 58
σεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

u Mar. vi. 14; [u]ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν 14
Lu. ix. 7. ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, "Οὗτός ἐστιν Ἰωάν- 2
νης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο
x Mar. vi. 17; αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ." [x]Ὁ γὰρ Ἡρώδης κρατήσας 3
Lu. iii. 19. τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα
τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγε γὰρ αὐτῷ ὁ 4
y xxi. 26; Ἰωάννης, "Οὐκ ἔξεστί σοι ἔχειν αὐτήν." [y]Καὶ θέλων αὐτὸν 5
Lu. xx. 6. ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς 6
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· ὅθεν μεθ' ὅρκου 7
ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. Ἡ δὲ προβιβασ- 8
θεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, "Δός μοι," φησὶν, "ὧδε ἐπὶ πίνακι
τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ." Καὶ ἐλυπήθη ὁ βασι- 9
λεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε
δοθῆναι· καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 10
καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· 11

He was therefore one of the twelve; and is said to have succeeded his brother Simon as bishop of Jerusalem: (*Constit. Apost.* vii. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. vol. iii. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

Chap. XIV. 1. It would seem from ver. 12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. Ἡρώδης, son of Herod the Great, who killed the innocents. He was called *Herod Antipas.* See note at Luke iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

3. ἐν φυλακῇ. He was imprisoned at Machæruns, a fort on the confines of Arabia, (Josephus, *Antiq.* xviii. 5. 2:) but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called *Herod* by Josephus: his name was probably *Herod Philip.* (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife; but he rather conceived him to be alive. (vol. iii. p. 470, 471.) So says Lightfoot *ad l.*; and it is confirmed by Josephus. Herod Antipas put away his own wife, daughter of Aretas, king of Arabia Petræa; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod called Philip. See Wolfius.

4. Οὐκ ἔξεστι. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children, ἀπώμοτον ὂν Ἰουδαίοις γαμετὰς ἀδελφῶν ἄγεσθαι. *Antiq.* xvii. 13. 1. The command in Deut. xxv. 5, only extended to the case of eldest sons dying without children.

6. γενεσίων. Some have understood this of the celebration of Herod's accession to the throne: (Heinsius, Relandus:) but it probably meant his birthday. A distinction has been made between γενέσια and γενέθλια, but apparently without reason. We should probably read γενομένων.

Ibid. θυγάτηρ. Her name was *Salome.* (Josephus, *Antiq.* xviii. 5. 4.) There is a tradition that she met with a miserable death.

8. προβιβασθεῖσα. Our version says, *being before instructed:* but perhaps it only means, *being put forward.* See Acts xix. 33.

9. ὁ βασιλεύς. See note at ii. 22.

11. Lightfoot supposes that Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. *ad l.* Hence some have doubted Machæruns being the place. See Wolfius.

12 καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ
13 Ἰησοῦ. [z]καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ
εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολού-
θησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

z Mar. vi. 32; Lu. ix. 10; Joh. vi. 2.

14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη
15 ἐπ' αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. [a]Ὀψίας
δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες,
"Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον
τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς
16 βρώματα." Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ χρείαν ἔχουσιν
17 ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν." Οἱ δὲ λέγουσιν αὐτῷ,
18 "Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας." Ὁ δὲ
19 εἶπε, "Φέρετέ μοι αὐτοὺς ὧδε." [b]Καὶ κελεύσας τοὺς ὄχλους
ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ
κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς
20 ὄχλοις. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ
21 περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. οἱ δὲ
ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ
22 παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ
ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
23 ἀπολύσῃ τοὺς ὄχλους. [c]καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ
ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενομένης, μόνος ἦν
24 ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον
25 ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυ-
λακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ
26 τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν
περιπατοῦντα, ἐταράχθησαν, λέγοντες, "Ὅτι φάντασμά ἐστι·"
27 καὶ ἀπὸ τοῦ φόβου ἔκραξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ
28 Ἰησοῦς, λέγων, "Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε." Ἀποκριθεὶς

a Mar. vi. 35; Lu. ix. 12; Joh. vi. 5.

b xv. 36;

c Mar. vi. 46; Joh. vi. 16

12. *τὸ σῶμα.* There is good authority for reading *τὸ πτῶμα αὐτοῦ.*

Ibid. *ἔθαψαν.* Theophylact says that he was buried at Cæsarea, and his head carried to Emesa.

13. He crossed the sea of Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. *πεζῇ.* They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. Πεζῇ does not mean literally *on foot*, but *by land.*

14. *ἐπ' αὐτούς.* The true reading seems to be *ἐπ' αὐτοῖς.*

15. *Ὀψίας γενομένης.* This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35; Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sunset.

17. *Οἱ δὲ λέγουσιν.* It was Andrew who said this. John vi. 8.

22. *εὐθέως.* Because he knew that the multitude had thoughts of forcing him to declare himself a king. John vi. 15.

Ibid. *εἰς τὸ πέραν*, to the country of Gennesaret, near Capernaum.

25. *Τετάρτῃ φυλακῇ.* The Jews are said to have divided the night into only three parts. When Matthew wrote, they had probably adopted the Roman custom. Krebsius. The fourth watch was from three to six.

27. *ἐγώ εἰμι.* This phrase is used in a remarkable way in the following places, Mark xiv. 62; John viii. 24, 28, 58; xiii. 19.

δὲ αὐτῷ ὁ Πέτρος εἶπε, "Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε
ἐλθεῖν ἐπὶ τὰ ὕδατα." Ὁ δὲ εἶπεν, "Ἐλθέ." Καὶ καταβὰς 29
ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν
πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ 30
ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, "Κύριε, σῶσόν με."
Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ 31
λέγει αὐτῷ, "Ὀλιγόπιστε, εἰς τί ἐδίστασας;" Καὶ ἐμβάντων 32
αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλ- 33
θόντες προσεκύνησαν αὐτῷ, λέγοντες, "Ἀληθῶς Θεοῦ υἱὸς εἶ."
d Mar. vi.53. [d]Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. καὶ ἐπι- 34
γνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην 35
τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς
κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ 36
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.
e Mar. vii. 1. [e]ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμ- 15
ματεῖς καὶ Φαρισαῖοι, λέγοντες, "Διατί οἱ μαθηταί σου παρα- 2
βαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται
τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν." Ὁ δὲ ἀποκριθεὶς 3
εἶπεν αὐτοῖς, "Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ
f Exod. Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [f]Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, 4
xx. 12; Deut. v. 16; 'Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα·' καὶ, 'Ὁ κακολογῶν
Eph. vi. 2; Exod.xxi.17; πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·' ὑμεῖς δὲ λέγετε, 'Ὃς ἂν 5
Lev. xx. 9; Prov. xx. 20. εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ 6
οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἠκυ-
ρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑπο- 7
g Esa. xxix. 13; Mar. vii. 6. κριταὶ, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων, '[g]Ἐγ- 8
γίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με
τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέ- 9
βονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.'"
h Mar.vii.14. [h]Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, "Ἀκούετε καὶ 10
συνίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· 11

32. *ἐκόπασεν ὁ ἄνεμος.* The same expression occurs in Herodotus, (vii. 191.) and is censured by Longinus as *ἄσεμνον καὶ ἰδιωτικόν.* § 43.

33. *Θεοῦ υἱός.* The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called *the Son of God*, see xvi. 16; xxvii. 40.

34. *Γεννησαρέτ.* Josephus calls this country *Γεννησὰρ*, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. *De Bel. Jud.* iii. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Gennesaret.

Chap. XV. 1. *οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς, the scribes from Jerusalem.* We need not understand that they came *at this time* from Jerusalem. Raphel, Palairet. See Heb. xiii. 24; Acts xvii. 13: but in Mark vii. 1, it is *ἐλθόντες ἀπὸ Ἱεροσολύμων.*

5. This is well explained by Origen, vol. iii. p. 488. Similar forms of expression occur in the Mishna, where the sentence is completed by אסור *obligatus est.* "But ye say, if any man say to his father or mother, The thing, by which you wished me to benefit you, is dedicated to God, [that he is bound by his vow,] and need not regard his father or mother." Meinhard. (*Crit. Sacr.*) Compare Prov. xxviii. 24. See Cochus, *ad Talmud.* p. 273. Masius, L. de Dieu, *ad l.* Wolfius. Alberti would render the last clause, *although he does not honour &c.*

6. "Νόμιμα πολλά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωύσεως νόμοις." Josephus, *Antiq.* xiii. 10. 6.

ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
12 θρωπον." Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,
"Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσ-
13 θησαν;" [i] Ὁ δὲ ἀποκριθεὶς εἶπε, "Πᾶσα φυτεία, ἣν οὐκ ἐφύ- [i] Joh. xv. 2.
14 τευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. [k] ἄφετε αὐτούς· [k] xxiii. 16; Lu. vi. 39.
ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμ-
15 φότεροι εἰς βόθυνον πεσοῦνται." [l] Ἀποκριθεὶς δὲ ὁ Πέτρος [l] Mar. vii. 17.
16 εἶπεν αὐτῷ, "Φράσον ἡμῖν τὴν παραβολὴν ταύτην." [m] Ὁ δὲ [m] xvi. 9; Mar. vii. 18.
Ἰησοῦς εἶπεν, "Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὔπω νοεῖτε,
17 ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,
18 καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [n] τὰ δὲ ἐκπορευόμενα ἐκ τοῦ [n] Jac. iii. 6.
στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρω-
19 πον. [o] ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, [o] Gen. vi. 5; et viii. 21; Mar. vii. 21.
φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι·
20 ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ
φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον."
21 [p] Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη [p] Mar. vii. 24.
22 Τύρου καὶ Σιδῶνος. καὶ ἰδού, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, "Ἐλέησόν με,
23 κύριε, υἱὲ Δαβίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται." Ὁ δὲ
οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἠρώτων αὐτόν, λέγοντες, "Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν
24 ἡμῶν." [q] Ὁ δὲ ἀποκριθεὶς εἶπεν, "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ [q] x. 5, 6; Act. xiii. 46; Rom. xv. 8.
25 πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ." Ἡ δὲ ἐλθοῦσα προσ-
26 εκύνει αὐτῷ, λέγουσα, "Κύριε, βοήθει μοι." Ὁ δὲ ἀποκριθεὶς
εἶπεν, "Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βα-
27 λεῖν τοῖς κυναρίοις." Ἡ δὲ εἶπε, "Ναί, κύριε· καὶ γὰρ τὰ κυνά-
ρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης

11. "Τὴν δὲ δὴ τοῦ στόματος ἡμῶν δύναμιν ὀδοῦσι καὶ γλώττῃ καὶ χείλεσιν ἕνεκα τῶν ἀναγκαίων καὶ τῶν ἀρίστων διεκόσμησαν οἱ διακοσμοῦντες, ᾗ νῦν διατέτακται, τὴν μὲν εἴσοδον τῶν ἀναγκαίων μηχανώμενοι χάριν, τὴν δὲ ἔξοδον τῶν ἀρίστων· ἀναγκαῖον μὲν γὰρ πᾶν ὅσον εἰσέρχεται τροφὴν διδὸν τῷ σώματι, τὸ δὲ λόγων νᾶμα ἔξω ῥέον καὶ ὑπηρετοῦν φρονήσει κάλλιστον καὶ ἄριστον πάντων ναμάτων." Plato, *Timæus*, p. 74.—— "στόματι, δι' οὗ γίνεται θνητῶν μὲν, ὥς ἔφη Πλάτων, εἴσοδος, ἔξοδος δ' ἀφθάρτων. ἐπεισέρχεται μὲν γὰρ αὐτῷ σίτια καὶ ποτὰ, φθαρτοῦ σώματος φθαρταὶ τροφαί· λόγοι δ' ἐξίασιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται." Philo Judæus, vol. i. p. 29.

13. The answer of Jesus may be thus paraphrased: *Yes, I know that they have taken offence, but it matters not: ye need not fear them; for the time will come, when, like every plant which is not of my Father's planting, they will be rooted out.*

16. Ἀκμὴν signifies *adhuc* in good Greek. Alberti, Raphel, Palairet.

18. κοινοῖ τὸν ἄνθρωπον. "Κοινὸν καὶ ἐθνικὸν καὶ ἀπαίδευτον καὶ ἀσελγῆ δείκνυσιν αὐτὸν, οὐχὶ δὲ ἴδιον καὶ κόσμιον καὶ σώφρονα." Clem. Alex. p. 198.

21. τὰ μέρη, *fines*. Wolfius.

22. Χαναναία. The land of Canaan, properly so called, was *by the sea and by the coast of Jordan*. Numb. xiii. 29. Mark calls this woman Ἑλληνὶς, Συροφοίνισσα τῷ γένει. vii. 26. Some of the Canaanites were not driven out. Judg. i. 31, 32.

23. Ἀπόλυσον. Theophylact supposed the disciples to ask Jesus to cure her. See Luke xiii. 12. Schleusner understood it as meaning *satisfac ejus precibus*. Our Saviour's answer seems to confirm this.

24. Οὐκ ἀπεστάλην. It was not intended that Jesus himself, during his presence on earth, should preach to any but the Jews.

27. "Εἰ δαῖτες θεῶν εἰσι, καὶ σιτοῦνται θεοὶ, πάντως που καὶ θεράποντες αὐτοῖς εἰσιν, οἷς μέλει τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπόλλυσθαι." Philostr. *Vit. Apollon.* i. 19. p. 24.

τῶν κυρίων αὐτῶν." Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 28
"Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις."
Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
[r] Mar.vii.31. [r]Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν 29
[s] Esa. xxxv. 5. τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. [s]καὶ 30
προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλούς,
τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν
αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς,
ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, 31
κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας·
[t] Mar. viii.1. καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ. [t]Ὁ δὲ Ἰησοῦς προσκαλεσά- 32
μενος τοὺς μαθητὰς αὐτοῦ εἶπε, "Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φά-
γωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶ-
σιν ἐν τῇ ὁδῷ." Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Πόθεν 33
ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦ-
τον;" Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, "Πόσους ἄρτους ἔχετε;" Οἱ 34
δὲ εἶπον, "Ἑπτὰ, καὶ ὀλίγα ἰχθύδια." Καὶ ἐκέλευσε τοῖς 35
ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ 36
τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς
αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ ἐχορ- 37
τάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυ-
ρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, 38
χωρὶς γυναικῶν καὶ παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν 39
[u] xii. 38; Mar. viii. 11; Lu. xii. 54. εἰς τὰ ὅρια Μαγδαλά. [u]Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ 16
Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ
οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Ὀψίας 2
γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. Καὶ πρωΐ, 3
Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὑπο-
κριταὶ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,
[x] xii. 39; Jon. i. 17. τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; [x]γενεὰ πονηρὰ καὶ μοι-
χαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ 4

29. *παρὰ τὴν θάλασσαν.* Mark says *ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.* vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. *κυλλούς.* This work signifies *having lost a limb*, in xviii. 8. It would appear, therefore, that Jesus actually restored limbs which had been lost.

32. *ἡμέρας.* The true reading seems to be *ἡμέραι.* The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

39. *ἐνέβη.* The reading seems to be *ἀνέβη.* Ibid. *Μαγδαλά.* Mark says *Δαλμανουθά.* viii. 10. Both places were at the southern end of the lake. Some copies read *Magedan* for *Magdala.*

Chap. XVI. 1. *σημεῖον ἐκ τοῦ οὐρανοῦ.* Theophylact seems to give the true meaning, *οἷον ἥλιον στῆσαι, σελήνην, κεραυνοὺς καταγαγεῖν, ἀέρα ἀλλοιῶσαι.* ad Marc. viii. 11.

3. *στυγνάζων.* Polybius applies *στυγνότης* to the atmosphere, (iv. 21. 1.) and Pliny speaks of "cœli *tristitiam.*" *Hist. Nat.* ii. 6.

Ibid. *τῶν καιρῶν.* The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8; Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark viii. 22.

τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.” Καὶ καταλιπὼν αὐτοὺς,
ἀπῆλθε.
5 [y]Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο [y] Mar. viii. 14; Lu. xii. 1.
6 ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ὁρᾶτε καὶ προσέ-
7 χετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” Οἱ δὲ
διελογίζοντο ἐν ἑαυτοῖς λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.”
8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίζεσθε ἐν ἑαυτοῖς,
9 ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; [z]οὔπω νοεῖτε, οὐδὲ μνη- [z] xiv. 17; Joh. vi. 9.
μονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους
10 κοφίνους ἐλάβετε; [a]οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, [a] xv. 34.
11 καὶ πόσας σπυρίδας ἐλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου
εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδ-
12 δουκαίων;” Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς
ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ
Σαδδουκαίων.
13 [b]Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, [b] Mar. viii. 27; Lu. ix. 18.
ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, “Τίνα με λέγουσιν οἱ ἄν-
14 θρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;” [c]Οἱ δὲ εἶπον, “Οἱ μὲν [c] xiv. 2.
Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἱερεμίαν,
15 ἢ ἕνα τῶν προφητῶν.” Λέγει αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε
16 εἶναι;” [d]Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, “Σὺ εἶ ὁ Χρι- [d] Joh. vi. 69; et xi. 27; Act. viii. 37; et ix. 20; 1 Joh. iv. 15; et v. 5.
17 στὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.” [e]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτῷ, “Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ
αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. [e] 1 Cor. ii. 10.
18 [f]κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ [f] Joh. i. 42.
οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύ-
19 σουσιν αὐτῆς. [g]καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν [g] xviii. 18; Joh. xx. 23.

5. ἐπελάθοντο, *perceived that they had forgotten.* Boisius.

6. Σαδδουκαίων. Mark writes Ἡρώδου. viii. 15.

7. Ὅτι does not mean *because*, but is redundant, as is often the case after λέγειν. Palairet. It is very often used so by S. Mark: see vi. 14, 15, 16, 18, 23.

11. *that I was not speaking of bread when I told you to beware &c.*

13. Καισαρείας. This is said to have been called anciently *Laish*, (Judg. xviii. 27.) and afterwards *Dan*, (ib. 29.) Pliny calls it *Paneas*, (v. 15.) from mount Paneus. Philip the tetrarch, son of Herod, enlarged it and called it *Cæsarea* in honour of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. Ἱερεμίαν. The Jews reckoned Jeremiah among the forerunners of the Messiah. See R. Simon *in not.*

18. ἐπὶ ταύτῃ τῇ πέτρᾳ. Roman catholic writers understand this to apply personally to S. Peter, in allusion to his name. Others suppose that S. Peter's confession (see ver. 16.) is intended: but the same confession had already been made by all the apostles, (xiv. 33.) and S. Peter now only spoke in the name of all: our Saviour therefore says, *You and the other apostles are a rock, upon which my church shall be built.* See Eph. ii. 22.

Ibid. πύλαι ᾅδου. The expression seems taken from the LXX. It is used in Is. xxxviii. 10. for *death*; and in Psalm cvii. 18. we find πύλαι θανάτου. Our Saviour therefore seems to mean, that his church shall never be destroyed: or he perhaps alludes to the conquest which was made over death by the resurrection of Christ. See note at Luke xvi. 23.

19. Lightfoot brings many instances from the Talmud to shew that *to bind* means *prohibere*, or *prohibitum declarare*; and *to loose* means *permittere*, or *declarare licitum*; and this with reference to the precepts of the law; so that our Saviour meant to give to his apostles the power of dispensing with the Mosaic law. But it probably refers to the ministerial power of promising forgiveness of sins on the condition of faith in the atonement. The apostles and their successors have power of remitting sins, by admiting persons into the covenant of the gospel. That this was not limited to Peter, see xviii. 18.

οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς
οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς
οὐρανοῖς.” [h] Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ 20
εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.
[i] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, 21
ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ
τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν-
θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν 22
ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ, λέγων, “Ἵλεώς σοι, κύριε· οὐ
μὴ ἔσταί σοι τοῦτο.” Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, “Ὕπαγε 23
ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ
Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.” [k] Τότε ὁ Ἰησοῦς εἶπε τοῖς 24
μαθηταῖς αὐτοῦ, “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω
ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. [l] ὃς 25
γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν· [m] τί γὰρ 26
ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν
αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ; [n] μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ 27
τοῦ πατρὸς αὐτοῦ μέτα τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει
ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [o] Ἀμὴν λέγω ὑμῖν, εἰσί τινες 28
τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν
ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.”
[p] ΚΑΙ μεθ’ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον 17
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. καὶ μετεμορφώθη ἔμπροσθεν 2
αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια
αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ, ὤφθησαν αὐτοῖς 3

[h] xvii. 9; Mar. viii. 30; Lu. ix. 21.
[i] xx. 17; Mar. viii. 31; Lu. ix. 22.
[k] x. 38; Mar. viii. 34; Lu. ix. 23; et xiv. 27.
[l] x. 39; Mar. viii. 35; Lu. xvii. 33; Joh. xii. 25.
[m] Mar. viii. 36; Lu. ix. 25.
[n] xxv. 31; et xxvi. 64; Mar. viii. 38; Zach. xiv. 5; Jud. ver. 14; Ps. lxii. 12; Rom. ii. 6; Apoc. ii. 23.
[o] Mar. ix. 1; Lu. ix. 27.
[p] Mar. ix. 2; Lu. ix. 28.

21. *μαθηταῖς.* See note at Luke ix. 22.

Ibid. *πρεσβυτέρων.* The elders were persons taken from each tribe, who sat in the sanhedrim.

22. *Ἵλεώς σοι, Κύριε.* Krebsius says that this phrase would be at length, *ἵλεώς σοι, Κύριε, ὁ Θεὸς διαμένῃ*, which means, *absit, ut quod dicis tibi contingat.* See N. Fuller. *Miscell.* ii. 2. L. de Dieu *ad l.* But in 1 Mac. ii. 21, we read, *ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα.*

23. *φρονεῖν τά τινος* is *to take part with any one.* See Rom. viii. 5.

Ibid. *σκάνδαλόν μου εἶ* is the same as *σκανδαλίζομαι ἔν σοι, I am displeased at thee.*

24. *τοῖς μαθηταῖς αὐτοῦ.* This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the time of persecution.

26. *τὴν ψυχὴν ζημιωθῇ.* We find in Herodotus, *ζημιοῦσθαι τὴν ψυχὴν, vita mulctari.* (vii. 39.) *Ψυχὴν* in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. *What is a man profited, if he gain every thing which this world possesses, but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness?* *Αὐτοῦ*, at the end of the verse, does not refer to *ἄνθρωπος*, but to the person mentioned at the beginning of the verse: and *ἄνθρωπος* is the same as *τις.*

28. *ἐρχόμενον ἐν τῇ β. αὐτοῦ* is referred to the ascension by Raphel, Alberti, Palairet. The meaning probably is this. The Jews had false expectations concerning the kingdom of Christ: but that kingdom really began when the atonement was made. Our Saviour therefore meant to say, *there are many persons standing here who will see the beginning of Christ's kingdom.* See Luke ix. 27.

Chap. XVII. 1. Luke says, *after about eight days*, ix. 28. He reckoned the day of the last discourse, and the day of the transfiguration, inclusively: Matthew and Mark (ix. 2.) exclusively. Theophylact.

Ibid. *ὄρος.* Mount Tabor. Theophylact *ad* xxvi. 37; though some have thought it was not near enough to Capernaum. See Wolfius.

4 Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπε τῷ Ἰησοῦ, "Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ
θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνὰς, σοὶ μίαν, καὶ Μωσῇ μίαν,
5 καὶ μίαν Ἡλίᾳ." [q] Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φω- [q] iii. 17; 2 Pet. i. 17;
τεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέ- Mar. i. 11;
γουσα, "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· Joh. i. 34; Esa. xlii. 1.
6 αὐτοῦ ἀκούετε." Καὶ ἀκούσαντες οἱ μαθηταὶ, ἔπεσον ἐπὶ πρόσ-
7 ωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. [r] καὶ προσελθὼν ὁ Ἰη- [r] Dan. viii.
σοῦς ἥψατο αὐτῶν, καὶ εἶπεν, "Ἐγέρθητε, καὶ μὴ φοβεῖσθε." 18; et ix. 21; et x. 10, 18.
8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν
Ἰησοῦν μόνον.
9 [s] Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς [s] xvi. 20.
ὁ Ἰησοῦς, λέγων, "Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ
10 ἀνθρώπου ἐκ νεκρῶν ἀναστῇ." [t] Καὶ ἐπηρώτησαν αὐτὸν οἱ [t] xi. 14;
μαθηταὶ αὐτοῦ, λέγοντες, "Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Mar. ix. 11; Mal. iv. 5.
11 Ἡλίαν δεῖ ἐλθεῖν πρῶτον;" Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν
αὐτοῖς, "Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει
12 πάντα· λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν
αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς
13 τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν." Τότε συνῆκαν οἱ
μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
14 [u] Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄν- [u] Mar. ix. 14; Lu. ix. 38.
15 θρωπος γονυπετῶν αὐτῷ, καὶ λέγων, "Κύριε, ἐλέησόν μου τὸν
υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει
16 εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν
τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι."
17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Ὦ γενεὰ ἄπιστος καὶ διε-
στραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι
18 ὑμῶν; φέρετέ μοι αὐτὸν ὧδε." Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη-
σοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ
19 παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ
Ἰησοῦ κατ' ἰδίαν εἶπον, "Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
20 αὐτό;" [x] Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Διὰ τὴν ἀπιστίαν ὑμῶν. [x] xxi. 21;
ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, Mar. xi. 23; Lu. xvii. 6;
ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· 1 Cor. xiii. 2.

3. συλλαλοῦντες. They conversed concerning *the death of Christ.* Luke ix. 30.

4. ὧδε εἶναι, *to continue here.*

9. The reading is probably ἐκ τοῦ ὄρους.

10. It appears from Justin Martyr's Dialogue with Trypho, that the Jews of those days expected Elias to come and anoint the Messiah. (p. 110.) The expectation is abundantly proved from the Talmud by Lightfoot, *ad l.* The disciples did not understand what Jesus meant by *the resurrection of the dead;* (Mark ix. 10.) but they conceived it to relate to something which must happen very soon, and they wondered why Elias had not already appeared. See note at Mark ix. 11, 12: and also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii. 21. ἄχρι χρόνων ἀποκαταστάσεως πάντων. Ἀποκατάστασις means τελείωσις. Knatchbull, Lightfoot, Schleusner. See Mal. iv. 6.

15. κακῶς πάσχει. He was dumb. Mark ix. 17.

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ. τ. λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21; 1 Cor. xiii. 2.

καὶ οὐδὲν ἀδυνατήσει ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, 21
εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

[y] xvi. 21; et xx. 18; Mar. ix. 31; Lu. ix. 44; et xviii. 31.

[y]’ΑΝΑΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν 22
αὐτοῖς ὁ Ἰησοῦς, “Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ 23
ἡμέρᾳ ἐγερθήσεται.” Καὶ ἐλυπήθησαν σφόδρα.

[z] Mar. ix. 33; Exod. xxx. 13.

[z]’Ελθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ 24
δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, “‘Ο διδάσκαλος
ὑμῶν οὐ τελεῖ τὰ δίδραχμα;” Λέγει “Ναί.” Καὶ ὅτε εἰσῆλθεν 25
εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, “Τί σοὶ
δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη
ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;” Λέγει 26
αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἀλλοτρίων.” Ἔφη αὐτῷ ὁ Ἰησοῦς,
“Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν 27
αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ
τὸν ἀναβάντα πρῶτον ἰχθῦν ἆρον· καὶ ἀνοίξας τὸ στόμα
αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ
καὶ σοῦ.”

[a] Mar. ix. 33; Lu. ix. 46.

[a]’ΕΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγον- 18
τες, “Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;” Καὶ 2
προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ
αὐτῶν, [b]καὶ εἶπεν, “Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ 3
γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
οὐρανῶν. ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗ- 4
τός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [c]καὶ ὃς ἐὰν 5
δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· [d]ὃς 6
δ’ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς
ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχη-
λον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
[e]Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν 7

[b] xix. 14; 1 Cor. xiv. 20.
[c] x. 42.
[d] Mar. ix. 42; Lu. xvii. 2;
[e] Lu. xvii. 1; 1 Cor. xi. 19.

21. *τοῦτο τὸ γένος*, i. e. the evil spirits.

24. *δίδραχμα.* At the numbering of the people (Exod. xxx. 13.) every Israelite twenty years old was to pay *half a shekel as an offering of the Lord.* The LXX write *τὸ ἥμισυ τοῦ διδράχμου.* That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. ii. p. 578, Josephus, *Antiq.* xviii. 9. 1, and Cicero, *Pro L. Flacco.* c. 28. After the taking of Jerusalem, Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, *De Bel. Jud.* vii. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (*δίδραχμον,*) as being *πρωτότοκος*: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. *οἱ υἱοί.* Jesus therefore, as *the Son of God*, was not bound to pay to the temple, which was his Father's house.

Chap. XVIII. 1. See note at Luke ix. 46.

Ibid. *τῇ βασ. τῶν οὐρανῶν.* The disciples used this expression for the kingdom of the Messiah, (see v. 19.) but they looked to an earthly kingdom.

2. *παιδίον.* This child has been said to be Ignatius, who was hence called Θεόφορος. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

5. *ἐπὶ τῷ ὀνόματί μου, vice mea.* Hombergius.

6. *συμφέρει.* It would be better for him, before he did this, that a mill-stone &c.

Ibid. *ὀνικός.* The upper mill-stone was so called, because it was turned by an ass.

τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδα-
8 λον ἔρχεται. [f]Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, [f] v. 30; Mar. ix. 43.
ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς
τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
9 βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκαν-
δαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ
μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
10 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [g]Ὁρᾶτε μὴ καταφρονή- [g] Ps. xxxiv. 7.
σητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι
αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πα-
11 τρός μου τοῦ ἐν οὐρανοῖς. [h]ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι [h] Lu. xix. 10.
12 τὸ ἀπολωλός. [i]Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν [i] Lu. xv. 4.
πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐννενηκον-
13 ταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν
γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλ-
14 λον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. οὕτως
οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,
15 ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων. [k]Ἐὰν δὲ ἁμαρτήσῃ εἰς [k] Lu. xvii. 3;
σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ Lev. xix. 17; Eccl. xix.
16 αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· [l]ἐὰν 13, &c.; Jac. v. 19.
δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στό- [l] Deut. xix.
17 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. [m]ἐὰν δὲ παρ- 15; Joh. viii. 17;
ακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρ- 2 Cor. xiii. 1; Hebr. x. 28.
18 ακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [n]Ἀμὴν λέγω [m] Rom. xvi.
ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δε δεμένα ἐν τῷ οὐρανῷ· 17; 2 Thess. 3. 14;
καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. 2 Joh. 10. 1 Cor. v. 9;
19 [o]πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς [n] xvi. 19; Joh. xx. 23.
περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς [o] 1 Joh. iii.
20 παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσι δύο ἢ τρεῖς 22; et v. 14.
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν."

8. *καλὸν — ἢ*, without *μᾶλλον*. See Mark ix. 43; Luke xv. 7; xvii. 2; xviii. 14; Gen. xxxviii. 26; Psal. cxvii. 8. Examples are given by Raphel, *ad l.*, and Wesseling at Diod. Sic. xi. 11.

10. *μὴ καταφρονήσητε*, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, xiv. 47.

"Maxima debetur puero *reverentia:* si quid
Turpe paras, ne tu pueri *contempseris* annos,
Sed peccaturo obsistat tibi *filius infans.*"

Ibid. *οἱ ἄγγελοι αὐτῶν*. *The angels that watch over them.* See Heb. i. 14. He means to shew that children, as well as others, must be objects of care to God, since he sends the angels from his own immediate presence to *minister to them as heirs of salvation.*

11. This indeed is the wish and intention of God towards all men; and his Son came upon earth purposely to give salvation.

12. *ἐπὶ τὰ ὄρη* may relate to *ἀφεὶς*, or *πορευθείς*. more probably to the latter: *leaving upon the hills* would be *ἐπὶ τοῖς ὄρεσιν*.

14. Such is the anxiety of God that all mankind should be saved.

15. This verse may be connected with the preceding, if we lay a stress upon *εἰς σέ*. *Such is the mercy of God toward sinners: and with respect to offences committed against yourself, forgive it.* See ver. 21.

16. *πᾶν ῥῆμα* may either mean literally, *every word which is uttered between you;* or, *the whole matter*, as in Luke i. 37; ii. 15; Acts x. 37.

17. *ἐθνικός*. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

19. We are perhaps to read *πάλιν ἀμήν*.
Ibid. *παντός*. See xiii. 19.

p Lu. xvii. 4. [p]Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, "Κύριε, ποσάκις 21
ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπ-
τάκις;" Λέγει αὐτῷ ὁ Ἰησοῦς, "Οὐ, λέγω σοι, ἕως ἑπτάκις, 22
ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία 23
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ
τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη 24
αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ 25
ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν
γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆ-
ναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Κύριε, μακρο- 26
θύμησον ἐπ' ἐμοὶ, καὶ πάντά σοι ἀποδώσω. σπλαγχνισθεὶς δὲ 27
ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συν- 28
δούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
αὐτὸν ἔπνιγε λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. πεσὼν οὖν ὁ 29
σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέγων,
Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι. ὁ δὲ οὐκ 30
ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ
τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, 31
ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν
πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐ- 32
τοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην
ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν 33
σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος 34
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ
q vi. 14; Mar. xi. 26. ὀφειλόμενον αὐτῷ. [q]Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποι- 35
ήσει ὑμῖν, ἐὰν μὴ ἀφῆτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν
καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν."

r Mar. x. 1. [r]ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 19
μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας
πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ 2
ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι 3
s Gen. i. 27; et v. 2; Mal. ii. 15. πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, "Εἰ ἔξεστιν ἀνθρώπῳ
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;" [s]Ὁ δὲ ἀπο- 4
t Gen. ii. 24; Ephes. v. 31; 1 Cor. vi. 16. κριθεὶς εἶπεν αὐτοῖς, "Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς
ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, [t]καὶ εἶπεν, ‘Ἕνεκεν τούτου 5

21. See ver. 15.

25. καὶ ἀποδοθῆναι is generally rendered, *and that the debt should be paid.* Hombergius thought it should be coupled with πραθῆναι, —*that they should be sold and given up* [*to the purchaser,*] as in xxvii. 58.

28. The reading is probably ἀπόδος μοι εἴ τι ὀφείλεις.

29. πάντα is perhaps an interpolation.

Chap. XIX. 1. πέραν τοῦ Ἰορδάνου. Mark writes more precisely, διὰ τοῦ πέραν τοῦ Ἰορδάνου, x. 1. i. e. in going from Galilee to Judæa, he performed part of the journey by crossing the Jordan. The more regular and expeditious way was through Samaria. John iv. 4. Or this may agree with John x. 40, where Jesus is said to have gone πέραν τοῦ Ἰορδάνου, after the feast of the Dedication.

3. This question was then in dispute between the schools of Hillel and Shammai. Krebsius.

4. ἀπ' ἀρχῆς. Hombergius refers these words to ἐποίησεν.

καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ προσ-
κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα
6 *μίαν;' ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς*
7 *συνέζευξεν, ἄνθρωπος μὴ χωριζέτω." Λέγουσιν αὐτῷ, "*[u] *Τί* [u] v. 31, Deut. xxiv. 1.
οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπο-
8 *λῦσαι αὐτήν;" Λέγει αὐτοῖς, "Ὅτι Μωσῆς πρὸς τὴν σκλη-*
ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν·
9 *ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.* [x] *λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπο-* [x] v. 32; Mar. x. 11;
λύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, Lu. xvi. 18;
10 *μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται." Λέγουσιν* 1 Cor. vii. 11.
αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
11 *που μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι."* [y] *Ὁ δὲ εἶπεν* [y] 1 Cor. vii.
αὐτοῖς, "Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. 2, 7, 9, 17.
12 [z] *εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·* [z] 1 Cor. vii.
καί εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· 32, 34; et ix. 5. 25.
καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν
τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρείτω."
13 [a] *Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ* [a] Mar. x. 13. Lu. xviii. 15.
14 *αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς·* [b] *ὁ* [b] xviii. 3.
δὲ Ἰησοῦς εἶπεν, "Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ
ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρα-
15 *νῶν." Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.*
16 [c] *ΚΑΙ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, "Διδάσκαλε ἀγαθὲ, τί* [c] Mar. x. 17;
17 *ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;" Ὁ δὲ εἶπεν αὐτῷ, "Τί* Lu. xviii. 18.
με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις
18 *εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς." Λέγει αὐτῷ,* [d] Exod. xx. 13;
"Ποίας;" Ὁ δὲ Ἰησοῦς εἶπε, "[d] *Τὸ, οὐ φονεύσεις· οὐ μοι-* Deut. v. 17.
19 *χεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·* [e] *τίμα τὸν πατέρα* [e] xv. 4; et. xxii. 39;
σου καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ- Ephes. vi. 2; Lev. xix. 18;
20 *τόν." Λέγει αὐτῷ ὁ νεανίσκος, "Πάντα ταῦτα ἐφυλαξάμην* Rom. xiii. 9; Gal. v. 14;
21 *ἐκ νεότητός μου· τί ἔτι ὑστερῶ;"* [f] *Ἔφη αὐτῷ ὁ Ἰησοῦς, "Εἰ* Jac. ii. 8;
θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα, καὶ [f] vi. 19, 20; Lu. xii. 33.

5. *καὶ εἶπεν.* Epiphanius observes, that these words were not spoken by God, but by Adam, vol. i. p. 225. So Philo Judæus understood them, vol. ii. p. 653. Theophylact says that what Adam spoke, he spoke ἐκ Θεοῦ.

Ibid. *οἱ δύο.* These words are not in the Hebrew, but are in the Samaritan Pentateuch and the LXX.

8. Hackspanius remarks the difference between ἐπέτρεψεν in this verse, and ἐνετείλατο in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. *εἰ μή.* The reading is probably μὴ ἐπὶ πορνείᾳ.

10. *αἰτία, conditio.* Boisius, Schwarzius.

11. χωροῦσι τὸν λόγον does not mean, *are able to understand this saying*, but, *are able to observe what is expressed in this saying.* The saying was, οὐ συμφέρει γαμῆσαι. Our Saviour observes, *Ye say truly: there may be cases, in which it is better for persons not to marry:* (see 1 Cor. vii. 26.) *but all cannot comply with this.*

12. εὐνούχισαν ἑαυτούς. For such cases see Selden in *Otiis Theolog.* p. 499. Wolfius.

16. εἷς. Luke calls him ἄρχων. xviii. 18.

17. Τί με λέγεις ἀγαθόν; *in what sense do you call me good?* Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκο-
λούθει μοι.” Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυ- 22
πούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

g Mar. x. 24; 1 Tim. vi. 9, 10.

[g] Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “Ἀμὴν λέγω ὑμῖν, 23
ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ 24
τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν
τοῦ Θεοῦ εἰσελθεῖν.” Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξε- 25
πλήσσοντο σφόδρα, λέγοντες, “Τίς ἄρα δύναται σωθῆναι;”

h Jer. xxxii. 17; Zach. viii. 6; Lu. i. 37.

Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “[h] Παρὰ ἀνθρώποις 26
τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.”

i Mar. x. 28; Lu. xviii. 28.

[i] Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “Ἰδοὺ, ἡμεῖς ἀφή- 27
καμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;”

k Act. iii. 21; 2 Pet. iii. 13; Apoc. xxi. 1; Lu. xxii. 29, 30.

[k] Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ 28
ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ
δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ 29
πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μη-
τέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου,
ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

l xx. 16; Mar. x. 31; Lu. xiii. 30;

[l] πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 30
Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκο- 20
δεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς
τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ 2
δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα
αὐτοῦ. καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶ- 3
τας ἐν τῇ ἀγορᾷ ἀργούς· κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς 4

21. ἀκολούθει μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had *forsaken all and followed him;* and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See note at v. 19, and Index.

24. κάμηλον. It has been proposed to read *κάμιλον, a cable,* as a more natural expression: but κάμηλον is certainly right; and our Saviour was using a Jewish proverb to denote an impossibility. Lightfoot quotes from the Talmud, “Non ostendunt homini palmam ex auro, nec elephantem incedentem per foramen acus:” and again, “Forte tu e Pombedithanis es, qui introducere possunt elephantem per foramen acus.” See Caninius *De Lect. N. T. Heb.* c. 9. p. 33. Vorstius *De Adag. N. T.* c. 3. p. 14. It is singular that the Arabic terms for a *camel* (جَمَلٌ) and a *cable* (جُمَّلٌ) only differ in the points.

26. παρὰ Θεῷ. *By the grace and assistance of God.* Clarke.

28. The words ἐν τῇ παλιγγενεσίᾳ should be connected, not with οἱ ἀκολουθήσαντές μοι, but with ὅταν καθίσῃ κ. τ. λ. In the parallel place of Luke xxii. 30. we read ἐν τῇ βασιλείᾳ μου. Philo Judæus uses παλιγγενεσία for the future state of the soul. vol. i. p. 159. See Raphel, Palairet, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις.

29. ἑκατονταπλασίονα. What is worth a hundred times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel: but all will not do this; and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

Chap. XX. 1. This parable refers to the Jews and Gentiles; the former were called early, the latter late.

2. τὴν ἡμ. either *for that day,* or *by the day.*

5 *εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλ-*
θον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν
6 *ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους*
ἑστῶτας ἀργοὺς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν
7 *ἡμέραν ἀργοί; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο.*
λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν
8 *ᾖ δίκαιον λήψεσθε. Ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ*
ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ
ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως
9 *τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλα-*
10 *βον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα*
11 *λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. λαβόντες δὲ*
12 *ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες, Ὅτι οὗτοι οἱ ἔσχα-*
τοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
13 *βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀπο-*
κριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου
14 *συνεφώνησάς μοι; ἆρον τὸ σὸν καὶ ὕπαγε. θέλω δὲ τούτῳ τῷ*
15 *ἐσχάτῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν*
τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός
16 *εἰμι; [m] οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχα-* m xix. 30;
τοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί." et xxii. 14; Mar. x. 31;
17 [n] *ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς* Lu. xiii. 30.
18 *δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, "Ἰδοὺ,* n xvi. 21; Mar. x. 32;
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδο- Lu. xviii. 31.
θήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν
19 *αὐτὸν θανάτῳ, [o] καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ* o Joh. xviii.
ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ 32.
ἀναστήσεται."
20 [p] *Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ* p iv. 21;
21 *τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ὁ δὲ* Mar. x. 35.
εἶπεν αὐτῇ, "Τί θέλεις;" Λέγει αὐτῷ, "Εἰπὲ ἵνα καθίσωσιν
οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων, ἐν
22 *τῇ βασιλείᾳ σου." Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε*
τί αἰτεῖσθε. [q] δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, q xxvi. 39, 42;
καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;" Λέγουσιν Joh. xviii. 11.

9. This cannot be applied to the case of late repentance: for such persons were *called* long before; only they did not *obey the call* till the eleventh hour.

12. *ἐποίησαν*, sc. *ἔργον*. Ποιεῖν is used in the same sense in Ruth ii. 19. See Boisius, Hombergius. Stephens and Casaubon understood it to mean *commorari*, as in Acts xx. 3.

15. *ὀφθαλμὸς πονηρὸς* generally means *an envious eye*: the meaning is here, *is your jealousy excited, because I am acting kindly?* See Mark vii. 22.

16. *κλητοὶ—ἐκλεκτοί.* The difference between these two terms is this: *κλητοὶ* are all those who have an opportunity of hearing the gospel: *ἐκλεκτοὶ* are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not *ἐκλεκτοί*. See xxii. 3, 8.

20. Mark does not mention the mother, x. 35. Her name was Salome.

22. *τὸ ποτήριον.* The cup of affliction and martyrdom. See xxvi. 39; John xviii. 11.

Ibid. *βάπτισμα.* See Luke xii. 50. Martyrdom used to be called *baptismus sanguinis.*

αὐτῷ, "Δυνάμεθα." Καὶ λέγει αὐτοῖς, "Τὸ μὲν ποτήριόν μου 23
πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν
r Mar. x. 41. ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου." [r] Καὶ 24
s Mar. x. 42; Lu. xxii. 25. ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. [s] ὁ δὲ 25
Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, "Οἴδατε ὅτι οἱ ἄρχον-
τες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξου-
σιάζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ 26
ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὃς ἐὰν θέλῃ ἐν 27
t Phil. ii. 7; Lu. xxii. 27; 1 Tim. ii. 6; Tit. ii. 14; 1 Pet. i. 18, 19 ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· [t] ὥσπερ ὁ υἱὸς τοῦ ἀνθρώ- 28
που οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."
[u] ΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ, ἠκολούθησεν αὐτῷ 29
u Mar. x. 46; Lu. xviii. 35. ὄχλος πολύς. καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, 30
ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, "Ἐλέησον
ἡμᾶς, κύριε, υἱὸς Δαβίδ." Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα 31
σιωπήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες, "Ἐλέησον ἡμᾶς,
κύριε, υἱὸς Δαβίδ." Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ 32
εἶπε, "Τί θέλετε ποιήσω ὑμῖν;" Λέγουσιν αὐτῷ, "Κύριε, ἵνα 33
ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί." Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς 34
ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ
ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.
x Mar. xi. 1; Lu. xix. 29. [x] ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ 21
πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθη-
τὰς, λέγων αὐτοῖς, "Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι 2
ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ'
αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις ὑμῖν εἴπῃ τὶ, ἐρεῖτε, 3
Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς."
y Esa. lxii. 11; Zach. ix. 9; Joh. xii. 15. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, 4
λέγοντος, '[y] Εἴπατε τῇ θυγατρὶ Σιὼν, Ἰδοὺ, ὁ βασιλεύς σου 5

23. *οὐκ ἔστιν ἐμὸν δοῦναι.* It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. *ἔστω.* Probably *ἔσται.*

29. *ἐκπορευομένων.* Luke says *ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ.* xviii. 35. Newcome supposes that Jesus stayed a few days at Jericho, and met the blind men when he had left the city and was returning to it.

30. *δύο τυφλοί.* Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

Chap. XXI. 1. Bethphage was about fifteen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1; John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem; (*Centur. Chorogr.* c. 37.) as is shewn by Hug. (vol. i. p. 20. Engl. translat.)

3. *ὁ Κύριος* probably means *the Lord.* It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by *the Lord having need of them.* Others think that it means *the Master,* and that the owner was acquainted with Jesus. See xxvi. 18.

Ibid. *εὐθέως δὲ ἀποστελεῖ αὐτούς.* L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them. He prefers the former, which seems certainly the true meaning: but the reading is probably *ἀποστέλλει.*

5. The first part seems to be taken from Isaiah lxii. 11. *Εἴπατε τῇ θυγατρὶ Σιὼν, Ἰδοὺ, ὁ σωτήρ σοι παραγέγονεν,* and the remainder from Zech. ix. 9. *χαῖρε σφόδρα, θύγατερ Σιὼν, κήρυσσε, θύγατερ Ἱερουσαλήμ· ἰδοὺ, ὁ βασιλεὺς*

ἔρχεταί σοι, πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν
6 ὑποζυγίου.' Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς
7 προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν
8 ἐπάνω αὐτῶν. [z] ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια [z] Joh. xii. 13.
ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ
9 ἐστρώννυον ἐν τῇ ὁδῷ. [a] οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκο- [a] xxiii. 39; Ps. cxviii. 26.
λουθοῦντες ἔκραζον, λέγοντες, "Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλο-
γημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Ὡσαννὰ ἐν τοῖς
ὑψίστοις."
10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ
11 πόλις, λέγουσα, "Τίς ἐστιν οὗτος;" [b] Οἱ δὲ ὄχλοι ἔλεγον, [b] ii. 23.
"Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς
Γαλιλαίας."
12 [c] ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε [c] Mar. xi. 15; Lu. xix. 45; Joh. ii. 13.
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν
13 πωλούντων τὰς περιστεράς. [d] καὶ λέγει αὐτοῖς, "Γέγραπται, [d] Esa. lvi. 7; Jerem. vii. 11
'Ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται·' ὑμεῖς δὲ αὐτὸν
14 ἐποιήσατε σπήλαιον λῃστῶν." Καὶ προσῆλθον αὐτῷ τυφλοὶ

ἔρχεταί σοι δίκαιος καὶ σώζων, αὐτὸς πραῢς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. Origen gives five different translations. vol. iii. p. 742. John quotes the same passage, xii. 15, but differs from Matthew and the LXX. See Carpzovius, Surenhusius.

7. *ὄνον καὶ πῶλον.* Our Saviour sate on the foal. Mark xi. 7.

Ibid. *ἐπάνω αὐτῶν*, sc. *τῶν ἱματίων*. Beza, Hombergius: but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. *τὰ ἱμάτια.* See 2 Kings ix. 13. Plutarch speaks of Cato being received, *ὑποτιθέντων τὰ ἱμάτια τοῖς ποσίν*. Compare also Herodian's account of Commodus entering Rome. Lightfoot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. *κλάδους.* "*κλάδους ἐλαίας ἢ φοινίκων.*" Clem. Alex. vol. i. p. 104. Philo Judæus speaks of Agrippa returning from Jerusalem *οὐχ ὑπὸ μιᾶς πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἁπάσης, φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ' εὐσεβείᾳ.* vol. ii. p. 589.

9. Ὡσαννὰ is not a Syriac word, but purely Hebrew, הוֹשִׁיעָה נָּא, *serva nunc*. The two words had become one, and were in frequent use as an exclamation: *ὡσαννὰ ἔστω τῷ υἱῷ Δαβὶδ, salus ea, auxilium illud, quod in dictionibus* הוֹשַׁעְנָא *continetur, contingat filio Davidis: ὡσαννὰ ἔστω ἐν τοῖς ὑψίστοις, salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis.* L. de Dieu. This description may be compared with that given in Pseudo-Hippocr., *Epist.* vol. iii. p. 794. *οἱ μὲν ἑπόμενοι, οἱ δὲ προθέοντες, ἑτέρωθεν ἕτεροι, "σῶζε," λέγοντες, "βοήθει," "θεράπευσον."*

Ibid. *ἐν ὀνόματι Κυρίου.* These words are connected with *εὐλογημένος*, not with *ἐρχόμενος*, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that *children* were taught by their parents to repeat this psalm. See Wolfius.

12. *εἰσῆλθεν.* This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

Ibid. *τὰς τραπέζας τῶν κολλυβιστῶν.* The *κολλυβισταὶ* were persons who changed money for those who came to pay the didrachma for the temple (see xvii. 24.): and received a small piece of money, called *κόλλυβος*, or *κέρμα*, (John ii. 15.) for their profit. Among other instances from the Talmud, Lightfoot brings the following; "Opus est, ut habeat unusquisque hemisiclum, quem pro se persolvat. Cum ergo accedit ad Trapezitam, ad siclum mutandum duobus hemisiclis, lucrum ei aliquod reddere tenetur, quod vocatur קולבון *κόλλυβος*."

Ibid. *τῶν πωλούντων τὰς περιστέρας.* These persons furnished doves for those who came to be purified according to Levit. xii. 6, 8; xv. 14, 29.

13. *οἶκος προσευχῆς κληθήσεται.* Isaiah adds, *πᾶσι τοῖς ἔθνεσιν*, and our Saviour might particularly allude to that part of the temple being allotted to Gentile proselytes.

Ibid. *λῃστῶν.* Josephus says that *ἐκδοχεῖον κλεπτῶν, φονέων, ἁρπάγων τὸ ἱερὸν γέγονε. De Bel. Jud.* vii. 11.

καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ 15
ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς
παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, "Ὡσαννὰ τῷ υἱῷ
Δαβὶδ," ἠγανάκτησαν, καὶ εἶπον αὐτῷ, "Ἀκούεις τί οὗτοι 16
λέγουσιν;" Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, "Ναί. οὐδέποτε ἀνέ-
e Ps. viii. 2. γνωτε, '[e]Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω
αἶνον;'" Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς 17
Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
f Mar. xi. 13. [f]Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· καὶ ἰδὼν συ- 18
κῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ 19
εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, "Μηκέτι ἐκ σοῦ καρπὸς
γένηται εἰς τὸν αἰῶνα." Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.
Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, "Πῶς παραχρῆμα 20
g xvii. 20. ἐξηράνθη ἡ συκῆ;" [g]Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 21
"Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ
μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε,
h vii. 7; Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· [h]καὶ πάντα 22
Mar. xi. 24; Lu. xi. 9; ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε."
Joh. xv. 7; 1 Joh. iii. 22; [i]ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι 23
et v. 14. οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, "Ἐν ποίᾳ
i Mar. xi. 27; Lu. xx. 1. ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;"
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Ἐρωτήσω ὑμᾶς κἀγὼ 24
λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ. τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ 25
ἐξ ἀνθρώπων;" Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες,
"Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύ-
k xiv. 5; σατε αὐτῷ; [k]ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν 26
Mar. vi. 20; Lu. xx. 6. ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην." Καὶ 27
ἀποκριθέντες τῷ Ἰησοῦ εἶπον, "Οὐκ οἴδαμεν." Ἔφη αὐτοῖς
καὶ αὐτὸς, "Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ 28
πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί
μου. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμελη- 29
θεὶς, ἀπῆλθε. Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ 30
δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. τίς ἐκ τῶν 31

16. κατηρτίσω αἶνον. In the Hebrew it is *fundasti robur.* The word עֹז signifies *laus vehementer pronunciata, laus solida.*

17. Βηθανίαν. Lightfoot says that Bethany was the name of a district as well as of a town, and signifies *locus dactylorum.* That there were palm trees near is evident from John xii. 13.

18. Πρωΐας. Tuesday morning.

19, 20. The disciples did not perceive the tree to have withered till the following morning: (compare Mark xi. 13, 14. 20, 21:) or perhaps they saw the sentence take effect immediately, and remarked upon the more complete withering of the tree the next day. Our Saviour meant his disciples to learn from this miracle, that faith without works is dead.

21. τῷ ὄρει τούτῳ. Lightfoot has shewn that the expression *eradicator montium* is common in the Talmud, as applied to their doctors. Compare Is. xi. 4; Zech. iv. 7.

28. τέκνα δύο. These represent the Jews and Gentiles: the former knew the will of God, and professed to do it, but did not; the latter were disobedient to God for a long time, but afterwards repented and were converted.

δύο ἐποίησε τὸ θέλημα τοῦ πατρός;" Λέγουσιν αὐτῷ, "Ὁ
πρῶτος." Λέγει αὐτοῖς ὁ Ἰησοῦς, "[l] Ἀμὴν λέγω ὑμῖν, ὅτι οἱ — l Lu. vii. 29,
τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ — 30.
32 Θεοῦ. [m] ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ — m Lu. iii. 12,
οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν — 13.
αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι
αὐτῷ.
33 "[n] Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκο- — n Mar. xii. 1;
δεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περι- — Lu. xx. 9; Esa. v. 1;
ἔθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ — Jer. ii. 21; Ps. lxxx. 8;
34 ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ και- — Cant. viii.
ρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωρ- — 11, 12.
35 γοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς
δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-
36 λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώ-
37 των· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε πρὸς
αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.
38 [o] Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ — o xxvi. 3;
κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν — et xxvii. 1; Joh. xi. 53.
39 κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
40 ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπε-
41 λῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;" Λέγουσιν αὐτῷ,
"Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται
ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν
42 τοῖς καιροῖς αὐτῶν." [p] Λέγει αὐτοῖς ὁ Ἰησοῦς, "Οὐδέποτε — p Ps. cxviii.
ἀνέγνωτε ἐν ταῖς γραφαῖς, 'Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο- — 22; Esa. xxviii. 16;
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγέ- — Mar. xii. 10; Lu. xx. 17;
43 νετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;' Διὰ τοῦτο — Act. iv. 11;
λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ — Rom. ix. 33; Eph. ii. 20;
44 δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. [q] καὶ ὁ πεσὼν — 1 Pet. ii. 7.
ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικ- — q Esa. viii. 15;
μήσει αὐτόν." Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι — Lu. xx. 18.

31. *τελῶναι κ. τ. λ.* *Publicans and harlots are more likely than you to repent and believe the gospel.* See v. 19.

32. *ἐν ὁδῷ δικαιοσύνης.* Pointing out a way by which ye might become righteous, viz. by repentance and believing in Christ.

Ibid. *τοῦ πιστεῦσαι.* See ii. 13.

33. Nearly all these expressions are in Isaiah v. 2.

35. *ἔδειραν.* *Δέρω* is properly *to take the skin off*: and since this was done by beating or scourging, *δέρω* came to have this signification.

41. *Λέγουσιν.* In Mark xii. 9, Luke xx. 16, these words are attributed to Christ.

42. *γραφαῖς.* The quotation is taken from different passages, but particularly Psalm cxviii. 22, 23. It is connected with the declaration in ver. 41, and *the corner stone* implies that Christ would unite the Jews and Gentiles in one building.

Ibid. *αὕτη.* This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to *κεφαλὴ γωνίας.* Elsner, Wolfius.

43. *The kingdom of God* is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence *the kingdom of God* means the gospel. See v. 19.

44. *ὁ πεσὼν ἐπὶ τὸν λίθον* is the same as *ὁ σκανδαλισθεὶς*, he that takes offence at the gospel: and therefore *ἐφ' ὃν ἂν πέσῃ* means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ 46
ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς
προφήτην αὐτὸν εἶχον.

ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβο- 22
λαῖς, λέγων, "[r] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ 2
βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ ἀπέστειλε 3
τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,
καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, 4
λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοί-
μασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα
ἕτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, 5
ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ 6
δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπ-
έκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ 7
στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν
πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ 8
μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕ- 9
ρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι 10
ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς
τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. [s] εἰσελθὼν 11
δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρω-
πον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει αὐτῷ, Ἑταῖρε, 12
πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. 13
[t] τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας
καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώ-
τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
[u] πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί." 14

[x] Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως 15
αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν αὐτῷ τοὺς 16
μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, "Διδάσκαλε,

[r] Lu. xiv. 16; Apoc. xix. 7, 9.
[s] Apoc. iii. 4; et xvi. 15; et xix. 8.
[t] viii. 12; et xiii. 42; et xxv. 30.
[u] xx. 16.
[x] Mar. xii. 13; Lu. xx. 20.

Chap. XXII. 2. γάμους. *A marriage feast.* So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν ἐν Σούσοις ἑαυτοῦ τε καὶ τῶν ἑταίρων. *Exped. Alex.* vi. 4. 6. See Raphel, Elsner. Christ is said to be wedded to the church in Eph. v. 23, &c.

3. τοὺς δουλοὺς αὐτοῦ are the apostles and preachers of the gospel.

Ibid. τοὺς κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (τοὺς κεκλημένους), and persons were now sent to see whether they would accept it (καλέσαι).

4. τεθυμένα. Elsner understands this literally of *sacrifices* performed at weddings: but it probably means merely *killed* for the feast. Wolfius.

9. διεξόδους τῶν ὁδῶν probably means the places where one street passes into another, and where there is more likely to be an assemblage of people.

11. ἔνδυμα γάμου represents a life and conduct suitable to a person who professes to believe in Christ. It is said that garments were distributed to the guests as they entered; so that allusion may be made to the assistance of the Holy Spirit, which is given to every Christian.

12. ἐφιμώθη, from φίμος, *capistrum.* Josephus uses the same metaphor, ὁ μὲν πεφίμωτο τοῖς ἱμέροις. *De Bel. Jud.* i. 22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be observed, that the man was *not chosen,* because he had not a wedding garment; but it was his own fault that he had not.

16. Ἡρωδιανῶν. There have been many

οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσ-
κεις, καὶ οὐ μέλει σοι περὶ οὐδενὸς, οὐ γὰρ βλέπεις εἰς πρόσω-
17 πον ἀνθρώπων. εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆν-
18 σον Καίσαρι, ἢ οὔ;" Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν
19 εἶπε, "Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα
20 τοῦ κήνσου." Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει
21 αὐτοῖς, "Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;" Λέγουσιν αὐτῷ,
"Καίσαρος." Τότε λέγει αὐτοῖς, "[y] Ἀπόδοτε οὖν τὰ Καίσαρος, [y] Rom. xiii. 7.
22 Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ." Καὶ ἀκούσαντες ἐθαύ-
μασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.
23 [z] Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέ- [z] Mar. xii. 18;
γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Lu. xx. 27; Act. xxiii. 8.
24 "Διδάσκαλε, Μωσῆς εἶπεν, '[a] Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, [a] Deut. xxv.
ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα- 5.
25 στήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.' Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ
ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρ-
26 μα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ
27 δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. ὕστερον δὲ πάντων ἀπέ-
28 θανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται
29 γυνή; πάντες γὰρ ἔσχον αὐτήν." Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, "Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν
30 δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε
31 ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. περὶ
δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
32 τοῦ Θεοῦ, λέγοντος, '[b] Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς [b] Exod. iii.
Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;' οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, 6, 15, 16; Mar. xii. 26;
33 ἀλλὰ ζώντων." [c] Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ Lu. xx. 37; Act. vii. 32
τῇ διδαχῇ αὐτοῦ. Heb. xi. 16.
34 [d] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, [c] vii. 28. [d] Mar. xii. 28;
35 συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, Lu. x. 25;
36 πειράζων αὐτὸν καὶ λέγων, "Διδάσκαλε, ποία ἐντολὴ μεγάλη

discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas *of Galilee*, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. *ἐν ἀληθείᾳ*, *really*, *indeed*. Palairet.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, *κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴσουσι θνητοὺς δεσπότας*. Josephus, *De Bel. Jud.* ii. 8. 1.

18. *Τί με πειράζετε*; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him, if he had answered in the affirmative: the latter if he had answered in the negative.

21. We read in the Talmud, "Ubicunque numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt."

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books of the Old Testament.

33. *οἱ ὄχλοι*. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. *ἐπὶ τὸ αὐτὸ* is always said of persons meeting *together in the same place*. See Luke xvii. 35; Acts i. 15; ii. 1, 44; iii. 1; iv. 26.

35. *νομικός*. Mark calls him *γραμματεύς*. xii. 28. See Matt. v. 20.

e Deut. vi. 5; Lu. x. 27. ἐν τῷ νόμῳ;" e Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Ἀγαπήσεις Κύριον 37
τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 38
f Lev. xix. 18; f Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ- 39
Mar. xii. 31; Lu. x. 27; τόν. g ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆ- 40
Rom. xiii. 9; Gal. v. 14; ται κρέμανται."
1 Tim. i. 5; Jac. ii. 8. h Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 41
g vii. 12. Ἰησοῦς, λέγων, "Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός 42
h Mar. xii. 35; Lu. xx. ἐστι;" Λέγουσιν αὐτῷ "Τοῦ Δαβίδ." Λέγει αὐτοῖς, "Πῶς 43
41. οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, 'i Εἶπεν 44
i Ps. cx. 1; Act. ii. 34; ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
1 Cor. xv. 25; Heb. i. 13; τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.' Εἰ οὖν Δαβὶδ 45
et x. 12, 13. καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;" Καὶ οὐδεὶς ἐδύνατο 46
αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς
ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς 23
k Nehem. viii. 4. αὐτοῦ, k λέγων, "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμ- 2
ματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, 3
τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι
l Lu. xi. 46; γάρ, καὶ οὐ ποιοῦσι. l δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάσ- 4
Act. xv. 10; Gal. vi. 13. τακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ
m vi. 1, 2, 5, 16; δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. m πάντα δὲ τὰ ἔργα 5
Num. xv. 38; αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι
Deut. vi. 8; et xxii. 12. δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν
n Mar. xii. 38; ἱματίων αὐτῶν· n φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, 6
Lu. xi. 43; et. xx. 46; καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασ- 7
3 Joh. ver. 9. μοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί,
o Jac. iii. 1. ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· o εἷς γάρ ἐστιν ὑμῶν ὁ 8
p Mal. i. 6. καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. p καὶ 9
πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ
ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ 10
q xx. 26, 27. ὑμῶν ἐστιν ὁ καθηγητής, ὁ Χριστός. q ὁ δὲ μείζων ὑμῶν ἔσται 11

39. We perhaps ought to read δευτέρα ὁμοία αὔτη.

40. κρέμανται. So Plutarch, speaking of the sayings, γνῶθι σεαυτὸν and μηδὲν ἄγαν, says, ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. *Consol. ad Apol.* p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius. Mark writes ἐν πνεύματι ἁγίῳ. xii. 36.

44. Κύριος in the Hebrew is *Jehovah*, but not κυρίῳ.

CHAP. XXIII. 3. πάντα ὅσα, i. e. *all the things which they tell you while they are delivering the law of Moses.* Schmidius, Wolfius.

4. φορτία. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. φυλακτήρια. The Jews were commanded to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3—16; Deut. vi. 5—9; xi. 13—21. "Dicta sunt Græce φυλακτήρια, i. e. *observatoria*, eo quod essent memorativa Legis: ac *conservatoria* etiam fortassis dicta, eo quod vim quandam habere existimarentur ad fugandos dæmonas." Lightfoot. See Fulleri *Miscell. Sacr.* v. 7. Wolfius.

6. πρωτοκλισίαν. "Ἔν τε τοῖς συλλόγοις τὸν πρῶτον ἔνεμε τόπον, καὶ παρὰ τὰς ἑστιάσεις προκατακλίνων ἐξηπάτα." Josephus, *Antiq.* xv. 2. 4.

8. ὁ Χριστὸς is probably an interpolation.

9. *Call no one among you father upon earth,* Clarke: or rather, *Call no one father among yourselves upon earth.*

12 ὑμῶν διάκονος. [r]ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ [r] Lu. xiv. 11;
ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. et xviii. 14; Job xxii. 29;
13 “ [s]Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κατ- Prov. xxix. 23; Jac. iv. 6;
εσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχό- 1 Pet. v. 5. [s] Mar. xii. 40;
14 μενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. [t]Οὐαὶ δὲ ὑμῖν, Lu. xx. 47.
γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν [t] Lu. xi. 52.
τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρ-
15 χεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν,
γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασ-
σαν καὶ τὴν ξηρὰν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται,
16 ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. [u]Οὐαὶ ὑμῖν, ὁδη- [u] xv. 14;
γοὶ τυφλοὶ, οἱ λέγοντες, Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· et v. 33, 34.
17 ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφ-
λοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν
18 χρυσόν; καὶ, Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν·
19 ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. [x]μωροὶ καὶ [x] Exod.
τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον xxix. 37.
20 τὸ δῶρον; ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ
21 καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· [y]καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει [y] 1 Reg.
22 ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· [z]καὶ ὁ ὀμόσας ἐν τῷ οὐ- viii. 13; 2 Par. vi. 2.
ρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω [z] v. 34.
αὐτοῦ.
23 “ [a]Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φασισαῖοι, ὑποκριταὶ, ὅτι ἀπο- [a] Lu. xi. 42.
δεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφή-
κατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν
24 πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. Ὁδηγοὶ τυφ-
λοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
25 [b]Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι καθα- [b] xv. 20;
ρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ Lu. xi. 39; Mar. vii. 4.
26 γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθά-
ρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα
γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.
27 “ [c]Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι [c] Lu. xi. 44.
παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται

13. *κατεσθίετε.* So Homer, *Od.* β'. 237.
κατέδουσι βιαίως
Οἶκον Ὀδυσσῆος.
It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. *καὶ προφάσει, idque,* pro *καὶ ταῦτα προφάσει κ. τ. λ.* Palairet.

15. *υἱὸν γέεννης.* See note at 2 Thess. ii. 3.

23. *κρίσιν, ἔλεον, πίστιν, What doth the Lord require of thee, but to do justly,* (*κρίσιν,*) *and to love mercy,* (*ἔλεον,*) *and to walk humbly with thy God?* (*πίστιν.*) Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in after times they disputed whether this applied to the animalculæ which might be in any liquid. Our Saviour perhaps alluded to such scrupulous persons. It was decided that the prohibition did not extend to such cases. Maimon. *De Cib. Vet.* § 17. 20.

25. *γέμουσιν ἐξ ἁρπαγῆς. They are filled by extortion.*

Ibid. *ἀκρασίας.* The reading is probably *ἀδικίας.*

27. *τάφοις κεκονιαμένοις.* The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρ-
σίας. οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις 28
[d] Lu. xi. 47. δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. [d]Οὐαὶ 29
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι οἰκοδομεῖτε τοὺς
τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν 30
ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυ- 31
ρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας·
[e] iii. 7. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. [e]ὄφεις, 32
γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; 33
[f] Lu. xi. 49; Act. v. 40; et xxii. 19; 2 Cor. xi. 24, 25. [f]Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ 34
σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώ-
σετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ
[g] Gen. iv. 8; Heb. xi. 4. διώξετε ἀπὸ πόλεως εἰς πόλιν· [g]ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν αἷμα 35
δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἄβελ τοῦ δι-
καίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε
μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει 36
[h] Lu xiii.34; 2 Esdr. i. 30. ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [h]Ἱερουσαλὴμ, Ἱερου- 37
σαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν
τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ 38
[i] xxi. 9; Ps. 118. 26. οἶκος ὑμῶν ἔρημος. [i]λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ᾽ ἄρτι, 39
ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."
[k] Mar. xiii.1; Lu. xxi. 5. [k]ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλ- 24
θον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

32. *What was wanting in your fathers to make their wickedness complete, that fill ye up.* He probably alluded to his own crucifixion.

33. φύγητε ἀπό. Ἀποφυγεῖν is a common term for *acquittal* in judicial processes. Raphel.

34. Διὰ τοῦτο. *The thing being so.*

Ibid. ἐγὼ ἀποστέλλω. In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ κ. τ. λ. Jesus therefore was *the Wisdom of God.*

Ibid. καὶ σοφοὺς καὶ γραμματεῖς. In Luke xi. 49. we read καὶ ἀποστόλους.

35. Ζαχαρίου. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fathers considered him to be intended. (Origen, vol. iii. p. 781, Athanasius, p. 1194, Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen, vol. iii. p. 845, Petrus Alex. apud *Rel. Sacr.* vol. iii. p. 341, 2, Theophylact,) Krebsius, Const. L'Empereur. Hug thinks that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been υἱὸς Βαρούχου, and to have been killed ἐν μέσῳ τῷ ἱερῷ. (*De Bel. Jud.* iv. 5. 4.) This happened A.D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, *Philol. Sacr.* i. p. 109, L. de Dieu *ad l.*, Wolfius.

37. ποσάκις ἠθέλησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by *sending to them prophets*, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἠθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the people.

39. ἀπ᾽ ἄρτι, *after this present festival.* Mede. It probably means, *The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.*

Chap. XXIV. 1. οἱ μαθηταί. Mark says *one of the disciples*, xiii. 1. He perhaps made

2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ βλέπετε πάντα ταῦτα; ἀμὴν
λέγω ὑμῖν, [l]οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυ- [l] Lu. xix. 44.
3 θήσεται." Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν,
προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, "Εἰπὲ ἡμῖν,
πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ
4 τῆς συντελείας τοῦ αἰῶνος;" [m]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν [m] Mar. xiii. 5;
5 αὐτοῖς, "Βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται Eph. v. 6; Col. ii. 8;
ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς 2 Thess. ii. 3.
6 πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ-
μων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ' οὔπω
7 ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία
ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ
8 τόπους. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. [n]Τότε παραδώσουσιν [n] x. 17;
9 ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι Mar. xiii. 9; Lu. xxi. 12;
10 ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλισ- Joh. xv. 20; et xvi. 2.
θήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν
11 ἀλλήλους· καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανή-
12 σουσι πολλούς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσε-
13 ται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
14 σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας

the observation in consequence of what Jesus had said, xxiii. 38.

1. *οἰκοδομάς.* See note at Mark xiii. 1.

2. Josephus writes thus: *Κελεύει Καῖσαρ τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν——τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσιν. De Bel. Jud.* vii. 1. 1. ——*τὸν ναὸν τὸν ἅγιον οὕτως ἀνοσίως ἐξορωρυγμένον.* vii. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. Lightfoot.

3. *ἐπὶ τοῦ ὄρους.* Mark writes *εἰς τὸ ὄρος,* xiii. 3, which seems to mean *facing the mount.*

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by *the coming of Christ,* his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them; and the two points embraced in their question may furnish a clue to our Saviour's answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For *αἰῶνος* see Tit. i. 2.

6. *τὸ τέλος.* This is said in allusion to the question of the disciples in ver. 3. See also ver. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See ver. 8.

7. *λιμοί.* Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, *Ἀναιρούμενος δὲ ὁ Νίγερ τιμωροὺς Ῥωμαίους αὐτοῖς ἐπηράσατο, λιμόν τε καὶ λοιμὸν ἐπὶ τῷ πολέμῳ, καὶ πρὸς ἅπασι τὰς ἀλλήλων χεῖρας. ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεός. De Bel. Jud.* iv. 6. 1.——*κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῖτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις. λιμῷ γοῦν ἑάλωσαν.* v. 1. 4.——*καὶ σπάνει τῶν ἐπιτηδείων ἤδη διελύοντο πολλοί.* v. 8. 2. See also v. 10. 2; v. 12. 3; vi. 3. 3.

Ibid. *λοιμοί.*——*ὥστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμώδη φθορὰν, αὖθις δὲ καὶ λιμὸν ὠκύτερον.* vi. 9. 3.

Ibid. *σεισμοί.* See Tacitus, *Annal.* xiv. 27; xv. 22, Sueton. *Galba* 18, Philostr. *Vit. Apol.* iv. 34.

8. *ὠδῖνες* are *perturbationes animi, cruciatus et dolores gravissimi.* Keuchenius.

10. *σκανδαλισθήσονται.* Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, *τούτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ σημεῖα τῆς σωτηρίας. Πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. De Bel. Jud.* vi. 5. 2.

13. *σωθήσεται* perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom x. 18; Col. i. 6. 23. From which it appears that the apostles spoke of the gospel being preached *throughout the world* some years before the destruction of Jerusalem. For *οἰκουμένη* see Luke iv. 5.

ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε
o Mar. xiii. 14; Lu. xxi. 20; Dan. ix. 27; et. xii. 11. ἥξει τὸ τέλος. [o] Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, 15
τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ
ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ 16
ὄρη· ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας 17
αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ 18
ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού- 19
p Act. i. 12. σαις ἐν ἐκείναις ταῖς ἡμέραις. [p] προσεύχεσθε δὲ ἵνα μὴ γένηται 20
q Dan. xii. 1. ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. [q] Ἔσται γὰρ τότε 21
θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν,
οὐδ᾽ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, 22
οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσον-
r Mar. xiii. 21; Lu. xvii. 23; et xxi. 8. ται αἱ ἡμέραι ἐκεῖναι. [r] Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ 23
Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. [s] Ἐγερθήσονται γὰρ ψευδό- 24
s Mar. xiii. 22. χριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ
τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. ἰδοὺ, 25
προείρηκα ὑμῖν. ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, 26
μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ 27
γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως

15. *ἐρημώσεως.* Josephus uses *ἐρημία* to express the calamity which befel Jerusalem. *De Bel. Jud.* vi. 5. 3. and again, *ἁλοῦσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἠρημώθη.* vi. 10. The abomination was the Roman army. Krebsius, Wolfius. Compare Luke xxi. 20.

Ibid. *ἑστὼς* is probably neuter, *ἑστακὸς, ἑσταὸς, ἑστὼς,* and so will agree with *βδέλυγμα.* Hombergius, taking it for the masculine, would connect it with *ἀναγινώσκων.* There is good authority for reading *ἑστὸς,* as in Mark xiii. 14.

Ibid. *ἐν τόπῳ ἁγίῳ.* Josephus writes, *Ἦν γὰρ δή τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἁλώσεσθαι καὶ καταφλεγήσεσθαι, τὰ ἅγια νόμῳ πολέμου στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκεῖαι προμιάνωσι τὸ τοῦ Θεοῦ τέμενος.* *De Bel. Jud.* iv. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: *τὸ ἁγίασμα αὐτῆς ἠρημώθη ὡς ἔρημος.* 1 Mac. i. 39. *ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον.* ib. 54.

Ibid. *ὁ ἀναγινώσκων.* Our Saviour would hardly have spoken of a person *reading* his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer, that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons *reading* the prophecy of Daniel. See Dan. ix. 27; xi. 31; xii. 11. but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, *De Bel. Jud.* v. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit Jerusalem, and went to Pella. vol. ii. p. 171. See Baierus *De Migratione Christianorum in Pellam.*

17. The reading is probably *τὰ ἐκ τῆς οἰκίας.*

21. Josephus, speaking of the destruction of Jerusalem, says, *τὰ πάντων ἀπ᾽ αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων, ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν.* *De Bel. Jud.* i. proem. 4. —— *μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενέαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν.* *ibid.* v. 10. 5.

22. *οὐ — πᾶσα.* See xii. 25.

Ibid. *ἐκλεκτούς.* See xx. 16. It here perhaps means the Christians, as *ἐκλογὴ* in Rom. xi. 7.

24—26. *Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι, δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα. καὶ πολλοὶ πεισθέντες τῆς ἀφροσύνης τιμωρίας ὑπέσχον.* Josephus, *Antiq.* xx. 8. 6. He also speaks of persons *ἀπατηθέντας ὑπό τινος ἀνθρώπου γόητος, σωτηρίαν αὐτοῖς ἐπαγγελλομένου καὶ παύλαν κακῶν, εἰ βουληθεῖεν ἕπεσθαι μέχρι τῆς ἐρημίας αὐτῷ.* *ibid.* 10.

27. This was unintelligible then to the disciples, who expected Jesus to return soon in visible pomp and glory: but he himself knew that he should not return till the day of judgment; and he therefore says, *Think nothing of these impostors who pretend to be the Christ: he will never come again, till he come suddenly to judge the world.* He then makes the secondary application of the prophecy to the destruction of Jerusalem: *Christ will return to punish the Jews as swift as the lightning, or as eagles darting upon their prey.*

δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
28 [t]ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. [u]Εὐ- [t] Job
29 θέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθή- xxxix. 30; Lu. 17. 37;
σεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες [u] Mar. xiii. 24;
πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σα- Lu. xxi. 25; Ezech.
30 λευθήσονται. [x]καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ xxxii. 7;
ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ Esa. xiii. 10; Joel ii. 31;
τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν et iii. 15; Act. ii. 20.
31 νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. [y]καὶ [x] Apoc. i. 7.
ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, [y] xiii. 41; 1 Cor. xv. 52;
καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, 1 Thess. iv. 16.
ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
32 "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ
κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε
33 ὅτι ἐγγὺς τὸ θέρος· [z]οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, [z] Jac. v. 9.
34 γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. [a]ἀμὴν λέγω ὑμῖν, οὐ μὴ [a] Mar. xiii. 30, 31;
35 παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. [b]Ὁ οὐρα- Lu. xxi. 32, 33.
νὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. [b] v. 18.
36 [c]Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ [c] Mar. xiii. 32.
37 ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. [d]Ὥσπερ δὲ [d] Lu. xvii.
αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ 26, 27; 1 Pet. iii. 20;
38 ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατα- Gen. vi.
κλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, 3—5; et vii. 5.
39 ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν,
ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
40 "[e]Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ [e] Lu. xvii. 35.
41 ὁ εἷς ἀφίεται. δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνε-
ται, καὶ μία ἀφίεται.

28. τὸ πτῶμα probably refers to Jerusalem, οἱ ἀετοὶ to the Roman armies. Wolfius.

29. If we apply this to the destruction of Jerusalem, *the sun, moon, and stars* mean the whole Jewish polity: but if to the end of the world, the meaning is, that the world will then be destroyed. See 2 Pet. iii. 10.

30. τὸ σημεῖον. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this *sign* to be a cross appearing in the heavens. Pfeiffer agreed with them. (*Crit. Sacr.*) But *the sign of the Son of man* probably meant merely *the Son of man.* See Mark xiii. 26; Luke xxi. 27.

Ibid. κόψονται. If there is allusion to Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς, the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For ἐκλεκτοὺς, see xxiv. 22. Ἀγγέλους would therefore mean, in the one case, literally *the angels;* in the other, *the apostles and preachers* of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction of Jerusalem.

36. ἐκείνης. But concerning that other day, about which you ask me, viz. the day of judgment.

Ibid. εἰ μὴ is used for *but* in Luke iv. 26, 27. See Matt. xii. 4.

38. Νῶε. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to mankind,) but because the warning was not heeded. Compare Gen. vi. 3; 1 Pet. iii. 20.

40. παραλαμβάνεται — ἀφίεται. Perhaps allusion is still intended to the sudden approach of an hostile army: *one will be taken prisoner, another will be suffered to escape.* Elsner, Le Clerc, Schleusner.

41. That *women* ground at the mill, appears from Exod. xi. 5; Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians.

f xxv. 13; Mar. xiii. 33, 35. g 1 Thess. v. 2; 2 Pet. iii. 10. Lu. xii. 39; Apoc. iii. 3; et xvi. 14. h Lu. xii. 42. i Apoc. xvi. 15. k xxv. 21; Lu. xxii. 29, 30. l viii. 12; et xiii. 42; et xxv. 30. m Lu. xiii. 25.

“[f] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν 42
ἔρχεται. [g] ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ 43
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε
διορυγῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοι- 44
μοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [h] Τίς 45
ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος
αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν
ἐν καιρῷ; [i] μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ 46
εὑρήσει ποιοῦντα οὕτως. [k] Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 47
ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς 48
δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν,
καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν 49
μετὰ τῶν μεθυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ 50
ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, [l] καὶ διχοτομήσει 51
αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

“ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρ- 25
θένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάν-
τησιν τοῦ νυμφίου. πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ 2
πέντε μωραί. αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, 3
οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον 4
ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. χρονίζοντος 5
δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ 6
νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς
ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, 7
καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. αἱ δὲ μωραὶ ταῖς φρονί- 8
μοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, 9
Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς
τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. [m] Ἀπερχομένων δὲ 10
αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ'

45. *τροφὴν* may be understood of spiritual food, and the preachers of the gospel are alluded to. *Ἐν καιρῷ* is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. *ποιοῦντα οὕτως.* *Preaching the gospel.*

47. God will reward him as much as a master who promotes his servant to a post of honour in his household.

49. The reading is probably *ἐσθίῃ δὲ καὶ πίνῃ.*

51. *διχοτομήσει.* Beza, Casaubon, and Valckenaer, considered this to mean, *He shall separate him from the rest of the servants.* But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of *καὶ τὸ μέρος κ. τ. λ.* seems rather to favour the former.

Ibid. *ὑποκριτῶν.* The warning is addressed to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

Chap. XXV. 1. *Τότε.* I conceive the meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

2. We should probably read *καὶ πέντε μωραί.*

3. *αἵτινες.* Probably *αἵ.*

9. Μήποτε, i. e. *ὁρᾶτε μήποτε.* Elsner, Alberti.

11 αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχον-
ται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον
12 ἡμῖν. [n] Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα   n vii. 23;
13 ὑμᾶς. [o] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν   o xxiv. 42; Mar. xiii.
ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.   33, 35.
14 “[p] Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους   Lu. xxi. 36; 1Cor. xvi.13;
15 δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν   1 Pet. v. 8; Apoc. xvi.15.
ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν   p Lu. xix. 12.
16 δύναμιν· καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τά-
λαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
17 τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.
18 ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ
19 ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ
20 κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ᾿ αὐτῶν λόγον. καὶ
προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα
πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας·
21 ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ᾿ αὐτοῖς. [q] Ἔφη δὲ αὐτῷ   q xxiv. 47;
ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς,   Lu. xxii. 29, 30.
ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου
22 σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε,
δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα
23 ἐπ᾿ αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ
πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
24 εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ
ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς
εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ
25 διεσκόρπισας· καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου
26 ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ
εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου
27 οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει οὖν σε
βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκο-
28 μισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ᾿ αὐτοῦ τὸ τάλαν-   r xiii. 12;
29 τον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. [r] Τῷ γὰρ ἔχοντι   Mar. iv. 25;
παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος,   Lu. viii. 18; et xix. 26.

10. γάμους. The marriage between Christ and his church may be said to have been finally completed, when God cast off the Jews, whom he had before addressed as his wife. Αἱ ἕτοιμοι mean the Jews who had already embraced the gospel.

14. There is a similar parable in Luke xix. 11. This seems to apply particularly, if not exclusively, to the day of judgment. *The man travelling into a far country* is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. χαράν. The allusion is to a feast or banquet, to which the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much: to which the answer is obvious, as in ver. 26, that this is a reason why we should increase our exertions.

26. Κοινωφελεῖς γὰρ αἱ τοῦ πρώτου ἡγεμόνος δωρεαὶ, ἃς δίδωσιν ἐνίοις, οὐχ ἵν᾿ ἐκεῖνοι λαβόντες ἀποκρύψωσιν ἢ καταχρήσωνται πρὸς ζημίαν ἑτέρων, ἀλλ᾿ ἵν᾿ εἰς μέσον προενεγκόντες ὥσπερ ἐν δημοθοινίᾳ, πάντας ὅσους οἷόν τε καλέσωσιν ἐπὶ τὴν χρῆσιν καὶ ἀπόλαυσιν αὐτῶν. Philo Jud. vol. ii. p. 404.

27. τραπεζίταις, *bankers;* from τράπεζα, *a table of accounts.* See Luke xix. 23.

29. περισσευθήσεται. *Abunde dabitur.* Wolfius.

s viii. 12; et xiii. 42; et xxii. 13.

καὶ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ. sΚαὶ τὸν ἀχρεῖον δοῦλον ἐκ- 30
βάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
ὁ βρυγμὸς τῶν ὀδόντων.

t xvi. 27; Zach. xiv. 5; 1 Thess. iv. 16; 2 Thess. i. 7; Judæ ver. 14; Apoc. i. 7. u Rom. xiv. 10; 2 Cor. v. 10; Ezech. xx. 38; et xxxiv. 17, 20.

"tὍταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ 31
πάντες οἱ ἅγιοι ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου
δόξης αὐτοῦ, uκαὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ 32
ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφ-
ορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρόβατα 33
ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.
"Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλο- 34
γημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν

x Esa. lviii. 7; Ezech. xviii. 7; Eccl. vii. 39; Jac. i. 27.

βασιλείαν ἀπὸ καταβολῆς κόσμου. xἐπείνασα γὰρ, καὶ ἐδώκατέ 35
μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνη-
γάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπ- 36
εσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. Τότε 37
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ
εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;
πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ 38
περιεβάλομεν; πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ 39

y Prov. xix. 17; Heb. vi. 10.

ἤλθομεν πρός σε; yΚαὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, 40
Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν
μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

z vii. 23; Lu. xiii. 27; Ps. vi. 8.

"zΤότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ᾽ ἐμοῦ, οἱ 41
κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ δια-
βόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ 42
μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ 43
συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν
φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται αὐτῷ 44
καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, ἢ διψῶντα,
ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν
σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ᾽ 45
ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποι-

a Joh. v. 29; Dan. xii. 2.

ήσατε. aΚαὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ 46
δίκαιοι εἰς ζωὴν αἰώνιον."

b Mar. xiv. 1; Lu. xxii. 1.

bΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους 26
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, "Οἴδατε ὅτι μετὰ δύο ἡμέ- 2
ρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
εἰς τὸ σταυρωθῆναι." Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ 3

29. ὃ ἔχει. Luke has ὃ δοκεῖ ἔχειν. viii. 18.

33. Δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι, οὓς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξίαν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ —— τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω. Plato *De Republ.* x. p. 614.

40. See note at v. 19.

Chap. XXVI. 2. τὸ πάσχα γίνεται. *The feast of the Passover begins.* Gerhardus, Raphel. This was spoken on Tuesday: see xxi. 18; xxvi. 17.

Ibid. παραδίδοται. It is probable that Judas had made his agreement with the chief priests while Jesus was delivering his prophecy, which will account for this intimation of his treachery.

3. ἀρχιερεῖς. At this time Caiaphas was properly the high priest: but the office was now frequently changed, and the persons who had

γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ
4 ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν
5 Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν. ἔλεγον δὲ, Μὴ ἐν
τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
6 [c] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ [c] Mar. xiv. 3 Joh. xi. 2; et xii. 3.
7 λεπροῦ, προσῆλθεν αὐτῷ γυνὴ, ἀλάβαστρον μύρου ἔχουσα
βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.
8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, "Εἰς τί ἡ
9 ἀπώλεια αὕτη; ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ,
10 καὶ δοθῆναι τοῖς πτωχοῖς." Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
"Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο
11 εἰς ἐμέ. [d] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμὲ δὲ [d] Deut. xv. 11; Joh. xii. 8.
12 οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
13 σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ἀμὴν λέγω
ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ,
λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς."
14 [e] Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκα- [e] x. 4; Mar. xiv. 10; Lu. xxii. 4.
15 ριώτης, πρὸς τοὺς ἀρχιερεῖς, [f] εἶπε, "Τί θέλετέ μοι δοῦναι, κἀγὼ
ὑμῖν παραδώσω αὐτόν;" Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀρ- [f] Zach. xi. 12.
16 γύρια· καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
17 [g] ΤΗ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, [g] Mar. xiv. 12; Lu. xxii. 7.

held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερεῖς.

5. *ἔλεγον δέ.* But some among them said that they must not attempt a public execution: and therefore they devised the plan of delivering him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: *γενομένου* implies an event which was past; and *τότε πορευθεὶς*, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. *Σίμωνος.* Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by Jesus.

7. *γυνή.* This was Mary the sister of Lazarus, (John xii. 3,) who was also present. (2.)

Ibid. *μύρου.* *A pound of spikenard.* John xii. 3. For the phrase *ἀλάβαστρον μύρου*, see Alberti *ad l.* and Elsner at Luke vii. 37. *Ἀλάβαστρον* was used for a vessel of any material holding ointment.

Ibid. *κατέχεεν.* Plato mentions it as an honour, *μύρον κατὰ τῆς κεφαλῆς καταχέειν.* *De Republ.* iii. p. 396.

8. *οἱ μαθηταί.* It was Judas who said this. John xii. 4.

9. *πολλοῦ*, for three hundred pence. Mark xiv. 5; John xii. 5.

10. *Γνούς.* Knowing the real sentiments of Judas. See John xii. 6.

Ibid. *ἔργον καλόν.* It is a good work, and one which you would approve of, if you knew that I should soon require anointing.

12. *βαλοῦσα γάρ.* The particle *γὰρ* explains the words, *ἐμὲ οὐ πάντοτε ἔχετε*, *Ye will not have me always with you, for I am soon to die and to be buried.*

Ibid. *πρός τὸ ἐντ.* *She has done it with reference to the laying out of my body for burial:* see Mark xiv. 8.

13. *τὸ εὐαγγέλιον* is particularly connected with the allusion to his death in the preceding verse: *wherever the joyful news of this my death shall be announced,* &c.

14. *Τότε.* See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four days afterwards.

15. *ἔστησαν* may either signify *weighed*, or *fixed, agreed upon.* The former is preferred by Beza, Raphel, Palairet; the latter by Theophylact, L. de Dieu. Mark has *ἐπηγγείλαντο*, Luke *συνέθεντο.*

Ibid. *τριάκοντα ἀργύρια.* Eusebius quotes *τρ. στατῆρας.* *Dem. Evang.* p. 479. Tillemont says that the sum was not more than ten crowns. *Mémoires*, tome i. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a freeman, sixty. It was also the price of a man-servant's life: Exod. xxi. 32.

17. This was on Wednesday evening: they

λέγοντες αὐτῷ, "Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσ-
χα;" Ὁ δὲ εἶπεν, "Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, 18
καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς
ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου." Καὶ 19
ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοί-
μασαν τὸ πάσχα.
(h Mar. xiv. 18; Lu. xxii. 14; Joh. xiii. 21.) [h] Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. καὶ ἐσθιόν- 20
των αὐτῶν εἶπεν, "Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει 21
με." Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος 22
(i Mar. xiv. 20.) αὐτῶν, "Μήτι ἐγώ εἰμι, κύριε;" [i] Ὁ δὲ ἀποκριθεὶς εἶπεν, "Ὁ 23
ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παρα-
δώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ 24
αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖ-
νος." Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν, εἶπε, "Μήτι 25
ἐγώ εἰμι, ῥαββί;" Λέγει αὐτῷ, Σὺ εἶπας."
(k 1 Cor. xi. 24; Mar. xiv. 22; Lu. xxii. 19.) [k] Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλο- 26
γήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, "Λάβετε,
φάγετε· τοῦτό ἐστι τὸ σῶμά μου." Καὶ λαβὼν τὸ ποτήριον, 27
(l xx. 28; Rom. v. 15.) καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, "Πίετε ἐξ αὐτοῦ πάν-
(m Mar. xiv. 25; Lu. xxii. 18.) τες· [l] τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ 28
περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. [m] λέγω δὲ ὑμῖν, 29

were to eat the passover on Thursday: or it may have been spoken on Thursday morning.

17. Ποῦ θέλεις; the inhabitants of Jerusalem received no pay for the use of their houses at the festivals, but opened them gratis. Saubert. (*Crit. Sacr.*) Lightfoot *ad l.*

18. ποιεῖν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιεῖν τὰ Ὀλύμπια.

19. οἱ μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in Acts xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

20. Ὀψίας. On the evening of Thursday.

Ibid. ἀνέκειτο. Luke says ἀνέπεσε. They were obliged to *lie down*, not to *sit*, when the passover was eaten. Saubert. (*Crit. Sacr.*) This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it *standing*, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

It would seem, from Luke xxii. 21, that our Saviour said this after the institution of the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. Ἐμβάψας seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus meant merely to designate his own familiar friend, *one who has dipped his hand in the dish with me.*

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. Ἀποκριθείς. See John xiii. 27.

Ibid. Σὺ εἶπας. So Xenophon, αὐτὸς, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες. *Mem. Socr.* iii. p. 618. See Schmidius. The expression implies assent. See xxvi. 64; xxvii. 11; Mark xv. 2; Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. *Thes. Crit. Sacr.* part i. p. 197. The reading is probably εὐχαριστήσας.

28. περὶ πολλῶν. Theophylact observes that πολλῶν is put for πάντων. Perhaps our Saviour said πολλῶν on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, *Quomodo, tales genituræ a Domino perficientur?* to which Jesus replied, *Videbunt qui venient in illa.* p. 333.

ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου,
ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
βασιλείᾳ τοῦ πατρός μου."
30 *Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.* [n]*τότε λέγει* n Mar. xiv. 27,
31 *αὐτοῖς ὁ Ἰησοῦς, "Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν* Joh. xvi. 32; Zach. xiii. 7.
τῇ νυκτὶ ταύτῃ. γέγραπται γὰρ, 'Πατάξω τὸν ποιμένα, καὶ
32 *διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.'* [o]*μετὰ δὲ τὸ* o xxviii. 16;
33 *ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν." Ἀποκριθεὶς* Mar. xiv. 28; et xvi. 7.
δὲ ὁ Πέτρος εἶπεν αὐτῷ, "Εἰ καὶ πάντες σκανδαλισθήσονται
34 *ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι."* [p]*Ἔφη αὐτῷ ὁ* p Mar. xiv. 30;
Ἰησοῦς, "Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα Lu. xxii. 34; Joh. xiii. 38.
35 *φωνῆσαι, τρὶς ἀπαρνήσῃ με." Λέγει αὐτῷ ὁ Πέτρος, "Κἂν*
δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι." Ὁμοίως
καὶ πάντες οἱ μαθηταὶ εἶπον.
36 [q]*ΤΟΤΕ ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον* q Mar. xiv. 32;
Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, "Καθίσατε αὐτοῦ, ἕως οὗ Lu. xxii. 39; Joh. xviii. 1.
37 *ἀπελθὼν προσεύξωμαι ἐκεῖ."* [r]*Καὶ παραλαβὼν τὸν Πέτρον* r iv. 21;
καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Joh. xii. 27.
38 *τότε λέγει αὐτοῖς, "Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου·*
39 *μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ."* [s]*Καὶ προελθὼν μικρὸν,* s Heb. v. 7, 8;
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, "Πάτερ Joh. xii. 27.
μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
40 *πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ." Καὶ ἔρχεται πρὸς τοὺς*
μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,
41 *"Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρη-*
γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ
42 *μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." Πάλιν ἐκ δευτέρου*

29. *γεννήματος.* Philo Judæus writes, *ὁ μὲν οἶνον καὶ τὸ γεννητικὸν οἴνου φυτὸν ἄμπελον κ. τ. λ.* vol. i. p. 679. We find in Anacreon *γόνον ἀμπέλου.* Most MSS. read *γενήματος.*

Ibid. *ἐν τῇ βασιλείᾳ.* Scaliger understood this to mean, *till after my resurrection.* Ad Luc. xxii. 16. So did Theophylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24, for the meaning of *ἕως.*

30. *ὑμνήσαντες.* An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxv—cxviii. cxxxvi. *Thes. Crit. Sacr.* part. i. p. 198.

31. Πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads *πάταξον,* which is most like the Hebrew.

32. *μετὰ δὲ τό.* But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii. 7.

34. *πρὶν ἀλέκτορα φωνῆσαι.* The *ἀλεκτοροφωνία* was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανῆ has been said to signify *vallis pinguium, prelum olei,* or *vallis signi,* i. e. *insignis* vallis. See L. de Dieu. Most MSS. read Γεθσημανεῖ.

38. Περίλυπος. For the agony of Jesus see Luke xxii. 44; Heb. v. 7.

Ibid. *ἕως θανάτου.* In Jonah iv. 9, we find *σφόδρα λελύπημαι ἐγὼ ἕως θανάτου,* where it seems to mean, *I am in such pain, that I am almost dead.*

39. *προελθών.* A great majority of MSS. read *προσελθών.*

Ibid. *ποτήριον.* This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. *Οὕτως* seems to answer to our expression, *So!* See 1 Cor. vi. 5.

41. *πνεῦμα — σάρξ.* Many of the Fathers interpreted these expressions of the divine and human nature of Jesus: but Polycarp, who had seen S. John, understood them of the dis-

ἀπελθὼν προσηύξατο, λέγων, "Πάτερ μου, εἰ οὐ δύναται τοῦτο
τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ
θέλημά σου." Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· 43
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφεὶς αὐτοὺς, 44
ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.
τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, 45
"Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.
ἐγείρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με." 46

t Mar. xiv. 43; Lu. xxii. 47; Joh. xviii. 3.

[t] Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, 47
καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν
ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτον 48
ἔδωκεν αὐτοῖς σημεῖον, λέγων, "Ὃν ἂν φιλήσω, αὐτός ἐστι· κρα-
τήσατε αὐτόν." Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, "Χαῖρε, 49
ῥαββί·" καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 50
"Ἑταῖρε, ἐφ' ᾧ πάρει;" Τότε προσελθόντες ἐπέβαλον τὰς
χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. [u] Καὶ ἰδοὺ, εἷς 51
τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν
αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ
τὸ ὠτίον. [x] τότε λέγει αὐτῷ ὁ Ἰησοῦς, "Ἀπόστρεψόν σου τὴν 52
μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαι-
ραν, ἐν μαχαίρᾳ ἀπολοῦνται. ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρα- 53
καλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα
λεγεῶνας ἀγγέλων; [y] πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω 54
δεῖ γενέσθαι;"

u Joh. xviii. 10.

x Gen. ix. 6; Apoc. xiii. 10.

y Esa. liii. 7, 8, 10.

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, "Ὡς ἐπὶ λῃσ- 55
τὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ'
ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ
ἐκρατήσατέ με. [z] τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ 56
γραφαὶ τῶν προφητῶν." Τότε οἱ μαθηταὶ πάντες ἀφέντες
αὐτὸν, ἔφυγον.

z Mar. xiv. 49.

[a] ΟΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν 57
τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχ-
θησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς 58
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπ-
ηρετῶν, ἰδεῖν τὸ τέλος. [b] Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ 59

a Mar. xiv. 53; Lu. xxii. 54; Joh. xviii. 12, 24.

b Mar. xiv. 55.

ciples, as all modern interpreters do. *Ep. ad Phil.* § 7. p. 189.

45. I have put a note of interrogation after ἀναπαύεσθε. So Luther, H. Stephens, Colomesius, R. Simon, Wolfius. *Are ye sleeping and resting yourselves for the remainder of the time?* Luke writes τί καθεύδετε; xxii. 46.

50. ἐφ' ᾧ πάρει; *For what a purpose art thou come!* L. de Dieu, Palairet. Alberti. Raphel shews that there is equal authority for ἐφ' ᾧ, or ἐφ' ὃ, but most MSS. in this place read ἐφ' ὃ.

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our Saviour's words. See i. 22.

57. Καϊάφαν. The Apostolical Constitutions say that Caiaphas killed himself. viii. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ,
60 ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὗρον· καὶ πολλῶν ψευδο-
μαρτύρων προσελθόντων, οὐχ εὗρον. ὕστερον δὲ προσελθόντες
61 δύο ψευδομάρτυρες [c]εἶπον, "Οὗτος ἔφη, Δύναμαι καταλῦσαι c Joh. ii. 19.
τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν."
62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, "Οὐδὲν ἀποκρίνῃ; τί
63 οὗτοί σου καταμαρτυροῦσιν;" Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀπο-
κριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, "Ἐξορκίζω σε κατὰ τοῦ Θεοῦ
τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
64 Θεοῦ." [d]Λέγει αὐτῷ ὁ Ἰησοῦς, "Σὺ εἶπας. πλὴν λέγω ὑμῖν d xvi. 27;
ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν et xxiv. 30, et xxv. 31;
τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ." 1 Thess. iv. 16;
65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων, "Ὅτι Apoc. i. 7; Psal. cx. 1.
ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκού-
66 σατε τὴν βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;" Οἱ δὲ ἀποκρι-
67 θέντες εἶπον, "Ἔνοχος θανάτου ἐστί." [e]Τότε ἐνέπτυσαν e xxvii. 30; Esa. l. 6.
εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρρά-
68 πισαν, [f]λέγοντες, "Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ f Mar. xiv. 65; Lu. xxii. 64.
παίσας σε;"

69 [g]Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ g Mar. xiv. 66;
μία παιδίσκη λέγουσα, "Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλι- Lu. xxii. 55; Joh. xviii.
70 λαίου." Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, "Οὐκ 17, 25.
71 οἶδα τί λέγεις." Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν
αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, "Καὶ οὗτος ἦν μετὰ Ἰησοῦ
72 τοῦ Ναζωραίου." Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, "Ὅτι οὐκ
73 οἶδα τὸν ἄνθρωπον." [h]Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες h Lu. xxii. 59.
εἶπον τῷ Πέτρῳ, "Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ
74 λαλιά σου δῆλόν σε ποιεῖ." Τότε ἤρξατο καταναθεματίζειν καὶ
ὀμνύειν, "Ὅτι οὐκ οἶδα τὸν ἄνθρωπον." Καὶ εὐθέως ἀλέκτωρ

59. *οὐχ εὗρον.* They did not find any which would enable them to put him to death. *Ὅπως θανατώσωσιν αὐτὸν* means, *that they might be able to effect his death:* such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot *ad l.*

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. *διὰ τριῶν ἡμερῶν.* This expression is used for *every third day*, i. e. *every other day*, by Philo Judæus, vol. ii. p. 476. See Matt. xvii. 40, where it is *ἐν τρισὶν ἡμέραις.*

64. *ἀπ' ἄρτι.* Some have coupled these words with *λέγω*, some with *ὄψεσθε*. The latter is probably right; and the high-priest charged Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high-priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

68. Προφήτευσον. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word *προφήτευσον*.

70. We ought probably to read *ἔμπροσθεν αὐτῶν πάντων.*

71. *ἄλλη.* Mark says it was the same maid, xiv. 69. Luke says it was a man, *ἕτερος*, xxii. 58: but they may be reconciled by John, who says, *εἶπον αὐτῷ*: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, *Centur. Chorog.* lxxxvii. Wolfius.

[l] ver. 34; Lu. xxii. 61.

ἐφώνησε. [l]καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ 57
εἰρηκότος αὐτῷ, "Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρ-
νήσῃ με." καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

[k] Mar. xv. 1; Lu. xxii. 66; et xxiii. 1; Joh. xviii. 28.

[k]ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον παντες οἱ ἀρχ- 27
ιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε
θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν 2
αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μετα- 3
μεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ
τοῖς πρεσβυτέροις, λέγων, "Ἥμαρτον παραδοὺς αἷμα ἀθῶον." 4
Οἱ δὲ εἶπον, "Τί πρὸς ἡμᾶς; σὺ ὄψει." Καὶ ῥίψας τὰ ἀρ- 5
γύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο. [l]Οἱ δὲ 6
ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, "Οὐκ ἔξεστι βαλεῖν αὐτὰ
εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι." Συμβούλιον δὲ 7
λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς
ταφὴν τοῖς ξένοις. [m]διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, 8
ἕως τῆς σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ 9
προφήτου, λέγοντος, '[n]Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ἀπὸ υἱῶν Ἰσραήλ· καὶ 10
ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι
Κύριος.'

[o]Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώ- 11

[l] Act. i. 18.
[m] Act. i. 19.
[n] Zach. xi. 12.
[o] Mar. xv. 2; Lu. xxiii. 3; Joh. xviii. 33, 37; 1 Tim. vi. 13.

74. ἐφώνησε. This was about three in the morning. See xxvi. 34.

Chap. XXVII. 1. Πρωΐας. On Friday morning.

Ibid. ὥστε θανατῶσαι αὐτόν. They consulted how they could procure his death. See xxvi. 59.

2. ἀπήγαγον. They took him to the prætorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμόνι. *The procurator.* See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed in 36.

3. ὅτι κατεκρίθη, *that he was certain to be condemned*, or, *that it was settled he should die.*

4. σὺ ὄψει. Many commentators consider this as a Latinism, *Tu videris.* H. Stephens, Krebsius. They are opposed by Schwarzius.

5. ἐν τῷ ναῷ. This shews that the Sanhedrim met in the temple.

Ibid. ἀπήγξατο. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted ἀπήγξατο to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

7. τοῖς ξένοις. Probably the foreign Jews, who attended the festivals.

8. ἕως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the ascension. See xxviii. 15.

9. Ἱερεμίου. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that ζριου had been changed into ιριου. (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix.—xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The Pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν· καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου, εἰς τὸ χωνευτήριον. If in Matt. 10, we read ἔδωκα, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, *Philol. Sacr.* i. p. 196. Wolfius.

Ibid. τοῦ τετιμημένου. "Pretiosa," *Syr.*; "Honorati," *Æthiop.*; "Æstimati," Beza, Castalio, Erasmus, Pagininus. "Innocentis," *Arab.* Pasor applies it to the field.

Ibid. ἀπὸ υἱῶν Ἰσραήλ. These words are connected with ἔλαβον by Junius, Piscator, Pasor, and Heinsius: with ἐτιμήσαντο, or τετιμημένου, by Theophylact, Erasmus, Vatablus, Flacius, Schwartzen.

τησεν αὐτὸν ὁ ἡγεμὼν, λέγων, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
12 *δαίων;" Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, "Σὺ λέγεις." Καὶ ἐν τῷ*
κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων,
13 *οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, "Οὐκ ἀκούεις*
14 *πόσα σοῦ καταμαρτυροῦσι;" Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ*
ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
15 [p] *Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ* [p] Mar. xv. 6;
16 *δέσμιον, ὃν ἤθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον* Lu. xxiii. 17; Joh. xviii.39.
17 *Βαραββᾶν. συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος,*
"Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγό-
18 *μενον Χριστόν;" Ἤιδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.*
19 *Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ*
γυνὴ αὐτοῦ, λέγουσα, "Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ
20 *γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν."* [q] *Οἱ δὲ ἀρχιερεῖς καὶ* [q] Mar.xv.11;
οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαρ- Lu. xxiii. 18; Joh. xviii.40.
21 *αββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν·* [r] *ἀποκριθεὶς δὲ ὁ ἡγεμὼν* [r] Act. iii. 14.
εἶπεν αὐτοῖς, "Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;" Οἱ
22 *δὲ εἶπον, "Βαραββᾶν." Λέγει αὐτοῖς ὁ Πιλάτος, "Τί οὖν*
ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;" Λέγουσιν αὐτῷ
23 *πάντες, "Σταυρωθήτω." Ὁ δὲ ἡγεμὼν ἔφη, "Τί γὰρ κακὸν*
ἐποίησεν;" Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, "Σταυρω-
24 *θήτω." Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον*
θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι
τοῦ ὄχλου, λέγων, "Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου
25 *τούτου· ὑμεῖς ὄψεσθε." Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, "Τὸ*
26 *αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν."* [s] *Τότε ἀπ-* [s] Mar.xv.15;
έλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας Joh. xix. 1.
παρέδωκεν ἵνα σταυρωθῇ.
27 *ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰη-*
σοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν·

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself *Christ, a King*. Luke xxiii. 2; John xviii. 34.

15. A somewhat similar custom is alluded to by Suetonius, "Sed et Capitolino certamine cunctos ingenti consensu precantes ut Palfurium Suram *restitueret*, pulsum olim senatu" &c. *Domit.* c. 13. Κατὰ ἑορτὴν might mean, *at every festival*, or *at every passover:* John xviii. 39, would rather support the latter. See Wolfius.

17. *συνηγμένων.* It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popular with the people. See Mark xv. 7. *Συνηγμένων αὐτῶν* may therefore refer to *ὄχλῳ*.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. vol. iii. p. 918. His name was perhaps Jesus as well as Barabbas.

18. *διὰ φθόνον.* Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

19. *ἡ γυνὴ αὐτοῦ.* Nicephorus calls her *Procula*, i. 30. Origen has preserved a tradition of her being converted by this vision. vol iii. p. 918.

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, *Harm. Evang.* p. 1930. Wolfius.

26. *φραγελλόω*, and *φραγέλλιον* in John ii. 15, are formed from the Latin *flagellum*.

27. *πραιτώριον.* The governor's house, called also *αὐλὴ* in Mark xv. 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. *σπεῖραν* is sometimes translated *Cohort,*

καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· καὶ 28
πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν 29
αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες
ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, "Χαῖρε, ὁ βασι-
(t xxvi. 67; Esa. l. 6.) λεὺς τῶν Ἰουδαίων·" [t]καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν 30
κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐν- 31
έπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐ-
τὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
(u Mar. xv. 21; Lu. xxiii. 26.) [u]Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· 32
τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
(x Mar. xv. 22; Lu. xxiii. 33; Joh. xix. 17.) [x]ΚΑΙ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς ἐστι λεγό- 33
μενος Κρανίου τόπος, [y]ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς 34
(y Psal. lxix. 21.) μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. [z]Σταυρώσαντες 35
(z Mar. xv. 24; Lu. xxiii. 34; Joh. xix. 23; Psal. xxii. 18.) δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα
πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, 'Διεμερίσαντο τὰ ἱμάτιά
μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.' Καὶ 36
(a Mar. xv. 26; Lu. xxiii. 38; Joh. xix. 19.) καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. [a]Καὶ ἐπέθηκαν ἐπάνω τῆς 37
κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, "Οὗτός ἐστιν
(b Esa. liii. 12; Lu. xxiii. 33.) Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων." [b]Τότε σταυροῦνται σὺν 38
αὐτῷ δύο λησταὶ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
(c Psal. xxii. 7.) [c]Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς 39

but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius (xi. 23). It perhaps increased afterwards, for an ἑκατοντάρχης belonged to a σπεῖρα, Acts x. 1; xxvii. 1; and even a χιλίαρχος, John xviii. 12; Acts xxi. 31. See Raphel, *ad l.* There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

28, 29. The people of Alexandria treated Carabas in the same way: βύβλον εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ, χαμαιστρώτῳ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμῆμα τῆς ἐγχωρίου καθ' ὁδὸν ἐρριμμένον ἰδόντες ἀναδιδόασιν. Philo Judæus, vol. ii. p. 522.

28. χλαμύδα κοκκίνην. Mark says πορφύραν, xv. 17, and John ἱμάτιον πορφυροῦν, xix. 2. L. de Dieu thinks that two different dresses were put on: the χλαμὺς was a military dress. Braunius thinks the colours may have been confounded. *De Vest. Sac.* i. 14, 15.

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix. 17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says ὄπισθεν τοῦ Ἰησοῦ. xxiii. 26.

Ibid. ἠγγάρευσαν. See ver. 41.

33. Γολγοθά. There was a Jewish tradition, that Adam was buried here. Epiphanius, vol. i. p. 394. Theophylact. See Suicer. tom. ii. p. 156.

34. ὄξος μετὰ χολῆς. Mark says ἐσμυρνισμένον οἶνον. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L. de Dieu, who considers χολὴ to be the same as σμύρνα. This is a different transaction from John xix. 29.

35. The passage ἵνα πληρωθῇ —— ἔβαλον κλῆρον seems certainly to be an interpolation from John xix. 24.

36. ἐτήρουν. All these verbs agree with οἱ στρατιῶται. They now kept guard near the cross.

37. αἰτίαν might mean literally *his accusation;* for the Jews had accused him of making himself a king: but it perhaps means *a title:* see Mark xv. 26; John xix. 19.

Ibid. The four Evangelists give the inscription as follows:—

Matt. xxvii. 37. ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26. Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

John xix. 19. ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in ὁ βασιλεὺς τῶν Ἰουδαίων, and Matthew and John both give Ἰησοῦς. It is not probable that οὗτός ἐστιν was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

40 κεφαλὰς αὐτῶν, [d] καὶ λέγοντες, "Ὁ καταλύων τὸν ναὸν, καὶ ἐν d xxvi. 61;
τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, Joh. ii. 19.
41 κατάβηθι ἀπὸ τοῦ σταυροῦ." Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμ-
παίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,
42 "[e] Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς e Sap. ii. 18.
Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύ-
43 σομεν αὐτῷ. [f] πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ f Psal. xxii. 8.
44 θέλει αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός." [g] Τὸ δ' αὐτὸ καὶ g Lu. xxiii. 39.
οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.
45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως
46 ὥρας ἐννάτης· [h] περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς h Psal. xxii. 1.
φωνῇ μεγάλῃ, λέγων, "Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί;" τοῦτ'
47 ἔστι, "Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;" Τινὲς δὲ τῶν
ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, "Ὅτι Ἠλίαν φωνεῖ οὗτος."
48 [i] καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας i Psal. lxix.
49 τε ὄξους, καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ 21; Mar. xv. 36;
ἔλεγον, "Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν." Lu. xxiii. 36. Joh. xix. 29.
50 [k] Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ k Mar. xv. 37;
πνεῦμα. Lu. xxiii. 46; Joh. xix. 30.
51 [l] Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ l Exod.
ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· xxvi. 31; 2 Par. iii. 14.
52 καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμη-
53 μένων ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν
ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν
πολλοῖς.
54 [m] Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰη- m Mar.
σοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, xv. 39; Lu. xxiii. 47.
λέγοντες, "Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος."

42. The reading is probably *πιστεύσομεν ἐπ' αὐτῷ*.

43. *εἰ θέλει αὐτόν.* There is a similar construction in Psalm xvii. 19; xl. 11; Deut. xxi. 14.

44. *οἱ λησταί.* Only *one* of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8; Matt. xxvi. 8, and John xii. 4; Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. *σκότος.* Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. i. p. 414, 432; vol. iii. p. 923; Euseb. *Chron.* ad Olymp. cciii.; Tertull. *Apol.* 21. Also Tillemont, *Mémoires*, tome i. p. 246; Routh's *Reliq. Sacr.* vol. ii. p. 335. Wolfius.

Ibid. *ἐννάτης.* Josephus says that the paschal lamb was killed *ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης*. *De Bel. Jud.* vii. 45. The darkness lasted from twelve to three.

46. These words are not quoted from the Hebrew, but from the Chaldee Paraphrase. Prideaux, pt. ii. bk. 8. p. 548.

47. *Ἠλίαν.* They mistook אֵלִי, Ἠλὶ, for אֵלִיָּה, Ἠλίας.

51. *καταπέτασμα.* "The veil shall divide unto you between the holy place and the most holy." Exod. xxvi. 33. See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. *ἐσείσθη.* Africanus and Phlegon, as quoted at ver. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's *Travels*, p. 73.

53. L. de Dieu approves of the Syriac version, which connects *μετὰ τὴν ἔγερσιν αὐτοῦ* with *εἰσῆλθον*.

54. *ἑκατόνταρχος.* Theophylact says that he was afterwards martyred.

n Lu. viii. 2. [n] Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, 55
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι
αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώ- 56
βου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
o Mar. xv. 42; Lu. xxiii. 50; Joh. xix. 38. [o] ὈΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρι- 57
μαθαίας, τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ·
οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 58
τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ 59
p Esa. liii. 9. σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, [p] καὶ ἔθηκεν 60
αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ·
καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.
ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι 61
ἀπέναντι τοῦ τάφου.

ΤΗι δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχ- 62
θησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες,
"Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ 63
τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον 64
ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν
νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης." Ἔφη 65
δὲ αὐτοῖς ὁ Πιλάτος, "Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλί-
σασθε ὡς οἴδατε." Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, 66
q Mar. xvi. 2; Lu. xxiv. 1; Joh. xx. 1. σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.
[q] ὈΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 28

55. *μακρόθεν.* The Virgin Mary and the other women had been near the cross before Jesus expired. John xix. 25.

56. *Μαγδαληνή.* From the country of Magdala. See xv. 39.

Ibid. *Μαρία ἡ τοῦ Ἰακώβου.* Theophylact says this was the Virgin Mary, who was called "the mother of James and Joses," as being the wife of their father Joseph. But see note at xiii. 55.

Ibid. "The mother of Zebedee's children" was Salome. Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. *Ἀριμαθαίας.* It has been thought to be Ramatha (1 Sam. ii. 11; Joshua xix. 21), or Aruma (Judg. ix. 41), or Ramath (Josh. xiii. 26), or Ramah (xix. 29). Josephus calls Ramoth Gilead Ἀραμαθά. Reland says it was between Lydda and Joppa.

Ibid. *Ἰωσήφ.* Gregory of Tours says that he was imprisoned by the priests, and miraculously released. (i. 21.) Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, *Biblioth. Heb.* vol. ii. p. 854.

Ibid. *ἐμαθήτευσε.* This verb means properly *to make disciples*, xxviii. 19; Acts xiv. 21; and so it is taken here by Wolfius.

59. *σινδόνι.* This word is said to come from *Sidon*, where linen was manufactured.

60. *μνημείῳ.* Lucianus mentions the cave as seen in his time, (A.D. 311.) *apud Rufin.* ix. 6. Athanasius speaks of the tomb being worshipped, p. 1196; and Cyril of τὸ μνῆμα τὸ πλησίον, ὅπου ἐτέθη, καὶ ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. *Cateches.* xiii.

Ibid. *θύρᾳ.* See note at Mark xvi. 5.

62. *παρασκευὴ* was the day preceding any great festival: and the sabbath, which followed the Friday of the crucifixion, was *a great day*. See John xix. 31.

63. *Μετὰ τρεῖς ἡμέρας.* In xvi. 21; xvii. 23; and xx. 19, it is *τῇ τρίτῃ ἡμέρᾳ.* In Deut. xiv. 27, *μετὰ τρία ἔτη* answers to *ἐν τῷ ἔτει τῷ τρίτῳ* in xxvi. 12.

65. *Ἔχετε* might be either indicative or imperative. The latter seems preferable. Wolfius. *Ὡς οἴδατε* means, *in the best manner you can.*

66. Chrysostom connects *μετὰ τῆς κουστωδίας* with *σφραγίσαντες·* but Raphelius supports the common construction, which connects them with *ἠσφαλίσαντο.* *Μετὰ* is used for *διὰ* in Acts xiii. 17; xiv. 27; xv. 4.

Chap. XXVIII. 1. *Ὀψὲ σαββάτων.* *Post Sabbatum, Sabbato transacto,* seu *in fine Sabbati.* Mark says *διαγενομένου τοῦ σαββάτου.* xvi. 1. Krebsius. It means early on Sunday morning.

ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν
2 τάφον. Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου,
καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς
3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστρα-
4 πὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. ἀπὸ δὲ τοῦ φόβου
5 αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. Ἀπο-
κριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ, "Μὴ φοβεῖσθε ὑμεῖς·
6 οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. [r]οὐκ ἔστιν ὧδε· [r] xii. 40;
ἠγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ et xvi. 21; et xvii. 23.
7 Κύριος. [s]καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι [s] xxvi. 32.
ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-
8 λαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν." Καὶ ἐξελθοῦσαι
ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδρα-
9 μον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [t]ὡς δὲ ἐπορεύοντο ἀπαγ- [t] Mar. xvi. 9;
γεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν Joh. xx. 14
αὐταῖς, λέγων, "Χαίρετε." Αἱ δὲ προσελθοῦσαι ἐκράτησαν
10 αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. [u]τότε λέγει αὐταῖς [u] Joh. xx. 17;
ὁ Ἰησοῦς, "Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελ- Act. i. 3.
φοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται."
11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες
εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό-
12 μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε
13 λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες,
"Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
14 αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγε-
μόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν."
15 Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. καὶ
διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον. [x] xxvi. 32.
16 [x]Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς [y] xi. 27; Joh. iii. 35;
17 τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν, προσ- et xiii. 3; et xvii. 2.
18 εκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. [y]καὶ προσελθὼν ὁ Ἰησοῦς Heb. i. 2; et ii. 8.

1. The time is thus marked by the four Evangelists.

Matt. xxviii. 1. ὀψὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

Mark xvi. 2. λίαν πρωΐ τῆς μιᾶς σαββάτων—— ανατείλαντος τοῦ ἡλίου.

Luke xxiv. 1. τῇ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος.

John xx. 1. τῇ μιᾷ τῶν σαββάτων πρωΐ, σκοτίας ἔτι οὔσης.

It is plain that they meant to speak of the morning of Sunday, when day was beginning to dawn. Mark writes τῆς μιᾶς σαββάτων in xvi. 2, and πρώτῃ σαββάτου, 9. See Beza, Casaub. *Exerc.* xvi. num. 170.

Ibid. ἡ ἄλλη Μαρία. The mother of James. Mark xvi. 1; Luke xxiv. 10.

2. ἄγγελος. Luke speaks of two men. xxiv. 4.

Ibid. ἀπεκύλισε. The stone was removed, not to let Jesus out, but to let the disciples in. Theophylact.

7. Γαλιλαίαν. The disciples appear to have returned to Galilee, and to have resumed their usual employments. John xxi. 1, 3, 7.

Ibid. ἰδοὺ, εἶπον ὑμῖν. Probably the whole passage, from ὅτι ἠγέρθη to εἶπον ὑμῖν, are the words which the women were to repeat to the disciples; and ἰδοὺ, εἶπον ὑμῖν means, *I told you before that I should do so.* See xxvi. 32.

10. Μὴ φοβεῖσθε perhaps means, *Do not be afraid that I am going to leave you.* See John xx. 17.

15. Justin Martyr says that the Jews sent persons into every country to spread this story, p. 202.

Ibid. μέχρι τῆς σήμερον. See note at xxvii. 8.

17. οἱ δὲ, *some.* For this phrase without οἱ μὲν, see L. Bos, and Raphel.

ἐλάλησεν αὐτοῖς, λέγων, "Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ
[z] Mar. xvi. 15; Lu. xxiv. 47. καὶ ἐπὶ γῆς. [y] πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, 19
βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα 20
ἐνετειλάμην ὑμῖν· καὶ ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέ-
ρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν."

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25; xiii. 5, 13; xv. 37—39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; but if the Evangelist died in the eighth year of Nero, (A.D. 61, or 62,) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A.D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome: and to have written his Gospel at the request of the Christians in that city; which would require us to fix its date not earlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

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[a] Mal. iii. 1; ʼΑΡΧΗ τοῦ εὐαγγελίου ʼΙησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ· [a]ὡς 1
Matt xi. 10; Lu. vii. 27. γέγραπται ἐν τοῖς προφήταις, ‘ʼΙδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγ- 2
γελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου
[b] Esa. xl. 3; ἔμπροσθέν σου.’ ‘[b]Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε 3
Matt. iii. 3; Lu. iii. 4; τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.’ [c]ʼΕγέ- 4
Joh. i. 15,23; νετο ʼΙωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα
[c] Matt. iii. 1; Lu. iii. 3. μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. [d]καὶ ἐξεπορεύετο πρὸς αὐτὸν 5
[d] Matt. iii. 5. πᾶσα ἡ ʼΙουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται· καὶ ἐβαπτίζοντο
πάντες ἐν τῷ ʼΙορδάνῃ ποταμῷ ὑπʼ αὐτοῦ, ἐξομολογούμενοι τὰς
[e] Matt. iii. 4; Lev. xi. 22. ἁμαρτίας αὐτῶν. [e]ἦν δὲ ʼΙωάννης ἐνδεδυμένος τρίχας καμήλου, 6
[f] Matt. iii. 11; καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας
Lu. iii. 16; Joh. i. 27. καὶ μέλι ἄγριον. [f]Καὶ ἐκήρυσσε, λέγων, “Ἔρχεται ὁ ἰσχυ- 7
[g] Act. i. 5; ρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν
et ii. 4; et xi. 16; ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [g]ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν 8
et xix. 4. [h] Matt. iii. 13; ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.” [h]Καὶ ἐγέ- 9
Lu. iii. 21; Joh. i. 32. νετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν ʼΙησοῦς ἀπὸ Ναζαρὲτ τῆς
[i] ix. 7; Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ ʼΙωάννου εἰς τὸν ʼΙορδάνην. καὶ 10
Psal. ii. 7; Esa. xlii. 1; εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρα-
Matt. iii. 17; et xvii. 5; νοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπʼ αὐτόν·
2 Pet. i. 17. [i]καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, “Σὺ εἶ ὁ υἱός μου ὁ ἀγα- 11
[k] Matt. iv. 1; Lu. iv. 1. πητὸς, ἐν ᾧ εὐδόκησα.” [k]Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει 12

1. Some have considered this as a title, and not connected with what follows. See Raphel, *ad l.*, and Wolfius.

2. *ἐν τοῖς προφήταις.* This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. *τῇ ἐρήμῳ.* The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was coming, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

9. *εἰς τὸν ʼΙορδάνην.* *Εἰς* is sometimes put for *ἐν* in the New Testament, (see. i. 39; ii. 2.) but here *ἐβαπτίσθη εἰς* is the correct expression, *immersus est in flumen.*

12. *ἐκβάλλει.* This verb is not used by S Mark, as expressing violence. See i. 43.

13 εἰς τὴν ἔρημον. [l]καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, [l] Matt. iv. 11.
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ
ἄγγελοι διηκόνουν αὐτῷ.
14 [m]ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς [m] Matt. iv. 12;
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Lu. iv. 14; Joh. iv. 43.
15 Θεοῦ, [n]καὶ λέγων, "Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν [n] Matt. iii. 2.
ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγ-
γελίῳ."
16 [o]Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε [o] Matt. iv. 18;
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφί- Lu. v. 2.
17 βληστρον ἐν τῇ θαλάσσῃ. ἦσαν γὰρ ἁλιεῖς· καὶ εἶπεν αὐτοῖς
ὁ Ἰησοῦς, "Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι
18 ἁλιεῖς ἀνθρώπων." Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν,
19 ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκω-
βον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκά-
λεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ
πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.
21 [p]Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάβ- [p] Matt. iv. 13, 23;
22 βασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε. [q]καὶ ἐξεπλήσσοντο Lu. iv. 31.
ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν [q] Matt. vii. 28;
23 ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. [r]Καὶ ἦν ἐν τῇ συναγωγῇ Lu. iv. 32.
24 αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε [s]λέγων, [r] Lu. iv. 33. [s] Matt. viii.
"Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι 29.
25 ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ." Καὶ ἐπετίμησεν
αὐτῷ ὁ Ἰησοῦς, λέγων, "Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ."
26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν
27 φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες,
ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, "Τί ἐστι τοῦτο; τίς
ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ᾽ ἐξουσίαν καὶ τοῖς πνεύ-
μασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;"
28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς
Γαλιλαίας.
29 [t]Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν [t] Matt.
30 οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ viii. 14; Lu. iv. 38.
δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγου-

13. See note at Matt. iv. 2.

14. See note at Matt. iv. 12.

15. *πιστεύετε ἐν τῷ εὐαγγελίῳ.* Believe in this good news which I have announced.

16. The reading is probably *Ἀνδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας.*

19. *αὐτούς.* Zebedee was with them: ver. 20. and Matt. iv. 21.

21. *τοῖς σάββασιν.* Wolfius takes this literally in the plural, *for several sabbaths.* It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

23. *Ἔα.* The Vulgate has *sine,* "let us alone," as from *ἐᾶν*: but it may be merely an exclamation. Wolfius.

26. *σπαράξαν* probably means *having violently convulsed:* (see 2 Sam. xxii. 8; Jerem. iv. 19.) Luke says *μηδὲν βλάψαν αὐτόν.* iv. 35.

28. *περίχωρον.* Not *the countries surrounding Galilee,* but *the whole region of Galilee itself.* L. de Dieu.

σιν αὐτῷ περὶ αὐτῆς. καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας 31
τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διη-
u Matt. viii. 16; Lu. iv. 40. κόνει αὐτοῖς. [u] Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον 32
πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζο-
μένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν· 33
x Lu. iv. 41; Act. xvi. 17, 18. [x] καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ 34
δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόναι, ὅτι
ᾔδεισαν αὐτόν.

y Lu. iv. 42. [y] Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς 35
ἔρημον τόπον, κἀκεῖ προσηύχετο. καὶ κατεδίωξαν αὐτὸν ὁ 36
Σίμων καὶ οἱ μετ᾽ αὐτοῦ· καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ, 37
z Lu. iv. 43. "Ὅτι πάντες ζητοῦσί σε." [z] Καὶ λέγει αὐτοῖς, "Ἄγωμεν εἰς 38
τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ
ἐξελήλυθα." Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39
ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

a Matt. viii. 2; Lu. v. 12. [a] Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ 40
γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, "Ὅτι ἐὰν θέλῃς, δύνασαί
με καθαρίσαι." Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν 41
χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι."
Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα, καὶ 42
ἐκαθαρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν 43
b Levit. xiv. 2. αὐτὸν, [b] καὶ λέγει αὐτῷ, "Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλ᾽ 44
ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ
καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς."
c Lu. v. 15. [c] Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν 45
λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελ-
θεῖν· ἀλλ᾽ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν
πανταχόθεν.

d Matt. ix. 1; Lu. v. 18. [e] Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι᾽ ἡμερῶν· καὶ ἠκού- 2
σθη ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε 2
μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν
λόγον. Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρό- 3
μενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ 4
τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες
χαλῶσι τὸν κράβbατον, ἐφ᾽ ᾧ ὁ παραλυτικὸς κατέκειτο. Ἰδὼν 5

32. They waited till sunset, because they thought it unlawful to heal on the sabbath. Theophylact.

37. *πάντες ζητοῦσί σε.* The multitude had followed him to this place. Luke iv. 42.

45. *ἐξελθών.* The report would be still more widely spread, if (as is most probable,) our Saviour intended the leper to go and shew himself to the priest *at Jerusalem.*

Chap. II. 1. *δι᾽ ἡμερῶν.* Xenophon uses *διὰ χρόνου* in the same sense. vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have *post octo dies:* whence Mill thinks that Mark may have written *δι᾽ η᾽ ἡμερῶν.*

Ibid. *οἶκον.* Some have thought that this could not mean a private house. L. de Dieu, Wolfius.

4. Jesus may have been in the court (*impluvium*) of a house; and the *στέγη* may have been the curtain or awning, which was thrown over it. *Ἐξορύξαντες* is wanting in some MSS. Jerom has *patefacientes.* But Josephus uses the expression *τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων. Antiq.* xiv. 15. 12. See note at Luke v. 19.

δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, "Τέκνον,
6 ἀφέωνταί σοι αἱ ἁμαρτίαι σου." Ἦσαν δέ τινες τῶν γραμμα-
τέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,
7 "[e] Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρ- [e] Esa. xliii. 25.
8 τίας, εἰ μὴ εἷς ὁ Θεός;" Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ
πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν
9 αὐτοῖς, "Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί
ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ
ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ ἆρόν σου τὸν κράββατον, καὶ
10 περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώ-
που ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας," (λέγει τῷ παραλυτικῷ,)
11 "Σοὶ λέγω, ἔγειραι καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς
12 τὸν οἶκόν σου." Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον,
ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν
τὸν Θεὸν, λέγοντας, "Ὅτι οὐδέποτε οὕτως εἴδομεν."
13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος
14 ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. [f] Καὶ παράγων εἶδε [f] Matt. ix. 9; Lu. v. 27.
Λευῒν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει
15 αὐτῷ, "Ἀκολούθει μοι." Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ
πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
16 μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. καὶ οἱ
γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν
τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Τί ὅτι
17 μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;" [g] Καὶ [g] Lu. v. 31, 32: 1 Tim. i. 15; Matt. ix. 13.
ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, "Οὐ χρείαν ἔχουσιν οἱ ἰσχύον-
τες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους,
18 ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν." [h] Καὶ ἦσαν οἱ μαθηταὶ [h] Lu. v. 33; Matt. ix. 14.
Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ
λέγουσιν αὐτῷ, "Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρι-
19 σαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;" Καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν
ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ'
20 ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· ἐλεύσονται
δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύ-
21 σουσιν ἐν ἐκείναις ταῖς ἡμέραις. καὶ οὐδεὶς ἐπίβλημα ῥάκους
ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ

12. πάντας, the multitude. Matt. ix. 8.
13. πάλιν. See i. 16.
14. Λευῒν. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. *Dem. Evang.* p. 119, 439. Origen says, that in some copies of Mark's Gospel, Λεβῆς was mentioned as a publican who followed Jesus, but that he was not one of the twelve. vol. i. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read *James the son of Alphæus.* See Wolfius.
15. See note at Matt. ix. 10.
18. ἔρχονται. Matthew ascribes this question to John's disciples. ix. 14.
21. By comparing this with Matt. ix. 16, the construction seems to be, τὸ πλήρωμα αὐτοῦ (sc. τοῦ παλαιοῦ) τὸ καινὸν αἴρει [ἀπὸ] τοῦ παλαιοῦ.

πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
γίνεται. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ 22
μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ
οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
βλητέον."

[i] Matt. xii. 1; Lu. vi. 1; Deut. xxiii. 25.

[i] Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν 23
σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες
τοὺς στάχυας. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, "Ἴδε, τί ποιοῦ- 24
σιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι;" [k] Καὶ αὐτὸς ἔλεγεν 25
αὐτοῖς, "Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρείαν
ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; [l] πῶς εἰσῆλθεν εἰς 26
τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους
τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι,
καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;" Καὶ ἔλεγεν αὐτοῖς, "Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ
σάββατον. ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 28
σαββάτου."

[k] 1 Sam. xxi. 6.

[l] Exod. xxix. 32; Lev. viii. 31; et xxiv. 5, 9.

[m] Matt. xii. 9; Lu. vi. 6.

[m] ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρω- 3
πος ἐξηραμμένην ἔχων τὴν χεῖρα, καὶ παρετήρουν αὐτὸν εἰ τοῖς 2
σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει 3
τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, "Ἔγειραι εἰς
τὸ μέσον." Καὶ λέγει αὐτοῖς, "Ἔξεστι τοῖς σάββασιν ἀγα- 4
θοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι;"
Οἱ δὲ ἐσιώπων. καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυ- 5
πούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀν-
θρώπῳ, "Ἔκτεινον τὴν χεῖρά σου." Καὶ ἐξέτεινε, καὶ ἀπο-
κατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. [n] Καὶ ἐξελθόντες οἱ 6
Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν
κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

[n] Matt. xxii. 16.

[o] Matt. iv. 25.

[o] ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς 7
τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολού-
θησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱηροσολύμων, καὶ 8
ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον

23. ἤρξαντο ποιεῖν, for ἐποιοῦν. See iv. 1; vi. 7, 55; Acts i. 1. Ὁδὸν ποιεῖν merely means, *to walk along*.

26. Ἀβιάθαρ. In 1 Sam. xxi. the priest's name is Ahimelech. Matthew and Luke do not mention his name, and the words ἐπὶ Ἀ. τοῦ ἀρχιερέως are wanting in some old MSS. Ahimelech had a son called Abiathar. 1 Sam. xxii. 20. Theophylact observes, that Ahimelech is only called *the priest*, and that Abiathar may have been *the high priest*: but this is improbable. Michaelis thinks the words may mean, *in the chapter of Abiathar*. See xii. 26; Rom. xi. 2. For ἐπὶ Ἀβιάθαρ meaning *in the time of Abiathar*, see Raphel.

27. The sabbath was a positive and arbitrary institution of God. He need not have appointed it at all, or might have appointed any other day. He appointed it for the good of man; that he might have rest for his body, and might be taught by it to think of his Creator. Consequently we are not to observe it so as to make it an injury to us: and the Son of God could not be mistaken as to the right observation of it.

CHAP. III. 1. πάλιν, on another sabbath Luke vi. 6.

4. The Cambridge MS. reads μᾶλλον ἢ ἀποκτεῖναι. See Matt. xviii. 8.

6. Ἡρωδιανῶν. See note at Matt. xxii. 16 Jesus was now in the dominions of Herod Antipas.

*καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς
9 αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρ-
10 τερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι
11 εἶχον μάστιγας· καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν
ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα, "Ὅτι σὺ εἶ
12 ὁ υἱὸς τοῦ Θεοῦ." [p] Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν* p i. 25.
13 *φανερὸν ποιήσωσι. [q] Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκα-* q vi. 7; Matt. x. 1; Lu. vi. 12; et ix. 1.
14 *λεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησε
δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,
15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαι-
16 μόνια· [r] καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν* r Joh. i. 42.
17 *τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπ-
18 έθηκεν αὐτοῖς ὀνόματα Βοανεργὲς, ὅ ἐστιν, υἱοὶ βροντῆς· καὶ Ἀν-
δρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θω-
μᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα
19 τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.
20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε
21 μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ'
αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ, "Ὅτι ἐξέστη."
22 [s] Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον,* s Matt. ix. 34; et xii. 24; Lu. xi. 15; Joh. vii. 20; et viii. 48, 52; et x. 20.
*"Ὅτι Βεελζεβοὺλ ἔχει," καὶ, "Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμο-
23 νίων ἐκβάλλει τὰ δαιμόνια." [t] Καὶ προσκαλεσάμενος αὐτοὺς,
ἐν παραβολαῖς ἔλεγεν αὐτοῖς, "Πῶς δύναται Σατανᾶς Σατανᾶν* t Matt. xii. 25.
24 *ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
25 σταθῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,
26 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη
ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος
27 ἔχει. [u] οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς* u Matt. xii. 29.
*τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ,
28 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [x] ἀμὴν λέγω ὑμῖν, ὅτι* x Matt. xii. 31; Lu. xii. 10; 1 Joh. v. 16.
*πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων,
29 καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· ὃς δ' ἂν βλασφη-
μήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
30 ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως·" ὅτι ἔλεγον, "Πνεῦμα* y Matt. xii. 46; Lu. viii. 19.
31 *ἀκάθαρτον ἔχει." [y] Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ*

14. *ἐποίησε.* Ποιεῖν is used in the same sense in 1 Sam. xii. 6.

17. *Βοανεργές.* בְּנֵי רֶגֶשׁ. See Drusius, Caninius, L. de Dieu.

21. *ἐξῆλθον.* *They set out:* their arrival is mentioned ver. 31.

Ibid. *Ὅτι ἐξέστη.* Knatchbull translates this passage, "And some hearing of it went out from him to stay it, (the multitude,) for they said, it was mad." We read in Matt. xii. 23. *ἐξίσταντο πάντες οἱ ὄχλοι.* but Raphel has shewn that *οἱ παρ' αὐτοῦ* means *his relations,* and that *ἐξέστη* is rightly interpreted, *he is beside himself.* So also Alberti. (See *Thes. Crit. Sacr.* part. ii. p. 22.) Krebsius and Wolfius take *οἱ παρ' αὐτοῦ* to mean *his disciples.* Tillemont understood that the relations of Jesus thought he had fainted from the crowd, and referred *ἔλεγον,* not to the relations, but to the multitude, *on disoit.* (*Mémoires,* tome i. p. 114.) Theophylact interprets as Raphel.

22. He had just cast out a blind and dumb spirit. Matt. xii. 22.

31. This seems to be a continuation of ver. 21.

αὐτοῦ, καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες
αὐτόν. καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, "Ἰδοὺ, ἡ 32
μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε." Καὶ ἀπεκρίθη 33
αὐτοῖς λέγων, "Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;"
Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, 34
"Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὃς γὰρ ἂν ποιήσῃ τὸ 35
θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ
μήτηρ ἐστί."

z Matt.xiii.1; Lu. viii. 4.

[z] ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ 4
συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ
πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν
θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς 2
πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, "Ἀκούετε. ἰδοὺ, 3
ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ 4
μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ 5
εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος
γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν 6
ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβη- 7
σαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε.
καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀνα- 8
βαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξή-
κοντα, καὶ ἓν ἑκατόν." Καὶ ἔλεγεν αὐτοῖς, "Ὁ ἔχων ὦτα 9
ἀκούειν, ἀκουέτω." [a] Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν 10
αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. καὶ ἔλεγεν 11
αὐτοῖς, "Ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ
Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·
[b] ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, 12
καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ
ἁμαρτήματα." Καὶ λέγει αὐτοῖς, "Οὐκ οἴδατε τὴν παραβολὴν 13
ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [c] ὁ σπεί- 14
ρων, τὸν λόγον σπείρει· οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου 15
σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατα-
νᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν 16
ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν,
καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα 17
γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκαν-
δαλίζονται. καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, 18
οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, [d] καὶ αἱ μέριμναι τοῦ αἰῶνος 19

a Matt. xiii. 10.

b Esa. vi. 9; Matt.xiii.14; Lu. viii. 10; Joh. xii. 40; Act. xxviii. 26; Rom. xi. 8.

c Matt. xiii. 19.

d 1 Tim. vi. 17.

34. The reading is probably τοὺς κύκλῳ περὶ αὐτόν.

CHAP. IV. 12. The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα are taken from the Chaldee Paraphrase: the Hebrew and LXX have, *and I will heal them.*

16. οἱ σπειρόμενοι. *They that had the seed sown,* or *who received the seed.*

18. The second οὗτοί εἰσιν is perhaps to be omitted.

*τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυ-
μίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνε-
20 ται. καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες
ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἓν
21 τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν."* [e] *Καὶ ἔλεγεν* e Matt. v. 15;
αὐτοῖς, "Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ Lu. viii. 16; et xi. 33.
22 *ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;* [f] *οὐ γάρ ἐστί* f Matt. x. 26;
τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' Lu. viii. 17; et xii. 2.
23 *ἵνα εἰς φανερὸν ἔλθῃ.* [g] *εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω."* [h] *Καὶ* g Matt. xi. 15.
24 *ἔλεγεν αὐτοῖς, "Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε,* h Matt. vii. 2; Lu. vi. 38.
25 *μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.* [i] *ὃς* i Matt.
γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή- xiii. 12; et xxv. 29;
σεται ἀπ' αὐτοῦ." Lu. viii. 18; et xix. 26.
26 *Καὶ ἔλεγεν, "Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν
27 ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρη-
ται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται
28 ὡς οὐκ οἶδεν αὐτός. αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον
29 χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν δὲ
παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστη-
κεν ὁ θερισμός."*
30 [k] *Καὶ ἔλεγε, "Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ* k Matt.
31 *ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; ὡς κόκκῳ σινάπεως, ὃς* xiii. 31; Lu. xiii. 18.
*ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ
32 τῶν ἐπὶ τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάν-
των τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε
δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
33 σκηνοῦν."* [l] *Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς* l Matt. xiii.
34 *τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ* 34.
*ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε
πάντα.*
35 [m] *ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης,* m Matt. viii.
36 *"Διέλθωμεν εἰς τὸ πέραν." Καὶ ἀφέντες τὸν ὄχλον, παραλαμ-* 18, 23; Lu. viii. 22.
*βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ'
37 αὐτοῦ. καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπ-*

21. This is addressed to the disciples, who were not to suppress the doctrine which they had heard from Jesus, but were to shine like lights in the world.

22. *ἵνα.* See note at Matt. i. 22.

24. *ἐν ᾧ μέτρῳ.* If you freely dispense the instruction which you have received, you shall freely receive more.

25. *ὃς γὰρ ἂν ἔχῃ.* He that retains what he hears, and makes a good use of it.

26. This parable tells us, that, though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

29. *παραδῷ,* sc. *ἑαυτόν.*

31. The true reading seems to be *ὡς κόκκον.*

33. *καθὼς ἠδύναντο ἀκούειν.* What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

36. *ὡς ἦν* answers to our phrase, *just as he was.* Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphel.

37. *ἐπέβαλλεν* may be either intransitive, and agree with *κύματα* (Raphel), or transitive and agree with *λαῖλαψ.* Hombergius, Elsnerus, Wolfius, prefer the latter.

ἔβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. καὶ ἦν αὐτὸς 38
ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρου-
σιν αὐτὸν, καὶ λέγουσιν αὐτῷ, "Διδάσκαλε, οὐ μέλει σοι ὅτι
ἀπολλύμεθα;" Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε 39
τῇ θαλάσσῃ, "Σιώπα, πεφίμωσο." Καὶ ἐκόπασεν ὁ ἄνεμος,
καὶ ἐγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς, "Τί δειλοί ἐστε 40
οὕτω; πῶς οὐκ ἔχετε πίστιν;" Καὶ ἐφοβήθησαν φόβον μέγαν, 41
καὶ ἔλεγον πρὸς ἀλλήλους, "Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ
ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;"

[n] Matt. viii. 28; Lu. viii. 26. [n] ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν 5
Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντη- 2
σεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς 3
τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἁλύσεσιν οὐδεὶς
ἠδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι 4
δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας
συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· καὶ διαπαντὸς 5
νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ
κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, 6
ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κράξας φωνῇ μεγάλῃ εἶπε, 7
"Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε
τὸν Θεὸν, μή με βασανίσῃς·" ἔλεγε γὰρ αὐτῷ, "Ἔξελθε, τὸ 8
πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου." Καὶ ἐπηρώτα αὐτὸν, 9
"Τί σοι ὄνομα;" Καὶ ἀπεκρίθη λέγων, "Λεγεὼν ὄνομά μοι, ὅτι
πολλοί ἐσμεν." Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς 10
ἀποστείλῃ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων 11
μεγάλη βοσκομένη· καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, 12
λέγοντες, "Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-
θωμεν" καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα 13
τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρ-
μησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς
δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. Οἱ δὲ βόσκοντες τοὺς 14
χοίρους ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός· καὶ ἔρχονται πρὸς 15
τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ
ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ
ἐφοβήθησαν. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ 16
[o] Act. xvi. 39. δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. [o] καὶ ἤρξαντο παρακαλεῖν 17
[p] Lu. viii. 38. αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. [p] Καὶ ἐμβάντος αὐτοῦ 18

41. ἐφοβήθησαν. Not the disciples only, but the persons in the other boats: see ver. 36; Matt. viii. 27.

Ibid. Τίς οὗτος; Wolfius quotes Libanius, τουτὶ δὲ ἔργον ἀνθρώπου μὲν οὐδενὸς, Θεοῦ δέ τινος καὶ τύχης, ὧν καὶ θαλάττης μανία κοιμίζεται.

Chap. V. 1. Γαδαρηνῶν. See note at Matt. viii. 28.

2. ἄνθρωπος. Matthew mentions two men. viii. 28.

3. μνημείοις. The reading is probably μνήμασι.

10. ἔξω τῆς χώρας. Luke writes εἰς τὴν ἄβυσσον ἀπελθεῖν. viii. 31.

11. τὰ ὄρη. The reading is probably τῷ ὄρει.

εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾖ μετ' αὐτοῦ.
19 ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, "Ὕπαγε εἰς
τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ
20 Κύριος ἐποίησε, καὶ ἠλέησέ σε." Καὶ ἀπῆλθε καὶ ἤρξατο
κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ
πάντες ἐθαύμαζον.
21 [q] ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ [q] Matt. ix. 1; Lu. viii. 40.
πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασ-
22 σαν. [r] Καὶ ἰδοὺ, ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι [r] Matt. ix. 18; Lu. viii. 41.
23 Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· καὶ
παρεκάλει αὐτὸν πολλὰ, λέγων, "Ὅτι τὸ θυγάτριόν μου ἐσχά-
τως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ
24 ζήσεται." Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος
πολὺς, καὶ συνέθλιβον αὐτόν.
25 [s] Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ [s] Lev. xv. 25; Matt. ix. 20; Lu. viii. 43.
26 παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς
πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλ-
27 θοῦσα, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν,
28 ἥψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ, "Ὅτι κἂν τῶν ἱματίων
29 αὐτοῦ ἅψωμαι, σωθήσομαι." Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ
αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.
30 [t] καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν [t] Lu. vi. 19.
31 ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, "Τίς μου ἥψατο
τῶν ἱματίων;" Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Βλέπεις
32 τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;" Καὶ
33 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα
καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν
34 αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [u] ὁ δὲ εἶπεν αὐτῇ, [u] x. 52; Matt. ix. 22.
"Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ
ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου."
35 [x] Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, [x] Lu. viii. 49.
λέγοντες, "Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν
36 διδάσκαλον;" Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλού-
μενον, λέγει τῷ ἀρχισυναγώγῳ, "Μὴ φόβου, μόνον πίστευε."
37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον
38 καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχεται

21. *εἰς τὸ πέραν.* Matthew says *εἰς τὴν ἰδίαν πόλιν*, i. e. Capernaum. ix. 1.

Ibid. *καὶ ἦν.* This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. *ἀρχισυναγώγων.* For this office see Vitringa, *De Synag.* ii. 10; iii. part. 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. *Ἰάειρος.* Josephus mentions Eleazarus son of Jairus. *De Bel. Jud.* ii. 17. 9.

26. *πολλὰ παθοῦσα.* Hombergius thinks this may mean, *had received various treatment.*

33. *φοβηθεῖσα.* She would be still more frightened on account of the command given in Numbers v. 2, 3.

35. *ἀπὸ τοῦ ἀρχισυναγώγου.* *From his house.*

37. *οὐδένα.* The father and mother were present. ver. 40; Luke viii. 51. It therefore means *none of his disciples.*

εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας
y Joh. xi. 11. καὶ ἀλαλάζοντας πολλά. [y]καὶ εἰσελθὼν λέγει αὐτοῖς, "Τί θορυ- 39
βεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει."
Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει 40
τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ
εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. καὶ κρατήσας τῆς 41
χειρὸς τοῦ παιδίου, λέγει αὐτῇ, "Ταλιθὰ κοῦμι·" ὅ ἐστι μεθερ-
μηνευόμενον, "Τὸ κοράσιον, (σοὶ λέγω,) ἔγειραι." καὶ εὐθέως 42
ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ
ἐξέστησαν ἐκστάσει μεγάλῃ. καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα 43
μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

z Matt. [z]ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ 6
xiii. 54; Lu. iv. 16. ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου σαββάτου, 2
ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξ-
επλήσσοντο, λέγοντες, "Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία
ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ
a Joh. vi. 42. γίνονται; [a]οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς 3
δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν
αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;" Καὶ ἐσκανδαλίζοντο ἐν
b Matt. αὐτῷ. [b]ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, "Ὅτι οὐκ ἔστι προφήτης 4
xiii. 57; Lu. iv. 24; ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν
Joh. iv. 44. c Matt. xiii. τῇ οἰκίᾳ αὐτοῦ." [c]Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποι- 5
58. ῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.
d Matt. ix. 35; καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· [d]καὶ περιῆγε τὰς κώμας 6
Lu. xiii. 22. κύκλῳ διδάσκων.

e iii. 13; [e]ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀπο- 7
Matt. x. 1; Lu. vi. 13; στέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν
et ix. 1. f Matt. x. 9; ἀκαθάρτων. [f]καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, 8
Lu. ix. 3. εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλ-
g Matt. x. 11; κόν· ἀλλ' ὑποδεδεμένους σανδάλια· καὶ "μὴ ἐνδύσησθε δύο χι- 9
Lu. ix. 4. h Matt. x. τῶνας." [g]Καὶ ἔλεγεν αὐτοῖς, "Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, 10
14, 15; Lu. ix. 5; ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [h]καὶ ὅσοι ἂν μὴ δέξωνται 11
et x. 10—12; ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε
Act. xiii. 51; et xviii. 6. τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

38. *ἀλαλάζοντας* is used for sounds of sorrow as well as of joy. See Boisius, Elsner, and the LXX.

41. *Ταλιθὰ κοῦμι* in Syriac is *κοράσιον, ἔγειραι. Σοὶ λέγω* is added by S. Mark.

Chap. VI. 1. *πατρίδα.* Nazareth. See Luke iv. 16.

3. *ὁ τέκτων.* This is the only place where Jesus himself is called a *carpenter.* But it may only have been the opinion of the people, who knew the trade of Joseph. Justin Martyr says that Jesus worked at the same trade, and made ploughs and yokes. p. 186.

~~Ibid. *ἀδελφαί.*~~ Some have called them *Esther, Thamar* or *Martha*, and *Salome.*

Ibid. *ἐσκανδαλίζοντο.* They felt his low condition to be a stumbling-block in the way of their believing on him. See Matt. v. 29.

5. *ἠδύνατο.* It means, that *he was not able* to find so many instances of faith, as to give him the opportunity of working miracles. See Alberti.

7. *δύο δύο.* So *συμπόσια συμπόσια*, ver. 39. *πρασιαὶ πρασιαί*, ver. 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. *σανδάλια.* See note at Matt. x. 10.

ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν
12 ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ." Καὶ ἐξελθόντες ἐκήρυσσον
13 ἵνα μετανοήσωσι· [i] καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον [i] Jac. v. 14.
ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
14 [k] Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ [k] Matt. xiv. 1; Lu. ix. 7.
ὄνομα αὐτοῦ,) καὶ ἔλεγεν, "Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν
15 ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ." [l] Ἄλλοι [l] Matt. xvi. 14.
ἔλεγον, "Ὅτι Ἠλίας ἐστίν·" ἄλλοι δὲ ἔλεγον, "Ὅτι προφήτης
16 ἐστὶν, ἢ ὡς εἷς τῶν προφητῶν." Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν,
"Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη
17 ἐκ νεκρῶν." [m] Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν [m] Lu. iii. 19.
Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν
γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
18 [n] ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, "Ὅτι οὐκ ἔξεστί σοι ἔχειν [n] Lev. xviii. 16; et xx. 21.
19 τὴν γυναῖκα τοῦ ἀδελφοῦ σου." Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ,
20 καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. [o] ὁ γὰρ Ἡρώδης [o] Matt. xiv. 5; et xxi. 26
ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως
21 αὐτοῦ ἤκουε. [p] καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς [p] Matt. xiv. 6.
γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
22 χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς
θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης
τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορα-
23 σίῳ, "Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·" καὶ ὤμοσεν
αὐτῇ, "Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασι-
24 λείας μου." Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, "Τί αἰτή-
σομαι;" Ἡ δὲ εἶπε, "Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ."
25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτή-
σατο λέγουσα, "Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν
26 κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ." Καὶ περίλυπος γενόμενος
ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλ-
27 ησεν αὐτὴν ἀθετῆσαι. [q] καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς [q] Matt. xiv. 10.
28 σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ
ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν

13. ἐλαίῳ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. ὁ βασιλεύς. Herod was not properly a *king*, but *tetrarch*, as in Luke iii. 19.

15. Some said he was *a prophet*, or perhaps *the prophet* foretold in Deut. xviii. 15; others, that he was one of the old prophets risen again. See Luke ix. 8. The reading seems to be προφήτης ἐστὶν, ὡς εἷς τῶν πρ.

17. The reading is probably ἐν φυλακῇ.

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

21. μεγιστᾶσιν. Used by Josephus *Antiq.* ix. 3. 2; xx. 2. 3. Sueton. *Calig.* 5. Tacitus, *Annal.* xv. 27. See Salmasius *De Ling. Hellenist.* p. 110.

Ibid. χιλιάρχοις may be taken generally for officers of rank in the army.

23. ἕως ἡμίσους. This perhaps means, *though it might cost the value of half my dominions to procure it for you.*

25. ἐξ αὐτῆς. All the early editions read thus, and not ἐξαυτῆς. Supply ὥρας.

27. σπεκουλάτωρα. From the Latin *spiculum;* though Casaubon derived it from *speculor.* It probably means one of the body guard of Herod.

κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ
τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ 29
μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν
αὐτὸ ἐν τῷ μνημείῳ.
[r] Lu. ix. 10. [r]Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγ- 30
[s] iii. 20. γειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. [s]καὶ 31
εἶπεν αὐτοῖς, "Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον,
καὶ ἀναπαύεσθε ὀλίγον." [s]Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπ-
[t] Matt. xiv. 13; Lu. ix. 10; Joh. vi. 16. ἄγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. [t]καὶ ἀπῆλθον εἰς 32
ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγον- 33
τας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ
πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ
[u] Matt. ix. 36; et xiv. 14; Jer. xxiii. 1; Ezech. xxxiv. 2; Lu. ix. 11. συνῆλθον πρὸς αὐτόν. [u]καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν 34
ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ
ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. [x]Καὶ 35
ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ
[x] Matt. xiv. 15; Lu. ix. 12; Joh. vi. 5. λέγουσιν, "Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ἀπό- 36
λυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας,
ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν."
Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Δότε αὐτοῖς ὑμεῖς φαγεῖν." 37
Καὶ λέγουσιν αὐτῷ, "Ἀπελθόντες ἀγοράσωμεν διακοσίων δη-
[y] Matt. xiv. 17; Lu. ix. 13; Joh. vi. 9. ναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;" [y]Ὁ δὲ λέγει αὐτοῖς, 38
"Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε." Καὶ γνόντες
λέγουσι, "Πέντε, καὶ δύο ἰχθύας." Καὶ ἐπέταξεν αὐτοῖς ἀνα- 39
κλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ 40
ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ 41
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς
τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου
τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας
ἐμέρισε πᾶσι. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν 42 43
κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 44
ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι ἄνδρες.
[z] Matt. xiv. 22; Joh. vi. 17. [z]Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ 45
πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς
[a] Matt. xiv. 23. ἀπολύσῃ τὸν ὄχλον. [a]καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ 46
[b] Matt. xiv. 23, 24; Joh. vi. 16, 17. ὄρος προσεύξασθαι. [b]Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν 47
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν 48
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναν-

31. *αὐτοὶ*, *alone*. Erasmus, Palairet.

Ibid. *ἔρημον τόπον*, not *a desert*, but a place not occupied by dwellings. Wolfius.

Ibid. *πολλοί*. They were going to the passover. John vi. 4.

33. The words *οἱ ὄχλοι* seem to be an interpolation.

38. *λέγουσι*. It was Andrew who said this. John vi. 8.

39. *χόρτος* is more properly *hay* than *grass*. Mark therefore adds *χλωρῷ*.

44. Beside women and children. Matt. xiv. 21. *ὡσεὶ* seems to be an interpolation.

45. *πρὸς Βηθσαϊδάν*. This seems to mean, that they were to go first *towards Bethsaida*, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum. See John vi. 17, 24, 59.

τίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται
πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελ-
49 θεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσ-
50 σης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν
εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ
51 λέγει αὐτοῖς, "Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε." Καὶ ἀνέβη
πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ
52 περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. οὐ γὰρ συνῆκαν
ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.
53 [c] ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ c Matt. xiv.
54 προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως 34.
55 ἐπιγνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην,
ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
56 ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας
ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας,
καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου
αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.
7 [d] ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν d Matt. xv. 1.
2 γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, καὶ ἰδόντες τινὰς τῶν
μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας
3 ἄρτους, ἐμέμψαντο· (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι,
ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες
4 τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπ-
τίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον
κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ
5 κλινῶν·) ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμ-
ματεῖς, "Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παρά-
δοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν
6 ἄρτον;" [e] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Ὅτι καλῶς προ- e Esa. xxix.
εφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, 13.
'Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω
7 ἀπέχει ἀπ' ἐμοῦ. [f] μάτην δὲ σέβονταί με, διδάσκοντες διδασκα- f Matt. xv. 9;
8 λίας, ἐντάλματα ἀνθρώπων.' Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Coloss. ii. 18,
Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς et seqq.; Tit. i. 14.

48. ἤθελε παρελθεῖν αὐτούς. *He seemed as if he was wishing to pass them.*

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55. ὅπου κ. τ. λ. *Wherever they heard that he was in the country.*

Chap. VII. 2. ἐμέμψαντο seems to have been interpolated.

3. Vater observes, that πάντες οἱ Ἰουδαῖοι is to be connected with κρατοῦντες τὴν π. τῶν πρ. for it was not true of *all the Jews.*

Ibid. πυγμῇ. "Ad cubitum usque." Theophylact, Bull. (*Harm. Apost.* Diss. Post. xvii. 1.) See Scaliger, *Elench. Trihær.* c. vii. Drusius, *Præterit.* Πυγμὴ is the arm from the elbow to the end of the hand.

4. ἀπὸ ἀγορᾶς. *When they come from market.* Ἂν μὴ εὕρωμεν φαγεῖν ἐκ βαλανείου. Arrian. *Epictet.* iii. 19. Ἐπεὰν ἀπὸ δείπνου γένωνται. Herodot. v. Raphel, Wolfius, Elsner, Palairet. But Krebsius interprets it, *They will not eat what comes from the market, unless &c.*

Ibid. ξεστῶν. Erasmus derived it from ξέω, *rado*: but it more probably comes from the Latin *Sextarius.* Josephus uses it, *Antiq.* viii. 2. 9.

ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ
ποιεῖτε.” Καὶ ἔλεγεν αὐτοῖς, “Καλῶς ἀθετεῖτε τὴν ἐντολὴν 9
τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. [g] Μωσῆς γὰρ 10
εἶπε, ‘Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,’ καὶ ‘ὁ κακο-
λογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·’ ὑμεῖς δὲ λέγετε, 11
’Εὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὅ ἐστι,
δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν 12
ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, [h] ἀκυροῦντες τὸν 13
λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρ-
όμοια τοιαῦτα πολλὰ ποιεῖτε.” [i] Καὶ προσκαλεσάμενος πάντα 14
τὸν ὄχλον, ἔλεγεν αὐτοῖς, “’Ακούετέ μου πάντες, καὶ συνίετε.
[k] οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ 15
δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ,
ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. [l] εἴτις ἔχει ὦτα ἀκούειν, 16
ἀκουέτω.” [m] Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπ- 17
ηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. καὶ λέγει 18
αὐτοῖς, “Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ
ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοι-
νῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς 19
τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον
πάντα τὰ βρώματα.” ῎Ελεγε δὲ, “῞Οτι τὸ ἐκ τοῦ ἀνθρώπου 20
ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [n] ἔσωθεν γὰρ ἐκ 21
τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ-
ονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαὶ, πλεονεξίαι, πονηρίαι, 22
δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία,
ἀφροσύνη. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ 23
κοινοῖ τὸν ἄνθρωπον.”

[o] Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ 24
Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ
οὐκ ἠδυνήθη λαθεῖν. ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε 25
τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε
πρὸς τοὺς πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ ῾Ελληνὶς, Συροφοινισσα 26
τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς
θυγατρὸς αὐτῆς. [p] ὁ δὲ ’Ιησοῦς εἶπεν αὐτῇ, “῎Αφες πρῶτον 27
χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον

[g] Exod. xx. 12; Deut. v. 16; Matt. xv. 4; Eph. vi. 2; Exod. xxi. 17; Levit. xx. 9; Deut. xxvii. 16; Prov. xx. 20.
[h] Matt. xv. 6.
[i] Matt. xv. 10, &c.
[k] Act. x. 15; Rom. xiv. 17, 20; Tit. i. 15.
[l] Matt. xi. 15.
[m] Matt. xv. 15.
[n] Matt. xv. 19; Gen. vi. 5; et viii. 21; Prov. vi. 14; Jer. xvii. 9.
[o] Matt. xv. 21.
[p] Matt. xv. 26.

9. Καλῶς is here used ironically.

11. Κορβᾶν. קָרְבָּן *oblatio*, meant an offering without sacrifice. Josephus interprets it to mean δῶρον, *Antiq.* iv. 4. and δῶρον Θεοῦ, *Cont. Apion.* i. He says also that persons bound by a vow were called Κορβᾶν, *Antiq.* l. c.

12. *οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι* is the same as *ἀφίετε αὐτὸν οὐκέτι οὐδὲν ποιῆσαι*, *ye suffer him to forbear doing any thing else for his father or mother.* See Matt.

19. *καθαρίζον.* Not only is it true that *οὐ δύναται κοινῶσαι*, but *καθαρίζει πάντα τὰ βρώματα.*

22. *ἀσέλγεια.* “Injuria,” *a love of injury.* Raphel. ’Οφθαλμὸς πονηρὸς is *envy* or *jealousy.* See Matt. xx. 15. ’Αφροσύνη is perhaps to be taken in opposition to *σωφροσύνη.*

24. The reading is probably *εἰς οἰκίαν.*

26. ‘Ελληνίς. This merely means *an heathen*, as opposed to *the Jews.* Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. *Συροφοίνισσα.* Matthew calls her *Χαναναία.* xv. 22. Juvenal uses *Syrophœnix*, viii. 160. The reading is probably *Συραφοινίκισσα.*

28 τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις." Ἡ δὲ ἀπεκρίθη καὶ
λέγει αὐτῷ, "Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
29 τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων." Καὶ εἶπεν
αὐτῇ, "Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον
30 ἐκ τῆς θυγατρός σου." Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς,
εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην
ἐπὶ τῆς κλίνης.
31 [q] ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε [q] Matt. xv. 29.
πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκα-
32 πόλεως. [r] καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακα- [r] Matt.ix.32; Lu. xi. 14.
33 λοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. [s] καὶ ἀπολαβόμενος [s] viii. 23;
αὐτὸν ἀπὸ τοῦ ὄχλου κατ᾽ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ Joh. ix. 6.
34 εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, [t] καὶ [t] Joh. xi. 41; et xvii. 1.
ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, "Ἐφ-
35 φαθὰ," ὅ ἐστι, "διανοίχθητι." καὶ εὐθέως διηνοίχθησαν αὐτοῦ
αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει
36 ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ
αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.
37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, "Καλῶς πάντα
πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους
λαλεῖν."
8 [u] ΕΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ [u] Matt. xv. 32.
ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς
2 αὐτοῦ, λέγει αὐτοῖς, "Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη
3 ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ
ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν
4 τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκασι." Καὶ ἀπεκρίθησαν
αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Πόθεν τούτους δυνήσεταί τις ὧδε χορ-
5 τάσαι ἄρτων ἐπ᾽ ἐρημίας;" Καὶ ἐπηρώτα αὐτοὺς, "Πόσους
6 ἔχετε ἄρτους;" Οἱ δὲ εἶπον, "Ἑπτά." Καὶ παρήγγειλε τῷ
ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους,
εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα
7 παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα·
8 καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορ-
τάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρί-
9 δας. ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν [x] Matt. xv. 39.
αὐτούς. [y] Matt. xii. 38;
10 [x] Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, et xvi. 1;
11 ἦλθεν εἰς τὰ μέρη Δαλμανουθά. [y] καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ Lu. xi. 29; Joh. vi. 30.

31. *ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως*, through the borders of Decapolis. See Matt. iv. 25.

34. *Ἐφφαθά.* אֶפְּתַח or הִפָּתַח.

36. *μᾶλλον περισσότερον.* See 2 Cor. vii. 13. Herodotus has *μᾶλλον ὀλβιώτερος*, i. 32. See Palairet.

CHAP. VIII. 2. *ἡμέρας.* The true reading is probably *ἡμέραι*, as in Matt. xv. 32.

9. Beside women and children. Matt. xv. 38.

10. *Δαλμανουθά.* Matthew says *Μαγδαλά*, xv. 39. Both places were at the southern end of the lake. Lightfoot.

ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ
[z] Matt. xvi. 4. οὐρανοῦ, πειράζοντες αὐτόν. [z] καὶ ἀναστενάξας τῷ πνεύματι 12
αὐτοῦ, λέγει, "Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω
ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον." Καὶ ἀφεὶς αὐ- 13
τούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.
[a] Matt. xvi. 5. [a] Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ 14
[b] Matt. xvi. 6; εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. [b] καὶ διεστέλλετο αὐτοῖς, 15
Lu. xii. 1. λέγων, "Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
τῆς ζύμης Ἡρώδου." Καὶ διελογίζοντο πρὸς ἀλλήλους, λέ- 16
[c] vi. 52. γοντες, "Ὅτι ἄρτους οὐκ ἔχομεν." [c] Καὶ γνοὺς ὁ Ἰησοῦς 17
λέγει αὐτοῖς, "Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὔπω
νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν
ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ 18
[d] vi. 41; ἀκούετε; καὶ οὐ μνημονεύετε; [d] ὅτε τοὺς πέντε ἄρτους ἔκλασα 19
Matt. xiv. 19; Lu. ix. 16; εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων
Joh. vi. 11. ἤρατε;" Λέγουσιν αὐτῷ, "Δώδεκα." "[e] Ὅτε δὲ τοὺς ἑπτὰ εἰς 20
[e] ver. 5; Matt. xv. 34. τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων
ἤρατε;" Οἱ δὲ εἶπον, "Ἑπτά." καὶ ἔλεγεν αὐτοῖς, "Πῶς οὐ 21
συνίετε;"
ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ 22
[f] vii. 32, 33. παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. [f] καὶ ἐπιλαβόμενος τῆς 23
χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας
εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν,
εἴ τι βλέπει; Καὶ ἀναβλέψας ἔλεγε, "Βλέπω τοὺς ἀνθρώπους, 24
ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας." Εἶτα πάλιν ἐπέθηκε τὰς 25
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀνα-
βλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.
καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, "Μηδὲ εἰς 26
τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ."
[g] Matt. xvi. 13; [g] Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας 27
Lu. ix. 18. Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθη-
τὰς αὐτοῦ, λέγων αὐτοῖς, "Τίνα με λέγουσιν οἱ ἄνθρωποι
εἶναι;" Οἱ δὲ ἀπεκρίθησαν, "Ἰωάννην τὸν βαπτιστήν· καὶ 28

11. *πειράζοντες.* Not that they really cared to see such a sign, but they wished to try his power, and to expose him if he failed.

12. *εἰ* is here used for a strong negation. If the sentence were complete, it would contain some form of abjuration: e.g. *peream, si* &c. or as we read in 2 Sam. iii. 35. *τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθείη.* See Heb. iii. 11.

13. *εἰς τὸ πέραν.* Towards Bethsaida at the north eastern end of the lake, ver. 22.

15. *Ἡρώδου.* Matthew writes *Σαδδουκαίων*, xvi. 6. from which it might be inferred that Herod was a Sadducee. But see Matt. xiv. 2.

16. *Ὅτι.* See note at Matt. xvi. 7.

18. *οὐ μνημονεύετε;* Hombergius would connect this with *πόσους κοφίνους.*

23. *κώμης.* Luke calls it *πόλις* ix. 10.

24. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and the mind must be made capable of comprehending the ideas which external objects present. If a blind man were suddenly to recover his sight he would not know one object from another, because he had never seen them before. Our Saviour therefore must always have given this double power: but in the present instance he chose to give it by two distinct operations.

26. This may perhaps have been on account of the want of faith in the people of Bethsaida. See Matt. xi. 21.

29 ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν.” Καὶ αὐτὸς λέγει
αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ
30 Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.” Καὶ ἐπετίμησεν
αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.
31 [h] ΚΑΙ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ- h ix. 31;
που πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων et x. 33; Matt. xvi. 21;
καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ et xvii. 22; et xx. 18;
32 τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ Lu. ix. 22;
33 προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. [i] ὁ δὲ et xviii. 31; et xxiv. 7.
ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, i 2 Sam. xix. 22.
λέγων, “Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ
Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”
34 [k] Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, k Matt. x. 38;
εἶπεν αὐτοῖς, “Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω et xvi. 24; Lu. ix. 23;
35 ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. [l] ὃς et xiv. 27. l Matt. x. 39;
γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν et xvi. 25;
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, Lu. ix. 24; et xvii. 33;
36 οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ Joh. xii. 25.
37 τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; [m] ἢ τί δώσει m Psal. xlix. 7.
38 ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [n] ὃς γὰρ ἂν ἐπαισ- n Matt. x. 33;
χυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι Lu. ix. 26; et xii. 8, 9;
καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται Rom. i. 16;
αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέ- 2 Tim. ii. 12; 1 Joh. ii. 23.
9 λων τῶν ἁγίων.” [o] Καὶ ἔλεγεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι o Matt.
εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανά- xvi. 28; Lu. ix. 27.
του, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν
δυνάμει.”
2 [p] Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον p Matt.
καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς xvii. 1; Lu. ix. 28.
ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν
3 αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς
4 χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὤφθη
αὐτοῖς Ἠλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. q i. 11; Esa. xlii. 1;
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Ῥαββὶ, καλόν ἐστιν Matt. iii. 17; et xvii. 5;
ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ Lu. iii. 22; et ix. 35;
6 μίαν, καὶ Ἠλίᾳ μίαν.” οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. 2 Pet. i. 17;
7 [q] καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς Deut. xviii. 19.

30. Theophylact observes that Mark omits the answer of our Saviour to Peter, (Matt. xvi. 17—9.) that he might not seem to flatter Peter.

31. μετὰ τρεῖς ἡμέρας. Luke writes τῇ τρίτῃ ἡμέρᾳ. So in Deut. xiv. 28. μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τρίτῳ in xxvi. 12. Josephus uses μετ' ὀγδόην ἡμέραν, (*Antiq.* i. 12. 2.) and ὀγδόῃ ἡμέρᾳ, (ib. 10.) as equivalent. Krebsius. Beza has shewn that μετὰ τρεῖς ἡμέρας means *after the arrival of the third day.* See also Pearce and Newcome.

32. παρρησίᾳ. Not, *publicly, in the hearing of the people:* but, *plainly, without disguise,* so that the disciples could not misunderstand.

34. ἐλθεῖν. The reading is probably ἀκολουθεῖν.

Chap. IX. 5. καλόν ἐστιν ἡμᾶς ὧδε εἶναι. Peter said this, as not wishing to go down, and see Jesus suffer what he had just before foretold. Theophylact.

νεφέλης, λέγουσα, “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ
ἀκούετε.” Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, 8
(r Matt. xvii. 9; Lu. ix. 36.) ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. [r]Καταβαινόντων δὲ αὐ- 9
τῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται
ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ 10
τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες, τί ἐστι τὸ ἐκ
(s Malach. iv. 5.) νεκρῶν ἀναστῆναι. [s]Καὶ ἐπηρώτων αὐτὸν, λέγοντες, “Ὅτι 11
λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;” Ὁ δὲ 12
ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθ-
(t Psal. xxii. 6; Esa. liii. 3, &c.; Dan. ix. 26.) ιστᾷ πάντα· [t]καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου,
ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ; [u]ἀλλὰ λέγω ὑμῖν, ὅτι καὶ 13
(u Lu. i. 17; Matt. xi. 14; et xvii. 10, &c.) Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· καθὼς
γέγραπται ἐπ' αὐτόν.”
(x Matt. xvii. 14; Lu. ix. 37.) [x]Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ 14
αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. καὶ εὐθέως πᾶς ὁ 15
ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο
αὐτόν. καὶ ἐπηρώτησε τοὺς γραμματεῖς, “Τί συζητεῖτε πρὸς 16
(y Matt. xvii. 14; Lu. ix. 38.) αὐτούς;” [y]Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, “Διδάσκαλε, 17
ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου 18
ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει, καὶ τρίζει τοὺς
ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.” Ὁ δὲ ἀποκριθεὶς αὐτῷ 19
λέγει, “Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως
(z i. 26.) πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.” [z]Καὶ ἤνεγκαν 20
αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν
αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώ- 21
τησε τὸν πατέρα αὐτοῦ, “Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν
αὐτῷ;” Ὁ δὲ εἶπε, “Παιδιόθεν. καὶ πολλάκις αὐτὸν καὶ εἰς 22
πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνα-
(a Lu. xvii. 6.) σαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.” [a]Ὁ δὲ Ἰησοῦς 23
εἶπεν αὐτῷ, “Τὸ, Εἰ δύνασαι, πίστευσαι· πάντα δυνατὰ τῷ

7. λέγουσα is probably an interpolation.

11. Ὅτι for διὰ τί; So in ver. 28. and 1 Chron. xvii. 6. See Krebsius. Perhaps we are to understand, *Is this what the scribes mean, when they say that Elias must first come?* The disciples did not know what was meant by *rising from the dead;* and they thought our Saviour might have alluded to Elias having just appeared.

12. Our Saviour's answer is designedly obscure. He tells them that Elias was really to come; but he again returns to what he had said in ver. 9. of *the Son of man*, and asks them to explain *how it was written of the Son of man that he should suffer many things and be set at nought?* If they could have understood this, they might have known that he was to die and rise again: but at present they did not; and our Saviour does not wait for their answer.

13. καθὼς γέγραπται ἐπ' αὐτὸν refers to ἐλήλυθε. Clarke.

18. ξηραίνεται, *is wasting away.* Grotius, Heinsius, Olearius.

19. ἄπιστος. This shews that there was a want of faith in the parents of the child, which seems also to be implied in the words εἰ δύνασαι in ver. 23. See Matt. xvii. 17.

20. καὶ ἰδὼν αὐτόν. For the nominative absolute, see Raphel.

23. Τὸ, Εἰ δύνασαι, πίστευσαι. These words refer to εἴ τι δύνασαι in ver. 22. “Believe what you have expressed by εἴ τι δύνασαι, believe the εἰ δύνασαι, and all things are possible &c.” So Plato, Οὐδὲν γὰρ δέομαι τὸ, Εἰ βούλει τοῦτο, καὶ Εἴ σοι δοκεῖ, ἐλέγχεσθαι. *Protag.* p. 551. Τὸ γὰρ, Εἰ βούλει, ῥηθὲν λύει πάντα φόβον. *Phileb.* p. 20. The article τὸ is used in the same manner in Luke i. 62; ix. 46; xxii. 2, 4,

24 πιστεύοντι." Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ
δακρύων ἔλεγε, "Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ."
25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύ-
ματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, "Τὸ πνεῦμα τὸ ἄλαλον καὶ
κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς
26 εἰς αὐτόν." Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε·
27 καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ
δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.
28 [b]Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων
αὐτὸν κατ' ἰδίαν, "Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;"
29 Καὶ εἶπεν αὐτοῖς, "Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ
μὴ ἐν προσευχῇ καὶ νηστείᾳ."
30 [c]ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας,
31 καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ. ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ,
καὶ ἔλεγεν αὐτοῖς, "Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ
32 τρίτῃ ἡμέρᾳ ἀναστήσεται." Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφο-
βοῦντο αὐτὸν ἐπερωτῆσαι.
33 [d]Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπ-
34 ηρώτα αὐτοὺς, "Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;" Οἱ
δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς
35 μείζων. [e]καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς,
"Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων
36 διάκονος." [f]Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν·
37 καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς, "[g]Ὃς ἐὰν ἓν τῶν
τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ
ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά
με."
38 [h]Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, "Διδάσκαλε, εἴδομέν
τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
39 ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν." Ὁ δὲ
Ἰησοῦς εἶπε, "Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ὃς ποιήσει
δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί
40 με. [i]ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. [k]ὃς γὰρ ἂν
41 ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ
42 ἐστὲ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [l]Καὶ

b Matt. xvii. 19.
c Matt. xvi. 21; et xvii. 22; Lu. ix. 22, 44; et xviii. 31; et xxiv. 7.
d Matt. xviii. 1; Lu. ix. 46; et xx. 24.
e x. 43; Matt. xx. 26.
f x. 16.
g Matt. x. 40; et xviii. 5; Lu. ix. 48; Joh. xiii. 20.
h Lu. ix. 49.
i Matt. xii. 30.
k Matt. x. 42.
l Matt. xviii. 6; Lu. xvii. 1, 2.

23, 24, 37; Acts xxii. 30; Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not *my disciples:* now *I myself* command you. Clarke.

28. Ὅτι for διὰ τί; as in ver. 11: see Raphel, who has adduced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means *at the mention of my name,* i. e. as soon as he hears that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, *receives not me only.* Hackspanius.

38. Ἀπεκρίθη. This is perhaps an instance, where ἀποκρίνομαι is used, though the speech is not really an answer.

41. This verse seems to be connected immediately with ver. 37; our Saviour's discourse about the child having been interrupted by the question put by John.

ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ,
καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν
m Matt. v. 29; et xviii. 8; Deut. xiii. 6. τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. [m]Καὶ ἐὰν 43
σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελ-
n Esa. lxvi. 24. θεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, [n]ὅπου ὁ σκώληξ 44
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ πούς σου 45
σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς
τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν
γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ 46
τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου 47
σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον
εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα
βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ 48
o Lev. ii. 13. τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. [o]Πᾶς γὰρ πυρὶ ἁλισθήσε- 49
p Matt. v. 13; Lu. xiv. 34. ται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. [p]καλὸν τὸ ἅλας· ἐὰν δὲ 50
τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυ-
q Rom. xii. 18; Heb. xii. 14. τοῖς ἅλας, [q]καὶ εἰρηνεύετε ἐν ἀλλήλοις."

[r]ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, 10
r Matt. xix. 1. διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὄχλοι
πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Καὶ 2
προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ
γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν 3
s Deut. xxiv. 1; Jer. iii. 1; Matt. v. 31. αὐτοῖς, "Τί ὑμῖν ἐνετείλατο Μωσῆς;" [s]Οἱ δὲ εἶπον, "Μωσῆς 4
ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι." Καὶ 5
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Πρὸς τὴν σκληροκαρδίαν
t Gen. i. 27; et v. 2; Matt. xix. 4. ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· [t]ἀπὸ δὲ ἀρχῆς κτί- 6
σεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. '[u]ἕνεκεν τούτου 7
u Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ
προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο 8
x Matt. xix. 6. εἰς σάρκα μίαν.' ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. [x]ὃ οὖν 9
ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω." Καὶ ἐν τῇ οἰκίᾳ 10
πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
y Matt. v. 32; et xix. 9; Lu. xvi. 18; 1 Cor. vii. 10, 11. [y]καὶ λέγει αὐτοῖς, "Ὃς ἐὰν ἀπολύσῃ την γυναῖκα αὐτοῦ καὶ 11
γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν 12
ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται."

43. καλὸν — ἤ. See Matt. xviii. 8.

49. It seems difficult to imagine that the πυρὶ in this verse is not connected with γέενναν τοῦ πυρὸς in ver. 47: and therefore πᾶς means *every person who is cast into hell.* Our Saviour says, *For every such person shall be as a sacrifice which is salted,* (Lev. ii. 13.) *and then consumed in the fire.* Le Clerc thinks that our Saviour used the ambiguous word יִמָּלַח, which signifies *shall be salted,* and *shall be destroyed.*

59. The salt, which I have mentioned as used in the sacrifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

Chap. X. 2. The article before Φαρισαῖοι is perhaps to be expunged.

Ibid. ἀπολῦσαι. Matthew adds κατὰ πᾶσαν αἰτίαν. xix. 3.

11. μοιχᾶται ἐπ' αὐτήν, *commits adultery as far as relates to her.* There is the same construction of ἐπὶ in ix. 12.

13 [z]Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ z Matt.
14 μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. [a]ἰδὼν δὲ ὁ Ἰησοῦς ἠγα- xix. 13; Lu. xviii. 15.
νάκτησε, καὶ εἶπεν αὐτοῖς, "Ἄφετε τὰ παιδία ἔρχεσθαι πρός a Matt. xviii. 3;
με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία et xix. 14;
15 τοῦ Θεοῦ· ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν 1Cor. xiv.20; 1 Pet. ii. 2.
16 τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν." [b]Καὶ ἐναγ- b ix. 36;
καλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά. Matt. xix.15.
17 [c]Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυ- c Matt. xix. 16;
πετήσας αὐτὸν, ἐπηρώτα αὐτὸν, "Διδάσκαλε ἀγαθὲ, τί ποιήσω Lu. xviii. 18.
18 ἵνα ζωὴν αἰώνιον κληρονομήσω;" Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
19 "Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός. [d]τὰς d Exod.
ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ xx. 12; Deut. v. 16;
ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ Rom. xiii. 9.
20 τὴν μητέρα." Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, "Διδάσκαλε,
21 ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου." [e]Ὁ δὲ Ἰησοῦς e Matt.vi.19;
ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, "Ἕν σοι Lu. xii. 33; et xvi. 9.
ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ
ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι, ἄρας τὸν
22 σταυρόν." Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος·
23 ἦν γὰρ ἔχων κτήματα πολλά. [f]Καὶ περιβλεψάμενος ὁ Ἰη- f Job
σοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, "Πῶς δυσκόλως οἱ τὰ χρή- xxxi. 24; Psal.lxii.10;
24 ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται." Οἱ Prov. xi. 28; Matt.xix.23;
δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς Lu. xviii. 24; 1 Tim. vi. 17.
πάλιν ἀποκριθεὶς λέγει αὐτοῖς, "Τέκνα, πῶς δύσκολόν ἐστι τοὺς
πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ
25 εἰσελθεῖν. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς
ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ
26 εἰσελθεῖν." Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς
27 ἑαυτοὺς, "Καὶ τίς δύναται σωθῆναι;" [g]Ἐμβλέψας δὲ αὐτοῖς g Job xlii.2;
ὁ Ἰησοῦς λέγει, "Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Jer.xxxii.17; Zach. viii. 6;
28 Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ." [h]Καὶ ἤρξατο ὁ Lu. i. 37. h Matt.iv.20;
Πέτρος λέγειν αὐτῷ, "Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκο- et xix. 27; Lu. v. 11;
29 λουθήσαμέν σοι." Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Ἀμὴν λέγω et xviii. 28.

15. *παίδιον* is probably the accusative, (see ix. 37.) though it might be the nominative.

17. *εἷς*. Luke calls him *ἄρχων*. xviii. 18.

19. Mark puts the seventh commandment before the sixth: as do Luke xviii. 20. and S. Paul Rom. xiii. 9. Philo Judæus names *οὐ μοιχεύσεις* as the first commandment of the second table. vol. ii. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. vi. p. 457. Colomesius, *Obs. Sacr.* p. 98.

Ibid. *μὴ ἀποστερήσῃς*. This probably alludes to the tenth commandment.

20. *ἐκ νεότητός μου*. According to Matthew, xix. 20, he was still a young man, *νεανίσκος*.

21. *ἠγάπησεν αὐτόν*. *Adblanditus est ei, laudavit eum ac studium quod legi servandæ impenderat, amicisque eum super hac re verbis compellavit.* L. de Dieu. *He looked kindly upon him,* as in Psalm lxxviii. 36.

Ibid. *Ἕν σοι ὑστερεῖ*. According to Matt. xix. 20. the young man had asked, *τί ἔτι ὑστερῶ;*

26. *Καὶ τίς κ. τ. λ.* *Καὶ* in this place is not a Hebraism. See L. Bos, Elsner, Raphel *ad l.*

29. *Καὶ γὰρ Λευῖται τρόπον τινα φυγάδες εἰσὶν ἕνεκα ἀρεσκείας Θεοῦ, γονεῖς καὶ τέκνα καὶ ἀδελφοὺς καὶ πᾶσαν τὴν θνητὴν συγγένειαν ἀπολελοιπότες.* Philo Judæus, vol. i. p. 559. He also speaks of the Essenes *καταλιπόντες ἀδελφοὺς, τέκνα, γυναῖκας, γονεῖς, πολυανθρώπους συγγενείας, φιλικὰς ἑταιρείας, τὰς πατρίδας.* vol. ii. p. 474.

ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ
πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ
τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ 30
καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ
τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
ζωὴν αἰώνιον. [i] πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχα- 31
τοι πρῶτοι."

[k] ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν 32
προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες
ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς
λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· "[l] Ὅτι ἰδοὺ, ἀναβαίνο- 33
μεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν
θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαίξουσιν 34
αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ
ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται."

[m] Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ 35
Ζεβεδαίου λέγοντες, "Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν,
ποιήσῃς ἡμῖν." Ὁ δὲ εἶπεν αὐτοῖς, "Τί θέλετε ποιῆσαί με 36
ὑμῖν;" Οἱ δὲ εἶπον αὐτῷ, "Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ 37
εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου." [n] Ὁ δὲ Ἰη- 38
σοῦς εἶπεν αὐτοῖς, "Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπ-
τισθῆναι;" Οἱ δὲ εἶπον αὐτῷ, "Δυνάμεθα." Ὁ δὲ Ἰησοῦς 39
εἶπεν αὐτοῖς, "Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ
βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· [o] τὸ δὲ καθίσαι 40
ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ
οἷς ἡτοίμασται." [p] Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν 41
περὶ Ἰακώβου καὶ Ἰωάννου. [q] ὁ δὲ Ἰησοῦς προσκαλεσάμενος 42
αὐτοὺς, λέγει αὐτοῖς, "Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν
ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξου-
σιάζουσιν αὐτῶν. οὐκ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ 43
γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· [r] καὶ ὃς ἂν θέλῃ 44
ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· [s] καὶ γὰρ ὁ υἱὸς 45
τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ
δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."

[t] Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ 46
Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τι-

[i] Matt. xix. 30; et xx. 16; Lu. xiii. 30.
[k] viii. 31; et ix. 31; Matt. xvi. 21; et xvii. 22; et xx. 17. Lu. ix. 22; et xviii. 31; et xxiv. 7.
[l] Joh. xviii. 32.
[m] Matt. xx. 20.
[n] Matt. xx. 22; Lu. xii. 50.
[o] Matt. xxv. 34.
[p] Matt. xx. 24.
[q] Matt. xx. 25; Lu. xxii. 25.
[r] ix. 35; 1 Pet. v. 3.
[s] Joh. xiii. 14; Phil. ii. 7; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Tit. ii. 14.
[t] Matt. xx. 29; Lu. xviii. 35.

30. ἑκατονταπλασίονα. What is infinitely more valuable, viz. spiritual blessings.

Ibid. Most MSS. read καὶ πατέρας καὶ μητέρας.

31. In this place, πρῶτοι and ἔσχατοι seem to allude to the worldly condition, as in ix. 35: those who were accounted first in this world, will be found last in the world to come.

35. According to Matthew, xx. 20, their mother came with them.

37. ἐν τῇ δόξῃ. They evidently alluded to a state of earthly glory, which they expected Jesus to assume.

46. Matthew mentions two blind men, xx. 30; and Luke says that Jesus was *approaching* Jericho, xviii. 35.

μαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαι-
47 *τῶν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν*
48 *καὶ λέγειν, "Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με." Καὶ ἐπετί-*
μων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν,
49 *"Υἱὲ Δαβὶδ, ἐλέησόν με." Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν*
φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, "Θάρσει·
50 *ἔγειραι, φωνεῖ σε." Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνα-*
51 *στὰς ἦλθε πρὸς τὸν Ἰησοῦν· καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰη-*
σοῦς, "Τί θέλεις ποιήσω σοί;" Ὁ δὲ τυφλὸς εἶπεν αὐτῷ,
52 *"Ῥαββονὶ, ἵνα ἀναβλέψω."* [u] *Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,* [u] v. 34; Matt. ix. 22.
"Ὕπαγε· ἡ πίστις σου σέσωκέ σε." Καὶ εὐθέως ἀνέβλεψε,
καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

11 [x] *ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ* [x] Matt. xxi. 1; Lu. xix. 29.
Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν
2 *μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, "Ὑπάγετε εἰς τὴν κώμην*
τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν,
εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε·
3 *λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε*
τοῦτο; εἴπατε, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως
4 *αὐτὸν ἀποστελεῖ ὧδε." Ἀπῆλθον δὲ, καὶ εὗρον τὸν πῶλον*
δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν
5 *αὐτόν. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, "Τί ποιεῖτε*
6 *λύοντες τὸν πῶλον;" Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ*
7 *Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.* [y] *καὶ ἤγαγον τὸν πῶλον πρὸς τὸν* [y] Joh. xii. 14; 2 Reg. ix. 13.
Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
8 *αὐτῷ. πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι*
δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν
9 *ὁδόν.* [z] *καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,* [z] Psal. cxviii. 25, 26; Matt. xxi. 9; et xxiii. 39.
10 *"Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. εὐλο-*
γημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς
11 *ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις." Καὶ εἰσῆλθεν εἰς*
Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
τῶν δώδεκα.

12 [a] *Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεί-* [a] Matt. xxi. 18.
13 *νασε· καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα*
εὑρήσει τὶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὗρεν εἰ μὴ

CHAP. XI. 1. πρὸς τὸ ὄρος τῶν Ἐλαιῶν. *In the direction of*, or *journeying toward, the mount of Olives*, for Bethany was fifteen stadia from the city, (John xi. 18.) and the mount of Olives five or six stadia. Josephus, *Antiq.* xx. 6. *De Bel. Jud.* v. 2. 3.

3. ἀποστελεῖ. The reading seems to be ἀποστέλλει.

4. Most MSS. read πῶλον without the article.

8. στοιβάδας seems to mean *branches of trees thick with leaves.*

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῇ ἐπαυρίον. Tuesday morning.

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 14
αὐτῇ, "Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι." καὶ
ἤκουον οἱ μαθηταὶ αὐτοῦ. [b] Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ 15
εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦν-
τας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
βιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατ-
έστρεψε· καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 16
[c] καὶ ἐδίδασκε, λέγων αὐτοῖς, "Οὐ γέγραπται, 'Ὅτι ὁ οἶκός μου, 17
οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;' ὑμεῖς δὲ ἐποιή-
σατε αὐτὸν σπήλαιον λῃστῶν." [d] Καὶ ἤκουσαν οἱ γραμματεῖς καὶ 18
οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ
αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. [e] Καὶ 19
πρωῒ παραπορευόμενοι, εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. 20
καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, "Ῥαββὶ, ἴδε, ἡ συκῆ ἣν 21
κατηράσω ἐξήρανται." Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, 22
"Ἔχετε πίστιν Θεοῦ. [f] ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ 23
ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ δια-
κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται,
ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. [g] διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν 24
προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται
ὑμῖν. [h] Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε 25
κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν
τὰ παραπτώματα ὑμῶν. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ 26
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν."
[i] ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περι- 27
πατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς καὶ οἱ πρεσβύτεροι, [k] καὶ λέγουσιν αὐτῷ, "Ἐν ποίᾳ 28
ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν,
ἵνα ταῦτα ποιῇς;" Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, 29
"Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ
ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου, 30
ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι." Καὶ ἐλογί- 31
ζοντο πρὸς ἑαυτοὺς, λέγοντες, "Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ,
ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; [l] ἀλλ' ἐὰν εἴπωμεν, Ἐξ 32
ἀνθρώπων," ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάν-

[b] Matt. xxi. 12; Lu. xix. 45; Joh. ii. 14.
[c] 1 Reg. viii. 29; Esai. lvi. 7; Jer. vii. 11.
[d] Joh. vii. 19.
[e] Matt. xxi. 20.
[f] Matt. xvii. 20; et xxi. 21; Lu. xvii. 6.
[g] Matt. vii. 7; et xxi. 22; Lu. xi. 9; Joh. xiv. 13; et xv. 7; et xvi. 23; Jac. i. 5, 6; 1 Joh. iii. 22; et v. 14.
[h] Matt. vi. 14; Eph. iv. 32; Col. iii. 13; Eccl. xxviii. 2.
[i] Matt. xxi. 23; Lu. xx. 1.
[k] Exod. ii. 14; Act. iv. 7.
[l] vi. 20; Matt. xiv. 5.

13. *οὐ γὰρ ἦν καιρὸς σύκων.* Why then did he expect to find any? Καιρὸς may mean the time of gathering figs, as in xii. 2; Matt. xxi. 34; Luke xx. 10; and γὰρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα εὑρήσει τὶ ἐν αὐτῇ, as in xvi. 3, 4. The meaning then would be, "Jesus thought that there might be figs on the tree, (though perhaps not quite ripe,) for the time of gathering them was not yet come." Kidder, *Demonst.* p. 100.

14. *ἀποκριθείς.* See Matt. iii. 15.

18. *ἐφοβοῦντο γάρ.* The particle γὰρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Compare Luke xix. 48; xxii. 2.

20. *πρωΐ,* on Wednesday morning.

22. *πίστιν Θεοῦ,* i. e. ἐν Θεῷ. See Luke vi. 12; Rom. iii. 22, 26; Gal. ii. 16, 20.

32. Nearly all the MSS. omit ἐὰν before εἴπωμεν.

33 νην, ὅτι ὄντως προφήτης ἦν. καὶ ἀποκριθέντες λέγουσι τῷ
Ἰησοῦ, "Οὐκ οἴδαμεν." Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς,
"Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

12 [m]ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, "Ἀμπελῶνα ἐφύ- [m] Matt. xxi. 33;
τευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, Lu. xx. 9;
καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή- Psal. lxxx. 8; Esa. v. 1;
2 μησε. καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα Jer. ii. 21; et xii. 10.
3 παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. οἱ δὲ
4 λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν· καὶ πάλιν ἀπ-
έστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες
5 ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον. καὶ πάλιν ἄλλον
ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν
6 δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν
αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι
7 ἐντραπήσονται τὸν υἱόν μου. [n]ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς [n] Psal. ii. 7;
ἑαυτοὺς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν Matt. xxvi. 3; Joh. xi. 53.
8 αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες αὐτὸν ἀπ-
9 έκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. τί οὖν ποιήσει ὁ
κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς,
10 καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [o]οὐδὲ τὴν γραφὴν ταύτην ἀν- [o] Psal. cxviii. 22; Esa.
έγνωτε; 'Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε- xxviii. 16;
11 νήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι Matt. xxi. 42; Lu. xx. 17;
12 θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.'" Καὶ ἐζήτουν αὐτὸν κρατῆσαι, Act. iv. 11; Rom. ix. 33;
καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν 1 Pet. ii. 7.
παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

13 [p]Καὶ ἀποστέλλουσι πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν [p] Matt. xxii. 15;
14 Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. οἱ δὲ ἐλθόντες λέγου- Lu. xx. 20.
σιν αὐτῷ, "Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι
περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ'
ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι
15 δοῦναι ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν;" Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπό-
κρισιν, εἶπεν αὐτοῖς, "Τί με πειράζετε; φέρετέ μοι δηνάριον,
16 ἵνα ἴδω." Οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, "Τίνος ἡ εἰκὼν
17 αὕτη καὶ ἡ ἐπιγραφή;" Οἱ δὲ εἶπον αὐτῷ, "Καίσαρος." [q]Καὶ [q] Matt. xxii. 21;
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Ἀπόδοτε τὰ Καίσαρος Rom. xiii. 7.
Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." Καὶ ἐθαύμασαν ἐπ'
αὐτῷ.

18 [r]Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνά- [r] Matt. xxii. 23; Lu. xx. 27;
19 στασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, "[s]Διδάσκαλε, Act. xxiii. 8.
Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ κατα- [s] Deut. xxv. 5, 6

Chap. XII. 1. *παραβολαῖς.* Mark and Luke only mention one parable: Matthew adds two others, xxi. 28; xxii. 1.

4. *ἐκεφαλαίωσαν.* It is generally translated, *they wounded him in the head:* but Theophylact understood it to mean, *they summed up all their violence:* L. de Dieu also renders it *breviter egerunt.* Alberti thinks it may mean, *they beat him with sticks.*

14. *ἐπ' ἀληθείας.* *Really, indeed.* Palairet.

λίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ 20
ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων
οὐκ ἀφῆκε σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, 21
καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· καὶ ἔλα- 22
βον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων
ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος 23
αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα." Καὶ 24
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ διὰ τοῦτο πλανᾶσθε, μὴ
[t Matt. xxii. 30; Lu. xx. 35.]
εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; [t]ὅταν γὰρ ἐκ 25
νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν
[u Exod. iii. 6; Matt. xxii. 31, 32; Heb. xi. 16.]
ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. [u]περὶ δὲ τῶν νεκρῶν, ὅτι ἐγεί- 26
ρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου, ὡς
εἶπεν αὐτῷ ὁ Θεὸς λέγων, 'Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς
Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;' οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ 27
Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε."
[x Matt. xxii. 34; Lu. x. 25.]
[x]Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζη- 28
τούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν,
[y Deut. vi. 4; et x. 12; Lu. x. 27.]
"Ποία ἐστὶ πρώτη πασῶν ἐντολή;" [y]Ὁ δὲ Ἰησοῦς ἀπεκρίθη 29
αὐτῷ, "Ὅτι πρώτη πασῶν τῶν ἐντολῶν, 'Ἄκουε, Ἰσραήλ·
Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι. καὶ ἀγαπήσεις Κύριον 30
τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς
σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.'
[z Lev. xix. 18; Matt. xxii. 39; Lu. x. 27; Rom. xiii. 9; Gal. v. 14; Jac. ii. 8.]
αὕτη πρώτη ἐντολή. [z]καὶ δευτέρα ὁμοία αὕτη, 'Ἀγαπήσεις τὸν 31
πλησίον σου ὡς σεαυτόν.' Μείζων τούτων ἄλλη ἐντολὴ οὐκ
ἔστι." Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, "Καλῶς, διδάσκαλε, ἐπ' 32
ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν
αὐτοῦ. καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης 33
τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος,
καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν
ὁλοκαυτωμάτων καὶ τῶν θυσιῶν." Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι 34
νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, "Οὐ μακρὰν εἶ ἀπὸ τῆς βασι-
[a Matt. xxii. 41; Lu. xx. 41.]
λείας τοῦ Θεοῦ." Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.
[a]Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, "Πῶς 35
[b Psal. cx. 1; Act. ii. 34; 1 Cor. xv. 25; Heb. i. 13; et x. 13.]
λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαβίδ; [b]αὐτὸς 36
γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, 'Εἶπεν ὁ Κύριος τῷ
κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου

24. διὰ τοῦτο perhaps refers to μὴ εἰδότες. *Is not this the cause of your error, that you do not know* &c.

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of *the bush.* See Luke xx. 37; Rom. xi. 2. and note at Mark ii. 26. See Jablonski *Præf. ad Bibl. Heb.* Wolfius thinks it may mean simply, *cum apud rubum esset,* as ἐπὶ is used in Acts xxiv. 20.

28. εἷς τῶν γραμματέων. Matthew calls him νομικός. xxii. 35.

Ibid. πασῶν. The true reading seems to be πάντων.

29. Κύριος κ. τ. λ. *Jehovah is our God, Jehovah is one.* Vitringa, *Archisynag.* p. 130.

32. Θεὸς is probably an interpolation.

34. μακρὰν, i. e. κατὰ μακρὰν ὁδόν. Bos, *De Ellips.* p. 339. Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

37 ὑποπόδιον τῶν ποδῶν σου.' Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν
κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;" Καὶ ὁ πολὺς ὄχλος ἤκουεν
αὐτοῦ ἡδέως.
38 [c] Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, "Βλέπετε ἀπὸ τῶν c Matt.
γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασ- xxiii. 3, &c.; Lu. xi. 43;
39 μοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, et xx. 46.
40 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· [d] οἱ κατεσθίοντες τὰς οἰκίας d Matt. xxiii. 13;
τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψον- Lu. xx. 47.
ται περισσότερον κρίμα."
41 [e] Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει e Lu. xxi. 1; 2 Reg. xii. 9.
πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ
42 πλούσιοι ἔβαλλον πολλά· καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε
43 λεπτὰ δύο, ὅ ἐστι κοδράντης. [f] καὶ προσκαλεσάμενος τοὺς μαθη- f 2 Cor. viii. 12.
τὰς αὐτοῦ, λέγει αὐτοῖς, "Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ
πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυ-
44 λάκιον. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη
δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
βίον αὐτῆς."
13 [g] ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν g Matt. xxiv. 1;
μαθητῶν αὐτοῦ, "Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ Lu. xxi. 5.
2 οἰκοδομαί." [h] Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, "Βλέπεις h 1 Reg.
ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ix. 7, 8; Mich. iii. 12;
3 ὃς οὐ μὴ καταλυθῇ." [i] Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Lu. xix. 44.
Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος i Matt. xxiv. 3;
4 καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, "[k] Εἰπὲ ἡμῖν, πότε Lu. xxi. 7. k Act. i. 6.
ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συν-
5 τελεῖσθαι;" [l] Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, l Jer. xxix. 8;
6 "Βλέπετε μή τις ὑμᾶς πλανήσῃ. [m] πολλοὶ γὰρ ἐλεύσονται ἐπὶ Matt. xxiv. 4; Lu. xxi. 8;
τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανή- Eph. v. 6; 2 Thess. ii. 3;
7 σουσιν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ 1 Joh. iv. 1.
8 θροεῖσθε· δεῖ γὰρ γενέσθαι. ἀλλ' οὔπω τὸ τέλος. [n] Ἐγερθή- m Jer. xiv. 14; et xxiii. 21.
σεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ n Esa. xix. 2.

37. *ὁ πολὺς ὄχλος, the greater part of the crowd.*

40. οἱ κατεσθίοντες instead of τῶν κατεσθιόντων. So Herodotus, Λακεδαιμονίων φαμένων εἶναι ἀνάθημα· οὐκ ὀρθῶς λέγοντες. See Raphel. Grotius would begin a new sentence, *They that devour*, &c. *these shall receive greater damnation.*

41. γαζοφυλακίου. There were thirteen boxes to receive this money in the court of the women. See Reland, *De Spol. Templ.* c. xii.

42. λεπτὰ δύο. The Talmud speaks of two *prutahs*, פרוטות, being equal to a quadrans. The prutah was the smallest Jewish coin. Compare Matt. v. 26; Luke xii. 59.

Chap. XIII. 1. Josephus speaks of stones in the building forty cubits long. *De Bel. Jud.* v. 5. 1. Those of the foundations were twenty-five cubits long, twelve broad, and eight high. *Antiq.* xv. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. *De Bel. Jud.* vi. 4. 1. It is said that the eastern portico towards the mount of Olives was part of Solomon's original building. See 1 Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν. Cyprian also has the same reading, *Testim.* i. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. *εἰς τὸ ὄρος towards* or *facing the mount.* See xi. 1.

ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.
[o]ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι 9
γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ
ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον
αὐτοῖς· [p]καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγ- 10
γέλιον. [q]ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμ- 11
νᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ
τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ
πνεῦμα τὸ ἅγιον. [r]παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, 12
καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ
θανατώσουσιν αὐτούς· [s]καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ 13
τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
“ [t]Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ 14
Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων
νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ 15
τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί
τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν ὤν, μὴ ἐπιστρεψάτω 16
εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ 17
ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσ- 18
εύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ἔσονται 19
γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονε τοιαύτη ἀπ᾽ ἀρχῆς
κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. καὶ 20
εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ·
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
[u]Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ, 21
μὴ πιστεύσητε. [x]ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο- 22
προφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν,
εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. [y]ὑμεῖς δὲ βλέπετε· ἰδοὺ, προ- 23
είρηκα ὑμῖν πάντα. [z]Ἀλλ᾽ ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν 24
θλίψιν ἐκείκην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει
τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτον- 25
τες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. [a]καὶ 26
τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις
μετὰ δυνάμεως πολλῆς καὶ δόξης. καὶ τότε ἀποστελεῖ τοὺς 27
ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
τεσσάρων ἀνέμων, ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
“ [b]Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς 28
ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε
ὅτι ἐγγὺς τὸ θέρος ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινό- 29
μενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. [c]Ἀμὴν λέγω ὑμῖν, 30
ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένη-

[o] Matt. x. 17, 18; et xxiv. 9; Lu. xxi. 12; Joh. xv. 19; et xvi. 2; Apoc. ii. 10.
[p] Matt. xxiv. 14.
[q] Matt. x. 19; Lu. xii. 11; et xxi. 14.
[r] Ezech. xxxviii. 21; Mich. vii. 5, 6.
[s] Matt. x. 22; et xxiv. 13; Lu. xxi. 19; Apoc. ii. 7, 10; et iii. 10.
[t] Matt. xxiv. 15; Lu. xxi. 20, 21; Dan. ix. 27; et xii. 11.
[u] Matt. xxiv. 23; Lu. xvii. 23; et xxi. 8.
[x] Deut. xiii. 1; 2 Thess. ii. 11.
[y] 2 Pet. iii. 17;
[z] Esa. xiii. 10; Ezech. xxxii. 7; Joel. ii. 10, 31; et iii. 15; Matt. xxiv. 29; Lu. xxi. 25; Apoc. vi. 12.
[a] xiv. 62; Dan. vii. 10; Matt. xvi. 27; et xxiv. 30; Lu. xxi. 27; Act. i. 11; 1 Thess. iv. 16; 1 Thess. i. 10; Apoc. i. 7.
[b] Matt. xxiv. 32; Lu. xxi. 29.
[c] Matt. xxiv. 34; Lu. xxi. 32.

9. εἰς μαρτύριον αὐτοῖς, *that you may bear witness of my religion in their presence.*

11. τὸ πνεῦμα τὸ ἅγιον. Luke makes our Saviour say ἐγὼ δώσω κ. τ. λ. xxi. 15.

19. θλίψις. Wolfius compares this phrase with πᾶν ἐστι ἄνθρωπος συμφορή. Herodot. i. 32.

31 ται. [d] ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ [d] Psal.
παρέλθωσι. cii. 26; Esa. xl. 8;
32 “ [e] Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, et li. 6; Heb. i. 11.
οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. [e] Matt.
33 “ [f] Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ xxiv. 36; Act. i. 7.
34 πότε ὁ καιρός ἐστιν. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν [f] Matt. xxiv. 42;
αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ et xxv. 13;
35 ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. γρηγορεῖτε Lu. xii. 40; et xxi. 36;
οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ 1 Thess. v. 6.
36 μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· μὴ ἐλθὼν ἐξαίφνης
37 εὕρῃ ὑμᾶς καθεύδοντας. ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.”
14 [g] ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ [g] Matt.
ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ xxvi. 1; Lu. xxii. 1;
2 κρατήσαντες ἀποκτείνωσιν· ἔλεγον δὲ, “ Μὴ ἐν τῇ ἑορτῇ, μή- Joh. xi. 55; et xiii. 1.
3 ποτε θόρυβος ἔσται τοῦ λαοῦ.” [h] Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, [h] Matt.
ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε xxvi. 6; Joh. xi. 2;
γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· et xii. 3.
καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς
4 κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγον-
5 τες, “ Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ
τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς
6 πτωχοῖς·” καὶ ἐνεβριμῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς εἶπεν, “ Ἄφετε
αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς
7 ἐμέ. [i] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ᾽ ἑαυτῶν, καὶ ὅταν [i] Deut. xv.
8 θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὃ 11.
εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν
9 ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον
τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται
10 εἰς μνημόσυνον αὐτῆς.” [k] Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν [k] Matt.
δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. xxvi. 14; Lu. xxii. 4.
11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον
δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

32. ἐκείνης. See Matt. xxiv. 36.
34. For the construction of this sentence see Raphelius, who illustrates it from Polybius.
35. These were the hours of 9, 12, 3, and 6.
Chap. XIV. 3. πιστικῆς. Some have derived it from πίνω, *bibo*, and interpreted it to mean *liquid.* (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find *liquida nardus* in Ovid. (*De Art.* iii.) and νάρδον καταπίνειν in Athenæus, vi. But the adjective from πίνω is πιστός. (Æsch. *Prom.* 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. *Opis* near Babylon; (Hartungus, Schultetus;) or *Pist* in India. (De Dieu.) Camerarius also thought it might be a Latin term, *Spicata.* But the adjective πιστικὸς is formed from πίστις, or πείθω. Origen uses it for *calculated to persuade,* vol. i. p. 492. as does Epiphanius, vol. i. p. 534; and Eusebius uses it for *pure,* or *genuine.* This is probably the true meaning; and so Syr. Arab. Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a *pseudonardus,* xiii. 1. See *Thes. Crit. Sacr.* pt. i. p. 203.
Ibid. συντρίψασα. *Having shaken the cruse together.* Knatchbull, Hammond.
6. εἰς ἐμέ. All the best MSS. read ἐν ἐμοί.
8. προέλ βε μυρίσαι. Wolfius compares Alciphron, *Epist.* p. 323. στεφάνιά μοι καὶ ῥόδα ὥσπερ ἀώρῳ τάφῳ πέμπει. Jesus perhaps alluded to the women wishing to embalm him *after* his burial, and not being able on account of his resurrection.

l Matt. xxvi. 17; Lu. xxii. 7; Exod. xii. 17; Deut. xvi. 5.

[l]ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε το πάσχα ἔθυον, 12
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ποῦ θέλεις ἀπελθόντες
ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;" Καὶ ἀποστέλλει δύο τῶν 13
μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, "'Υπάγετε εἰς τὴν πόλιν· καὶ
ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολου-
θήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, 14
Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα
μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον 15
μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν." Καὶ ἐξῆλθον 16
οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

m Matt. xxvi. 20; Lu. xxii. 14.
n Joh. xiii. 21; Psal. xli. 9; Act. i. 16.

[m]Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· [n]καὶ ἀνα- 17
κειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, "Ἀμὴν λέγω 18
ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ." Οἱ 19
δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, "Μή τι
ἐγώ;" καὶ ἄλλος, "Μή τι ἐγώ;" Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 20
"Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

o Matt. xxvi. 24; Lu. xxii. 22; Joh. xiii. 18.

[o]ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· 21
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδί-
δοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος."

p Matt. xxvi. 26; Lu. xxii. 19; 1 Cor. xi. 23.
q Matt. xxvi. 30; Lu. xxii. 39; Joh. xviii. 1.
r Matt. xxvi. 31; Lu. xxii. 31; Joh. xvi. 32; Zach. xiii. 7.

[p]Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας 22
ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, "Λάβετε, φάγετε. τοῦτό
ἐστι τὸ σῶμά μου." Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας 23
ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, 24
"Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ
πολλῶν ἐκχυνόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ 25
τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ."

s xvi. 7; Matt. xxvi. 32; et xxviii. 10.
t Matt. xxvi. 33; Lu. xxii. 33; Joh. xiii. 37.
u Matt. xxvi. 34; Lu. xxii. 34; Joh. xiii. 38.
x Joh. xiii. 37.

[q]Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. [r]καὶ 26
λέγει αὐτοῖς ὁ Ἰησοῦς, "Ὅτι πάντες σκανδαλισθήσεσθε ἐν 27
ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, 'Πατάξω τὸν ποιμένα,
καὶ διασκορπισθήσεται τὰ πρόβατα.' [s]ἀλλὰ μετὰ τὸ ἐγερθῆναί 28
με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν." [t]Ὁ δὲ Πέτρος ἔφη 29
αὐτῷ, "Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ."
[u]Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν 30
τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ
με." [x]Ὁ δὲ ἐκ περισσοῦ ἔλεγε, "Μᾶλλον ἐάν με δέῃ συναπο- 31

13. *δύο*. Peter and John. See Luke xxii. 8.

19. *εἷς καθ' εἷς*, for *εἷς καθ' ἕνα*. Beza wrote *εἷς κἀθ' εἷς* for *εἷς καὶ εἶτα εἷς*. See John viii. 9; Rom. xii. 5.

22. *ἐσθιόντων* might be either *while they were eating*, or *when they had eaten*. Clarke.

Ibid. *φάγετε* is wanting in many MSS.

23. It appears from hence, that at the passover each person had not a separate cup, but all drank out of the same cup: and it is said by R. Mordechai, that twenty-two persons might drink out of the same cup. *Thes. Crit. Sacr.* pt. i. p. 199.

27. The words *ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ* are wanting in many MSS.

30. *πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι*. *Before the second cock-crowing*, which was said to be at three in the morning. See xiii. 35.

θανεῖν σοι, οὐ μή σε ἀπαρνήσομαι." Ὡσαύτως δὲ καὶ πάντες
ἔλεγον.

32 [y] ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ
λέγει τοῖς μαθηταῖς αὐτοῦ, "Καθίσατε ὧδε, ἕως προσεύξωμαι."
33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην
34 μεθ' ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. [z] καὶ
λέγει αὐτοῖς, "Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μεί-
35 νατε ὧδε καὶ γρηγορεῖτε." [a] Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ
τῆς γῆς, καὶ προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ'
36 αὐτοῦ ἡ ὥρα· [b] καὶ ἔλεγεν, "Ἀββᾶ ὁ πατὴρ, πάντα δυνατά σοι.
παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω,
37 ἀλλὰ τί σύ." [c] Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας,
καὶ λέγει τῷ Πέτρῳ, "Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν
38 ὥραν γρηγορῆσαι; [d] γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλ-
θητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθε-
39 νής." Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.
40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ
ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀπο-
κριθῶσι.

41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ
λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδο-
42 ται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. ἐγεί-
ρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε."

43 [e] Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς
ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ
ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσ-
44 βυτέρων. δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς,
λέγων, "Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ
45 ἀπαγάγετε ἀσφαλῶς." [f] Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ
46 λέγει, "Ῥαββὶ, ῥαββί·" καὶ κατεφίλησεν αὐτόν· οἱ δὲ ἐπ-
έβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 Εἷς δέ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν,
ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον.
48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Ὡς ἐπὶ λῃστὴν ἐξήλ-
49 θετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν
ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με·
50 [g] ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί." [h] Καὶ ἀφέντες αὐτὸν πάν-
51 τες ἔφυγον. καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλη-

[y] Matt. xxvi. 36; Lu. xxii. 39; Joh. xviii. 1.
[z] Matt. xxvi. 38; Lu. xxii. 44; Joh. xii. 27.
[a] Lu. xxii. 41.
[b] Joh. vi. 38.
[c] Matt. xxvi. 40; Lu. xxii. 45.
[d] Gal. v. 17.
[e] Matt. xxvi. 47; Lu. xxii. 47; Joh. xviii. 3.
[f] 2 Sam. xx. 9.
[g] Psal. xxii. 6; et lxix. 10; Esa. liii. 12; Matt. xxvi. 56; Lu. xxiv. 25.
[h] Job xix. 13; Psal. lxxxviii. 8.

36. Ἀββᾶ. See Gal. iv. 6.

41. ἀπέχει. *Sufficit.* So Anacreon, ἀπέχει· βλέπω γὰρ αὐτήν. xxviii. penult. Herodotus also writes καί μοι παρέχει νῦν ὑμέων ἄρχειν, iii. 142. Beza, Raphel.

44. ἀσφαλῶς. Elsner translates it *without danger or fear of a rescue:* but it probably means *securely, in safe custody.* See Acts xvi. 23.

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tome i. p. 1082. and Casaubon *ad l.* Epiphanius seems to have thought it was James, the brother of our Lord. vol. i. p. 1045. So also Theophylact: and Petrus de Natalibus says it was James, who was mistaken for our Lord from his likeness, iv. 108.

μένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· ὁ 52
δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ᾽ αὐτῶν.
[i] Matt. xxvi. 57; Lu. xxii. 54; Joh. xviii. 13, 24. [i] ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρ- 53
χονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως 54
ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ
[k] Matt. xxvi. 59; Act. vi. 13. τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. [k] οἱ δὲ ἀρχιερεῖς 55
καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς
τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον. πολλοὶ γὰρ ἐψευδομαρ- 56
τύρουν κατ᾽ αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καί τινες 57
[l] xv. 29; Joh. ii. 19. ἀναστάντες ἐψευδομαρτύρουν κατ᾽ αὐτοῦ, λέγοντες, [l] "Ὅτι 58
ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν
τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειρο-
ποίητον οἰκοδομήσω." Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία 59
[m] Matt. xxvi. 62. αὐτῶν. [m] Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε 60
τὸν Ἰησοῦν, λέγων, "Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου κατα-
[n] Esa. liii. 7; Act. viii. 32. μαρτυροῦσιν;" [n] Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ 61
ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, "Σὺ εἶ ὁ Χριστὸς, ὁ
[o] Dan. vii. 10; Matt. xvi. 27; et xxiv. 30; et xxv. 31; et xxvi. 64; Lu. xxi. 27; et xxii. 69; Act. i. 11; 1 Thess. iv. 16; 2 Thess. i. 10; Apoc. i. 7. υἱὸς τοῦ εὐλογητοῦ;" [o] Ὁ δὲ Ἰησοῦς εἶπεν, "Ἐγώ εἰμι. καὶ 62
ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνά-
μεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ." Ὁ δὲ 63
ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει, "Τί ἔτι χρείαν
ἔχομεν μαρτύρων; ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνε- 64
ται;" Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.
[p] Joh. xvi. 10; Esa. l. 6; Matt. xxvi. 67; Joh. xix. 3. [p] Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσ- 65
ωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, "Προ-
φήτευσον·" καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.
[q] Matt. xxvi. 58, 69; Lu. xxii. 55; Joh. xviii. 16. [q] Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν 66
παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, 67
ἐμβλέψασα αὐτῷ λέγει, "Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ
ἦσθα." Ὁ δὲ ἠρνήσατο λέγων, "Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί 68
σὺ λέγεις." Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ
[r] Matt. xxvi. 71; Lu. xxii. 58; Joh. xviii. 25. ἐφώνησε. [r] Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν 69
τοῖς παρεστηκόσιν, "Ὅτι οὗτος ἐξ αὐτῶν ἐστιν." ὁ δὲ πάλιν 70
ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ
Πέτρῳ, "Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ
[s] Matt. xxvi. 34, 75; Lu. xxii. 61; Joh. xiii. 38; et xviii. 27. λαλιά σου ὁμοιάζει." Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, 71
"Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε." [s] Καὶ ἐκ δευ- 72
τέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος,

52. *γυμνός.* Perhaps he had only his under garment on.

54. *φῶς* is used for a fire in Xen. *Cyrop.* vii. 5. 27.

56. *οὐκ ἴσαι* is said to mean, *not sufficient to condemn him,* by Budæus, Grotius, Heupelius: but it more probably means, *not consistent with each other:* H. Stephens, Wolfius.

57. See note at xiii. 2.

68. *Οὐκ οἶδα, I know him not.* See ver. 71.

70. *ὁμοιάζει, is like to their speech.*

οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς,
ἀπαρνήσῃ με τρίς." καὶ ἐπιβαλὼν ἔκλαιε.
15 [t] *ΚΑΙ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιε-*
ρεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συν-
έδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ
2 *Πιλάτῳ.* [u] *καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, "Σὺ εἶ ὁ βασι-*
λεὺς τῶν Ἰουδαίων;" Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, "Σὺ
3 *λέγεις." Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά·* [x] *ὁ δὲ*
4 *Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, "Οὐκ ἀποκρίνῃ*
5 *οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν." Ὁ δὲ Ἰησοῦς οὐκ-*
έτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
6 [y] *Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο.*
7 [z] *ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδε-*
8 *μένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβοήσας*
9 *ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλά-*
τος ἀπεκρίθη αὐτοῖς λέγων, "Θέλετε ἀπολύσω ὑμῖν τὸν βασι-
10 *λέα τῶν Ἰουδαίων;" Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-*
11 *κεισαν αὐτὸν οἱ ἀρχιερεῖς.* [a] *οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον,*
12 *ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀπο-*
κριθεὶς πάλιν εἶπεν αὐτοῖς, "Τί οὖν θέλετε ποιήσω ὃν λέγετε
13 *βασιλέα τῶν Ἰουδαίων;" Οἱ δὲ πάλιν ἔκραξαν, "Σταύρωσον*
14 *αὐτόν." Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, "Τί γὰρ κακὸν ἐποί-*
ησεν;" Οἱ δὲ περισσοτέρως ἔκραξαν, "Σταύρωσον αὐτόν."
15 [b] *Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπ-*
έλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φρα-
γελλώσας, ἵνα σταυρωθῇ.
16 [c] *Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι*
17 *πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, καὶ ἐνδύουσιν*
αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
18 *στέφανον, καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν, "Χαῖρε, βασιλεῦ*
19 *τῶν Ἰουδαίων·" καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ*
20 *ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ*
ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν
21 *αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν*
αὐτόν. [d] *καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον,*
ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα
ἄρῃ τὸν σταυρὸν αὐτοῦ.

t Psal. ii. 2; Matt. xxvii. 1 Lu. xxii. 66; et xxiii. 1; Joh. xviii. 28; Act. iii. 13.
u Matt. xxvii. 2, 11; Lu. xxiii. 3; Joh. xviii. 33.
x Matt. xxvii. 13; Joh. xix. 10.
y Matt. xxvii. 15; Lu. xxiii. 17; Joh. xviii. 39.
z Matt. xxvii. 16; Lu. xxiii. 19; Joh. xviii. 40.
a Matt. xxvii. 20; Lu. xxiii. 18; Joh. xviii. 40; Act. iii. 14.
b Matt. xxvii. 26; Joh. xix. 1.
c Matt. xxvii. 27; Joh. xix. 1.
d Matt. xxvii. 32; Lu. xxiii. 26.

72. ἐπιβαλών. Theophylact says, ἐπικαλυψάμενος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ ἀρξάμενος μετὰ σφοδρότητος. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. *Cum se foras proripuisset*, Beza, L. de Dieu, Raphel. Casaubon approves of either the first, or *quum hoc animadvertisset*. *Respiciens ipsum*, Hammond, Palairet.

Chap. XV. 1. If we compare xiii. 35. πρωῒ means six o'clock.

7. ἐν τῇ στάσει. Josephus mentions two seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was popular, and his release was much desired. *Antiq.* xviii. 3. 2.

14. περισσοτέρως. The true reading is probably περισσῶς.

16. See note at Matt. xxvii. 27.

21. Ῥούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they

[e] ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμη- 22
νευόμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισ- 23
μένον οἶνον· ὁ δὲ οὐκ ἔλαβε. [f] Καὶ σταυρώσαντες αὐτὸν, διεμέ- 24
ριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.
[g] ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. [h] Καὶ ἦν ἡ ἐπιγραφὴ 25
τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, "Ὁ βασιλεὺς τῶν Ἰουδαίων." 26
[i] Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστὰς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ 27
εὐωνύμων αὐτοῦ. [k] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 'Καὶ μετὰ 28
ἀνόμων ἐλογίσθη.' [l] Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐ- 29
τὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, "Οὐαὶ, ὁ κατα-
λύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν· σῶσον σεαυτὸν, 30
καὶ κατάβα ἀπὸ τοῦ σταυροῦ." Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς 31
ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον,
"Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ὁ Χριστὸς ὁ 32
βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
ἴδωμεν καὶ πιστεύσωμεν." Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνεί-
διζον αὐτόν. [m] Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' 33
ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· [n] καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβό- 34
ησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, "Ἐλωῒ, Ἐλωῒ, λαμμᾶ
σαβαχθανί;" ὅ ἐστι μεθερμηνευόμενον, "Ὁ Θεός μου, ὁ Θεός
μου, εἰς τί με ἐγκατέλιπες;" Καὶ τινὲς τῶν παρεστηκότων 35
ἀκούσαντες, ἔλεγον, "Ἰδοὺ, Ἠλίαν φωνεῖ." [o] Δραμὼν δὲ 36
εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν
αὐτὸν, λέγων, "Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν
αὐτόν."

[p] Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην, ἐξέπνευσε. [q] καὶ τὸ 37
καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. 38
[r] Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω 39
κράξας ἐξέπνευσεν, εἶπεν, "Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν
Θεοῦ." [s] Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν 40
αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου
τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη, [t] αἳ καὶ, ὅτε ἦν ἐν τῇ 41
Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι
πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

[u] Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προ- 42

e Matt. xxvii. 33; Lu. xxiii. 33; Joh. xix. 17.
f Psal. xxii. 18; Matt. xxvii. 35; Lu. xxiii. 34; Joh. xix. 23.
g Matt. xxvii. 45; Lu. xxiii. 44; Joh. xix. 14.
h Matt. xxvii. 37; Lu. xxiii. 38; Joh. xix. 19.
i Matt. xxvii. 38; Lu. xxiii. 32.
k Esa. liii. 12; Lu. xxii. 37.
l Psal. xxii. 7; et lxix. 20; et cix. 25; Matt. xxvii. 39; Lu. xxiii. 35; supr. xiv. 58; Joh. ii. 19.
m Matt. xxvii. 45; Lu. xxiii. 44;
n Psal. xxii. 1; Matt. xxvii. 46.
o Psal. lxix. 21; Joh. xix. 29.
p Matt. xxvii. 50; Lu. xxiii. 46; Joh. xix. 30.
q 2 Par. iii. 14; Matt. xxvii. 51; Lu. xxiii. 45.
r Matt. xxvii. 54; Lu. xxiii. 47.
s Matt. xxvii. 55; Lu. xxiii. 49.
t Lu. viii. 2, 3.
u Matt. xxvii. 57; Lu. xxiii. 50; Joh. xix. 38.

were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, "Prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus." Lightfoot. See Matt. xxvii. 34. Newcome observes, that this action did not contradict the declaration of Jesus in xiv. 25, for the Jews did not consider ὄξος as wine; he quotes Spartianus, "Jussit *vinum* in expeditione neminem bibere: sed *aceto* universos esse contentos."

25. ἦν δὲ ὥρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτὸν, and connected it with what goes before.

40. τοῦ μικροῦ. S. Paul uses μείζων and ἐλάσσων for *elder* and *younger*. Rom. ix. 12.

Ibid. Σαλώμη is said to have been the wife of Zebedee. Compare Matt. xxvii. 56.

43 σάββατον, ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βου-
λευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ·
τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ
44 Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλε-
σάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε·
45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.
46 [x]καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι.
καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας·
47 καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία
ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

16 [y]ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ
καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα,
2 ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωῒ τῆς μιᾶς σαβ-
3 βάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ
ἔλεγον πρὸς ἑαυτὰς, "Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
4 θύρας τοῦ μνημείου;" Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀπο-
5 κεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. [z]καὶ εἰσελθοῦσαι εἰς
τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβε-
6 βλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. [a]ὁ δὲ λέγει αὐ-
ταῖς, "Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν
7 αὐτόν. [b]ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέ-
τρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε,
8 καθὼς εἶπεν ὑμῖν." [c]Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ
μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν
εἶπον, ἐφοβοῦντο γάρ.
9 [d]Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ
10 τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. ἐκείνη πο-
ρευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ
11 κλαίουσι. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς,

[x] Matt. xxvii. 59; Lu. xxiii. 53; Joh. xix. 41, 42.

[y] Matt. xxviii. 1; Lu. xxiv. 1; Joh. xx. 1.

[z] Matt. xxviii. 2; Joh. xx. 12.

[a] Matt. xxviii. 5; Lu. xxiv. 5.

[b] xiv. 28; Matt. xxvi. 32; et xxviii. 10; Act. i. 3; et xiii. 31; 1 Cor. xv. 5.

[c] Matt. xxviii. 8; Lu. xxiv. 9; Joh. xx. 18.

[d] Joh. xx. 14, 16; Lu. viii. 2.

43. εὐσχήμων seems to mean *a person of condition.* See Acts xiii. 50; xvii. 12.

Ibid. βουλευτὴς, *Decurio.* Vulg., Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the market.

44. ἐθαύμασεν εἰ. Raphel gives similar instances of εἰ for ὅτι after θαυμάζειν from Xenophon and Herodotus. Krebsius does the same from Josephus.

46. ἐκ πέτρας. According to Salmasius, this does not mean *cut out of a rock*, but *made of wrought stone.* Ad Solin. p. 851.

Chap. XVI. 4. ἦν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ. τ. λ. See xi. 13.

5. εἰς τὸ μνημεῖον. This seems not to agree with Matt. xxviii. 2, where we read that the angel was sitting on the stone, which he had rolled ἀπὸ τῆς θύρας. But a μνημεῖον consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone therefore was rolled from the mouth of the sepulchre, but was still within the vestibule, into which the women entered, and saw the angel. See John xx. 1, which reconciles Matthew and Mark. See Wolfius.

8. ταχὺ is wanting in most MSS.

Ibid. οὐδὲν εἶπον. i. e. they told no one on the road.

9. For the genuineness of the remaining part of this Gospel, see Mill in his edition of the New Testament.

Ibid. This appearance of Jesus to Mary Magdalene is told at length in John xx. 14, &c.

ἠπίστησαν. [e]Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν 12
ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. κἀκεῖνοι 13
ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευ-
σαν. [f]Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, 14
καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς
θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. [g]Καὶ εἶπεν 15
αὐτοῖς, "Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ
εὐαγγέλιον πάσῃ τῇ κτίσει. [h]ὁ πιστεύσας καὶ βαπτισθεὶς 16
σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. [i]σημεῖα δὲ τοῖς 17
πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαι-
μόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· [k]ὄφεις ἀροῦσι· 18
κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀρρώστους
χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν."
[l]Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς 19
τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· [m]ἐκεῖνοι δὲ 20
ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ
τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.
Ἀμήν.

[e] Lu. xxiv. 13.
[f] Lu. xxiv. 36; Joh. xx. 19; 1 Cor. xv. 5, 7.
[g] Matt. xxviii. 19; Joh. xv. 16.
[h] Joh. iii. 18, 36; et xii. 48.
[i] Lu. x. 17; Act. v. 16; et viii. 7; et xvi. 18; et ii. 4; et x. 46; et xix. 6; 1 Cor. xii. 10, 28.
[k] Lu. x. 19; Act. xxviii. 3, 8.
[l] Psal. cx. 1; Lu. xxiv. 50, 51; Act. i. 2, 3, 9.
[m] Act. xiv. 3; Heb. ii. 4.

12. *δυσίν.* Some have thought these were not the two mentioned by S. Luke xxiv. 13, who went to Emmaus; because Mark adds, that the disciples did not believe them. But perhaps some believed and some doubted, as in Matt. xxviii. 17.

13. *οὐδὲ ἐκείνοις ἐπίστευσαν.* This seems to contradict Luke xxiv. 33—36. Theophylact says that by *τοῖς λοιποῖς* Mark did not mean the apostles.

14. *τοῖς ἕνδεκα.* But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants *οἱ τριάκοντα*, after Critias and Hippomachus had been killed. *Hellen.* ii. 4. 24.

16. *σωθήσεται*, *will be put in the way of salvation:* he will be released from all his former sins, and at the moment of his baptism will be in a state of salvation, and reconciled with God.

Ibid. *κατακριθήσεται.* This does not necessarily mean that he will be punished for his unbelief as a positive and specific sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. *He that does not believe in Christ, will have the sentence executed which was already hanging over him.* See John iii. 17, 18. 36; v. 24; viii. 24; xii. 47, &c.

17. *σημεῖα.* These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. *πανταχοῦ.* This seems to shew that St. Mark did not write his Gospel till many years after the ascension.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion: but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarea, A.D. 53-55; and the Acts during his imprisonment at Rome, A.D. 56-58. He seems to have been particularly connected with the church at Philippi; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

'ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγη- 1
[a] Heb. ii. 3; σιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [a] καθὼς 2
1 Joh. i. 1. παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενό-
[b] Act. i. 1. μενοι τοῦ λόγου, [b] ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν 3
ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς 4
περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.
[c] Matt. ii. 1. [c] 'ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς 5
[d] 1 Par. xxiv. 10, 19; Neh. xii. 4, 17. 'Ιουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, [d] ἐξ ἐφημερίας 'Αβιά·
καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων 'Ααρὼν, καὶ τὸ ὄνομα
αὐτῆς 'Ελισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ 6
Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι
τοῦ Κυρίου ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ 7
'Ελισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς
ἡμέραις αὐτῶν ἦσαν. 'Εγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν 8
[e] Exod. xxx. 7; Heb. ix. 6. ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, [e] κατὰ τὸ 9
ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν

1. *ἐπεχείρησαν ἀνατάξασθαι*, the same as *ἀνετάξαντο*. Casaubon, Raphel, Krebsius.

Ibid. *πεπληροφορημένων*. *Fully believed.* See Rom. iv. 21; xiv. 5; 2 Tim. iv. 17.

Ibid. *παρέδοσαν ἡμῖν*. This seems to shew that St. Luke himself was not an eyewitness.

2. *τοῦ λόγου.* Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.

3. *παρηκολουθηκότι.* The meaning of this verb is shewn by Raphel to be, *mente atque intelligentia consequi.*

Ibid. *ἄνωθεν.* *From the beginning.* See Acts xxvi. 5.

Ibid. *καθεξῆς* might mean, *after the others,* or, *in regular order:* probably the latter.

3. *Θεόφιλε.* Theophilus is said to have been third bishop of Cæsarea. *Constit. Apost.* vii. 46. but this testimony is very doubtful. The epithet *κράτιστος* is applied to Felix in Acts xxiii. 26; xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at Antioch. Some have supposed it not to be a real name. See Lardner.

4. *κατηχήθης.* This verb, from whence comes our word *catechism,* means, literally, *to instruct by word of mouth.*

5. *ἐφημερίας 'Αβία.* This was the eighth course: there were twenty-four in all. 1 Chron. xxiv. 10. and each served for one week. Joseph. *Antiq.* vii. 15. 7.

Ibid. *'Ελισάβετ.* This was the name of Aaron's wife, Exod. vi. 23.

6. *ἐνώπιον τοῦ Θεοῦ* may be coupled with *δίκαιοι* or *πορευόμενοι.* In the latter case a comma would be put after *πορευόμενοι.* See ver. 15. 19.

Ibid. *Δικαίωμα* means any decree, or enactment of a law. See Rom. ii. 26; Heb. ix. 1.

9. *ἔλαχε.* The priests cast lots four times a day to decide what office each was to fill. Reland. *Antiq. Heb.* p. 193. Having entered into the temple, he had obtained the lot of burning incense.

10 τοῦ Κυρίου· καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον
11 ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. [f] ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, [f] Exod. xxx. 1.
12 ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἐτα-
13 ράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν. [g] Εἶπε [g] ver. 60.
δὲ πρὸς αὐτὸν ὁ ἄγγελος, "Μὴ φοβοῦ, Ζαχαρία· διότι εἰσ-
ηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν
14 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρά
σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρή-
15 σονται. [h] ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ [h] Num. vi. 3; Jud. xiii. 4;
σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ Jer. i. 5;
16 κοιλίας μητρὸς αὐτοῦ. [i] καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπι- Gal. i. 15. [i] Mal. iv. 5;
17 στρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· [k] καὶ αὐτὸς προελεύ- Matt. xi. 14.
σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπι- [k] Mal. iv. 6; Matt. iii. 1;
στρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς, ἐν φρονή- Mar. ix. 12.
18 σει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον." [l] Καὶ [l] Gen. xvii 17.
εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, "Κατὰ τί γνώσομαι τοῦτο;
ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν
19 ταῖς ἡμέραις αὐτῆς." [m] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, [m] Dan.
"Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ viii. 16, et ix. 21;
ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. Matt. xviii. 10.
20 καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς
ἡμέρας γένηται ταῦτα· ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις
21 μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν." Καὶ ἦν
ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρο-
22 νίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ
23 αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὡς
ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς
24 τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας

13. *εἰσηκούσθη.* It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of Him who was to take away sin.

Ibid. *Ἰωάννης* means, *in favour with God.*

15. God said to Aaron, *οἶνον καὶ σίκερα οὐ πίεσθε.* Levit. x. 9.

Ibid. *σίκερα* from שָׁכַר *inebriavit.* *Πᾶν τὸ μέθην ἐμποιεῖν δυνάμενον, οὐκ ὂν δὲ ἐξ ἀμπέλου.* Theophylact.

Ibid. *ἔτι.* *Jam inde.* Erasmus. See Raphel. *ad l.* and at Rom. v. 6. Bos.

17. *ἐν πνεύματι καὶ δυνάμει*, i. e. *ἐν δυνάμει πνευματικῇ.* Valcken. *in Luc.* p. 29.

Ibid. *ἐπιστρέψαι κ. τ. λ.* Valckenaer explains this to mean, *Qui dissidia religiosa componat, quæ in ipsas quoque familias penetraverant.* So Wolfius. Bos translates the latter part, *et rebelles, suadendo justitiam, reddat Domino instructum populum.* In Mal. iv. 6. the LXX read, *ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν·* but in Ecclus. xlviii. 10. it is *ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱόν.*

18. *πρεσβύτης.* The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. *Γαβριὴλ* גַּבְרִיאֵל means *a man of God.* The name occurs in Dan. viii. 16; ix. 21.

20. *ἀνθ᾽ ὧν.* *Because.* See xii. 3; xix. 44; Acts xii. 23; 2 Thess. ii. 10. It is so used by Aristophanes, *Plut.* 433.

Ἦ σφὼ ποιήσω τήμερον δοῦναι δίκην,
Ἀνθ᾽ ὧν ἐμὲ ζητεῖτον ἐνθένδ᾽ ἀφανίσαι.

21. *προσδοκῶν.* They were waiting for Zachariah to give them the blessing.

23. *εἰς τὸν οἶκον αὐτοῦ.* He is said to have lived at Hebron.

[n] Gen. xxx. 23; Esa. iv. 1.
πέντε, λέγουσα, [n] "Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν 25
ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις."
ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ 26
ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,
[o] Matt. i. 18.
[o] πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ 27
οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. καὶ εἰσελ- 28
θὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, "Χαῖρε, κεχαριτωμένη· ὁ
Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν." Ἡ δὲ ἰδοῦσα 29
διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη
ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, "Μὴ φοβοῦ, 30
[p] ii. 21; Esa. vii. 14; Matt. i. 21.
Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. [p] καὶ ἰδοὺ, συλ- 31
λήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
[q] Esa. ix. 6; et xvi. 5; et liv. 5; 2 Sam. vii. 12; Psal. cxxxii. 11.
Ἰησοῦν. [q] οὗτος ἔσται μέγας, καὶ Υἱὸς Ὑψίστου κληθήσεται· 32
καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς
αὐτοῦ, [r] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, 33
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." Εἶπε δὲ Μαριὰμ 34
[r] Dan. ii. 44; et vii. 14, 27; Mich. iv. 7; Esa. ix. 7; 1 Par. xxii. 10; Psal. xlv. 6; et lxxxix. 36; Jer. xxiii. 5; 1 Cor. xv. 24; Heb. i. 8.
πρὸς τὸν ἄγγελον, "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;"
Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, "Πνεῦμα ἅγιον ἐπ- 35
ελεύσεται ἐπὶ σὲ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ
καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. καὶ ἰδοὺ, 36
Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν
γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
[s] xviii. 27; Job xlii. 2; Jer. xxxii. 17; Zach. viii. 6; Matt. xix. 26.
στείρᾳ· [s] ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα." Εἶπε 37
δὲ Μαριὰμ, "Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά 38
σου." Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.
Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη 39
εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. καὶ 41
ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,
ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύ-
ματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ 42

25. *τὸ ὄνειδός μου.* For similar expressions see Gen. xvi. 5; xxx. 23; 1 Sam. i. 6; Isaiah iv. 1; Tobit iii. 9.

26. *ἕκτῳ.* The sixth month from the conception of Elizabeth, ver. 36.

27. *ἐξ οἴκου Δαβὶδ* is referred to Ἰωσὴφ by Brynæus (*De Nat. J. Christi*, p. 35.) and Wolfius. See ii. 4. This seems to be confirmed by the repetition of *τῆς παρθένου* after *ὄνομα*.

28. *κεχαριτωμένη* seems to be explained by *εὗρες χάριν παρὰ τῷ Θεῷ* in ver. 30.

31. *Ἰησοῦν.* See Matt. i. 21.

32. *κληθήσεται* here and in ver. 35. means merely *shall be.*

Ibid. *Δαβὶδ τοῦ πατρὸς αὐτοῦ.* If we compare this with ver. 34, 35, it proves that Mary must have been descended from David.

36. *ἡ συγγενής σου.* The commentators on the Koran say that Elizabeth was aunt to Mary, being the sister of Imram, or Amram, the father of Mary. There are other instances of the tribes of Judah and Levi intermarrying. Thus Aaron (Levi) married Elisheba (Judah), Exod. vi. 23; Numb. ii. 3. Eleazar (Levi) married the daughter of Putiel (Judah), Exod. vi. 25. A Levite of the family of Judah is mentioned Judg. xvii. 7. Philo Judæus says, that the high priest was obliged to marry a priest's daughter, but the other priests might marry any one of the nation. vol. ii. p. 229. See Witsius, *Miscell.* vol. ii. p. 479.

39. *εἰς πόλιν Ἰούδα.* Reland understood the city called Ἰούτα. *Palæst.* p. 870. Others think it was Hebron, which was in the hill-country of Judah, Josh. xi. 21, and was given to the children of Aaron, xxi. 11. See Tillemont, *Mémoires*, tome i. p. 316. Beza, L. de Dieu.

εἶπεν, "Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς
43 τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ
44 κυρίου μου πρός με; ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασ-
μοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος
45 ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεί-
ωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου."
46 Καὶ εἶπε Μαριὰμ, "Μεγαλύνει ἡ ψυχή μου τὸν Κύριον,
47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου·
48 [t]ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ
49 γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ
50 μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· [u]καὶ τὸ
51 ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. [v]ἐποίησε
κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ
52 καρδίας αὐτῶν. [x]καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε
53 ταπεινούς. [y]πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας
54 ἐξαπέστειλε κενούς. [z]ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνη-
55 σθῆναι ἐλέους, ([a]καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ
56 Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα." Ἔμεινε δὲ
Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν
οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ
58 ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς
αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ
59 συνέχαιρον αὐτῇ. [b]Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον
περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ
60 πατρὸς αὐτοῦ Ζαχαρίαν. [c]καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ
61 εἶπεν, "Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης." Καὶ εἶπον πρὸς
αὐτὴν, "Ὅτι οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται
62 τῷ ὀνόματι τούτῳ." Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν
63 θέλοι καλεῖσθαι αὐτόν. [d]καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων,
"Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ·" καὶ ἐθαύμασαν πάντες.
64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
65 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας
φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς
66 Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· καὶ ἔθεντο
πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, "Τί ἄρα
τὸ παιδίον τοῦτο ἔσται;" Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

t 1 Sam. i. 11; Gen. xxx. 13.
u Gen. xvii. 7; Exod. xx. 6; Psal. ciii. 17
v Esa. xxix. 14; et li. 9; et lii. 10; Psal. xxxiii. 10; 1 Pet. v. 5.
x 1 Sam. ii. 7, 8; Psal. cxiii. 7; Job v. 11; et xii. 18, 19, 21.
y Psal. xxxiv. 10; 1 Sam. ii. 5.
z Esa. xxx. 18; et xli. 8; et liv. 5; Jer. xxxi. 3 20.
a Gen. xvii. 19; et xxii. 18; Psal. cxxxii. 11.
b Gen. xvii. 12; Lev. xii. 3.
c ver. 13.
d ver. 13.

45. ὅτι ἔσται, *because there will be*: or the construction might be, *blessed is she that hath believed that there will be* &c.

48. ταπείνωσιν does not mean *humility*, but *low condition*.

51. ἐποίησε κράτος. *Egregium, forte facinus fecit.* Raphel.

Ibid. ὑπερηφάνους διανοίᾳ. *Those that are haughty in their minds.*

54, 55. There is a manifest allusion to the last verse of Micah, Δώσει εἰς ἀλήθειαν τῷ Ἰακὼβ, ἔλεον τῷ Ἀβραὰμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν. Perhaps also to Psalm xcviii. 3. ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακὼβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ. The last passage supports the connecting τῷ Ἀβραὰμ with μνησθῆναι ἐλέους.

63. λέγων. *His verbis.* Krebsius.

[e] ii. 30; Matt. i. 21.
[f] Psal. cxxxii. 17.
[g] Psal. lxxii. 12; Jer. xxiii. 6; et xxx. 10; Dan. ix. 27.
[h] Gen. xxii. 16; Psal. cv. 9; Jer. xxxi. 33; Heb. vi. 13.
[i] Heb. ix. 14.
[j] 1 Pet. i. 15.
[k] ver. 17; Mal. iii. 1; et iv. 5.
[l] iii. 3.
[m] Mal. iv. 2; Zech. iii. 8; et vi. 12.
[n] Esa. ix. 1; et xlii. 7; et xliii. 8; et xlix. 9; et lx. 1; Matt. iv. 16.
[o] ii. 40.
[p] Mich. v. 2; Joh. vii. 42; 1 Sam. xvi. 4; Matt. i. 1, et seqq.
[q] Matt. i. 25.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, 67
καὶ προεφήτευσε λέγων, "[e] Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ 68
Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐ-
τοῦ· [f] καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ 69
παιδὸς αὐτοῦ· ([g] καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν 70
ἀπ' αἰῶνος προφητῶν αὐτοῦ·) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ 71
ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ 72
τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
[h] ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι 73
ἡμῖν, [i] ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λα- 74
τρεύειν αὐτῷ [j] ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας 75
τὰς ἡμέρας τῆς ζωῆς ἡμῶν. [k] Καὶ σὺ, παιδίον, προφήτης ὑψί- 76
στου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοι-
μάσαι ὁδοὺς αὐτοῦ, [l] τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐ- 77
τοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [m] διὰ σπλάγχνα ἐλέους Θεοῦ 78
ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους [n] ἐπιφᾶναι 79
τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι
τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης." [o] Τὸ δὲ παιδίον ηὔξανε καὶ 80
ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀνα-
δείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα 2
παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκου-
μένην. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς 2
Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκα- 3
στος εἰς τὴν ἰδίαν πόλιν. [p] Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς 4
Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν
Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου
καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνησ- 5
τευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι 6
αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· [q] καὶ 7
ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐ-
τὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς
τόπος ἐν τῷ καταλύματι.

73. *ὅρκον* is in the accusative instead of the genitive on account of *ὃν* which follows it, as in Mark vi. 16, *Ἰωάννην* for *Ἰωάννης*. Elsner. See Matt. xxi. 42.

75. *τῆς ζωῆς.* These words are wanting in several MSS.

77. *ἐν ἀφέσει ἁμαρτιῶν αὐτῶν* is to be coupled with *σωτηρίας*. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. *ἐν ταῖς ἐρήμοις.* Lightfoot understands this merely to mean *in the country*, as opposed to cities. *Ad Matt.* iii. 1.

CHAP. II. 1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (*Κυρήνιος*) was president. See Josephus, vol. i. p. 867; ii. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, *Augustus issued a decree, that the inhabitants of the whole Roman empire should have their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.*

4. *πόλιν.* John calls it *κώμη.* vii. 42.

7. *ἐν τῇ φάτνῃ.* Justin Martyr says it was

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ
9 φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ
ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περι-
10 έλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐ-
τοῖς ὁ ἄγγελος, "Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν
11 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν
12 σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ. καὶ
τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κεί-
13 μενον ἐν τῇ φάτνῃ." [r] Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ [r] Dan. vii. 10;
πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ λεγόντων, Apoc. v. 11.
14 "[s] Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις [s] xix. 38;
15 εὐδοκία." Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν Esa. lvii. 19; Eph. ii. 17;
οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Rom. v. 1.
"Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ
16 γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν." Καὶ ἦλθον σπεύσαντες,
καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κεί-
17 μενον ἐν τῇ φάτνῃ. ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος
18 τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ
ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων
19 πρὸς αὐτούς. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα
20 συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ἐπέστρεψαν οἱ ποιμένες,
δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ
εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς. [t] Gen.
21 [t] ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παι- xvii. 12; Lev. xii. 3;
δίον, [u] καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ Joh. vii. 22. [u] i. 31;
ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. Matt. i. 21.
22 [x] ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, [x] Lev. xii. 2, et seqq.
κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, [y] Exod. xiii. 2;
23 παραστῆσαι τῷ Κυρίῳ, [y] καθὼς γέγραπται ἐν νόμῳ Κυρίου, et xxii. 29;
'Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.' et xxxiv. 19; Num. iii. 13;
24 [z] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, et viii. 16, 17. [z] Lev. xii. 6,
'Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.' 8.

in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. i. p. 367, as does Eusebius, *Dem. Evang.* p. 97.

7. *κατάλυμα* seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14; Lu. xxii. 11.

8. *φυλάσσοντες φυλακὰς* may be a similar expression to *ἐφοβήθησαν φόβον* in ver. 9, and many others: but *φυλακὴ* is also used for a division of the night. See Matt. xiv. 25.

9. *ἐπέστη* does not necessarily mean *stood above.* See iv. 39.

14. *ἐν ἀνθρώποις εὐδοκία* seems to be the same with *εὐδοκεῖ Κύριος ἐν λαῷ αὐτοῦ*, Psalm cxlix. 4. The cause of there being glory in heaven and peace on earth was, that God was reconciled to man. See Alberti.

19. *συμβάλλουσα. Sensum et vim horum verborum mente probe assecuta,* or *conjiciens, conjectura assecuta.* Elsner, Alberti, Krebsius. The words *ἐν τῇ καρδίᾳ αὐτῆς* are to be coupled with *συνετήρει.* See ii. 51. Palairet. Theophylact takes *ῥήματα* for *πράγματα*, as in ver. 15.

21. *πρὸ τοῦ συλληφθῆναι.* See i. 31; Matt. i. 21.

22. The days of purification were forty. Lev. xii. 2, 4. *Κατὰ τὸν νόμον Μωσέως* may refer either to *καθαρισμοῦ* or to *ἀνήγαγον.*

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering: *and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-*

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ 25
ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παρά-
κλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἅγιον ἦν ἐπ᾽ αὐτόν· καὶ ἦν 26
αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν
θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ 27
πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ
παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ
νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας 28
αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε, "Νῦν ἀπολύεις τὸν 29
δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· [a]*ὅτι εἶδον* 30
οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον 31
πάντων τῶν λαῶν· [b]*φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ* 32
σου Ἰσραήλ." Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες 33
ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [c]*καὶ εὐλόγησεν αὐτοὺς Συ-* 34
μεὼν καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, "Ἰδοὺ, οὗτος
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς
σημεῖον ἀντιλεγόμενον· ([d]*καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύ-* 35
σεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
διαλογισμοί."

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· 36
αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς
ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· [e]*καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοη-* 37
κοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ
δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ 38
ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ
πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς 39
ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς
τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. [f]*Τὸ δὲ παιδίον* 40
ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ
χάρις Θεοῦ ἦν ἐπ᾽ αὐτό.

[a] iii. 6; Psal. xcviii. 2; Esa. lii. 10.
[b] i. 68; Esa. xlii. 6; et xlix. 6; Act. xiii. 47; et xxviii. 28.
[c] Esa. viii. 14; Matt. xxi. 44; Rom. ix. 32, 33; 1 Pet. ii. 8; 1 Cor. i. 23, 24; et 2 Cor. ii. 16; Act. xxviii. 22.
[d] Joh. xix. 25.
[e] 1 Sam. i. 22.
[f] ver. 52; et i. 80.

offering, and the other for the sin offering. Lev. xii. 6—8.

25. *Συμεών.* The Talmud mentions a Simeon, who was son of Rabbi Hillel the elder. Some have supposed this to be the person here mentioned. See Wolfius, *Bibl. Heb.* pt. ii. p. 862. He is said also to have been the father of Gamaliel, mentioned in Acts v. 34.

Ibid. *πνεῦμα ἅγιον ἦν ἐπ᾽ αὐτόν.* This perhaps means, that occasionally he received the gift of prophecy.

27. *ἐν τῷ πνεύματι.* This was one of the occasions when he was inspired.

29. *Νῦν ἀπολύεις.* Nicephorus says that Simeon died as soon as he had finished these words.

Ibid. *κατὰ τὸ ῥῆμά σου.* See ver. 26.

34. *κεῖται, destinatus est.* See Phil. i. 17; 1 Thess. iii. 3.

Ibid. *ἀντιλεγόμενον.* See Heb. xii. 3.

35. *ῥομφαία.* This seems to allude to the death of Jesus.

37. *λατρεύουσα.* This merely means, that she was constant in attending in the temple. See xxiv. 53; Acts xxvi. 7; 1 Tim. v. 5.

38. *ἀνθωμολογεῖτο.* This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies *laudare;* and in Esdr. iii. 11. *ἀνθομολόγησις* is *laudatio.* We find *ἐξομολογεῖσθαι* in Matt. xi. 25. and *ὁμολογεῖν* in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards; and Epiphanius is probably right, who says that the Magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, ver. 41.

41 [g] ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ
42 τῇ ἑορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων
43 αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειωσάν-
των τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς
ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐ-
44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας
ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνω-
45 στοῖς· καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
46 ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν
ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
47 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. [h] ἐξίσταντο δὲ πάντες οἱ ἀκού-
48 οντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ
ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ
εἶπε, "Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου
49 κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε." Καὶ εἶπε πρὸς αὐτοὺς, "Τί
ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί
50 με;" [i] Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ
51 κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσό-
μενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
52 ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. [k] καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ
ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

3 ἘΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσα-
ρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρ-
χοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ
αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας,
2 καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, [l] ἐπ' ἀρχιερέων

g Deut. xvi. 1; Exod. xxiii. 15, 17; et xxxiv. 23; Lev. xxiii. 5.

h iv. 22, 32; Matt. vii. 28; Mar. i. 22; Joh. vii. 15 46

i ix. 45; et xviii. 34.

k i. 80; et ii. 40; 1 Sam. ii. 26.

l Joh. xi. 49, 51; et xviii. 13; Act. iv. 6.

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood *συνοδίᾳ* to mean *relations, persons of the same family;* but Krebsius observes, that it may mean merely *companions of a journey.*

49. *ἐν τοῖς τοῦ πατρός μου.* This probably means "in my Father's *house,*" as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fulleri *Miscell. Sacr.* iv. 17. Palairet. Our Saviour probably used this expression, because Mary had called Joseph his *father.*

51. See note at Mark vi. 3.

52. *ἡλικίᾳ.* Some say *in age,* some *in stature,* as in Matt. xi. 27. See Wolfius.

Chap. III. 1. *πεντεκαιδεκάτῳ.* Some have dated this from A. U. C. 767, when Augustus died; others from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate's government. (*Hist. Eccles.* i. 10.) Pilate was appointed A. U. C. 779. According to Josephus, Herod Antipas was tetrarch of Galilee and Peræa; Philip, of Batanæa, Trachon, and Auranitis. vol. ii. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great; the other half, upon the death of Archelaus, was made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, *Mémoires,* tome i. p. 213. and Krebsius.

Ibid. *Ἰτουραίας.* Reland says that Ituræa is the country called *Auranitis* by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13, and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading *ἀρχιερέως.* Some have thought that the high priest had a deputy, whose office may be indicated in 2 Kings xxv. 18; Jer. lii. 24; and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally

῎Αννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ ᾿Ιωάννην τὸν τοῦ
m Matt. iii. 1; Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· [m] καὶ ἦλθεν εἰς πᾶσαν τὴν περι- 3
Mar. i. 4. χωρον τοῦ ᾿Ιορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
n Esa. xl. 3; ἁμαρτιῶν· [n] ὡς γέγραπται ἐν βίβλῳ λόγων ῾Ησαΐου τοῦ προ- 4
Matt. iii. 3; Mar. i. 3; φήτου, λέγοντος, ‘Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν
Joh. i. 23. ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα φάραγξ 5
πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ
ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.
o ii. 30; [o] καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.’ [p] ῎Ελεγεν οὖν 6
Psal. xcviii. 2; Esa. lii. 10; τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ᾿ αὐτοῦ, “Γεννή- 7
p Matt. iii. 7; et xxiii. 33. ματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
q Matt. iii. 8; ὀργῆς; [q] ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ 8
Joh. viii. 39; Act. xiii. 26. ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν ᾿Αβραάμ· λέγω
γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι
r Matt iii. 10; τέκνα τῷ ᾿Αβραάμ. [r] ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν 9
et vii. 19. δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκ-
κόπτεται καὶ εἰς πῦρ βάλλεται.”
s Act. ii. 37. [s] Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, “Τί οὖν ποιήσο- 10
t 1 Joh. iii. 17; μεν;” [t] ᾿Αποκριθεὶς δὲ λέγει αὐτοῖς, “῾Ο ἔχων δύο χιτῶνας, 11
et iv. 20; Jac. ii. 15, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποι-
16. είτω.” ῏Ηλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς 12
αὐτὸν, “Διδάσκαλε, τί ποιήσομεν;” ῾Ο δὲ εἶπε πρὸς αὐτοὺς, 13
“Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.” ᾿Επ- 14
ηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, “Καὶ ἡμεῖς τί
ποιήσομεν;” Καὶ εἶπε πρὸς αὐτοὺς, “Μηδένα διασείσητε,
μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.”
Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν 15
ταῖς καρδίαις αὐτῶν περὶ τοῦ ᾿Ιωάννου, μήποτε αὐτὸς εἴη ὁ
u Matt. iii. 11; Mar. i. 7, 8; Χριστὸς, [u] ἀπεκρίνατο ὁ ᾿Ιωάννης ἅπασι λέγων, “᾿Εγὼ μὲν 16
Joh. i. 26; Act. i. 5; ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
et xi. 16; et xiii. 25; εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· [x] αὐτὸς
et xix. 4. ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· [y] οὗ τὸ πτύον ἐν τῇ 17
x Esa. xliv. 3; Joel ii. 28; χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν
Act. ii. 4; et xi. 15. σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
y Matt. iii. 12. ἀσβέστῳ.” Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγε- 18

high priest; and therefore Annas is mentioned first. Caiaphas was appointed A. U. C. 779, and held the office seven years.

2. ῥῆμα. Part of this revelation is mentioned in John i. 33.

Ibid. τῇ ἐρήμῳ, the wilderness of Judæa. Matt. iii. 1.

7. ὄχλοις. They were the Pharisees and Sadducees. Matt. iii. 7.

13. πράσσειν, when applied to money, is *to exact*. See xix. 23, and πράκτωρ xii. 58. Beza, Raphel, Elsner, &c.

14. στρατευόμενοι, *men who were marching*. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which must have passed through the country were John was baptizing. *Antiq.* xviii. 5; (Michaelis, *Introd.* vol. i. p. 51.)

Ibid. διασείειν seems to mean, *to extort any thing from a person by threats or violence*. See 3 Macc. vii. 20.

18. εὐηγγελίζετο, *he prepared the people for the gospel*.

19 λίζετο τὸν λαόν· [z] ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' — z Matt. xiv. 3; Mar. vi. 17.
αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ
20 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσ-
έθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ
φυλακῇ.
21 [a] Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ — a Matt. iii. 13;
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐ- — Mar. i. 9; Joh. i. 32.
22 ρανὸν, [b] καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει — b ix. 35; Esa. xlii. 1;
ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι — Matt. iii. 17;
λέγουσαν, "Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα." — et xvii. 5; Mar. ix. 7;
23 [c] Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, — 2 Pet. i. 17.
24 ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, [d] τοῦ Ματθὰτ, τοῦ Λευῒ, — c Matt. xiii. 55;
25 τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, τοῦ Ματταθίου, τοῦ Ἀμὼς, — Mar. vi. 3; Joh. vi. 42.
26 τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, τοῦ Μαὰθ, τοῦ Ματτα- — d Matt. i. 1, et seqq.
27 θίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ
28 Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ, τοῦ Μελχὶ,
29 τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἢρ, τοῦ Ἰωσὴ, τοῦ
30 Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευῒ, τοῦ Συμεὼν, τοῦ
31 Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ, τοῦ Μελεᾶ, τοῦ
32 Μαϊνὰν, τοῦ Ματταθὰ, τοῦ [e] Ναθὰν, τοῦ Δαβὶδ, [f] τοῦ Ἰεσσαὶ, — e 2 Sam. v. 14; 1 Par. iii. 5;
33 τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν, τοῦ Ἀμιν- — Zach. xii. 12.
34 αδὰβ, τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα, τοῦ — f Ruth iv. 18; 1 Par. ii. 10.
Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ [g] Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ, — g Gen. xi.
35 τοῦ Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἔβερ, τοῦ Σαλὰ, — 24—26.
36 [h] τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, — h Gen. v. 6, &c.;
37 τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, τοῦ — et xi. 10, &c.
38 Καϊνὰν, τοῦ Ἐνὼς, τοῦ [i] Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ. — i Gen. v. 3.

19. Φιλίππου is probably an interpolation.

22. The words ὡσεὶ περιστερὰν are perhaps not to be coupled with σωματικῷ εἴδει, but with καταβῆναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less, p. 186. Josephus uses ἀρχόμενος in the same sense, οἷον εἰκὸς ἐπ' ἀρχομένῳ βασιλεῖ. vol. i. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age.

Ibid. υἱὸς Ἰωσὴφ τοῦ Ἡλί. Matthew says that *Jacob begat Joseph.* Some have coupled ὢν with τοῦ Ἡλί, and put ὡς ἐνομίζετο υἱὸς Ἰωσὴφ in a parenthesis, so that Jesus, and not Joseph, would be called *the son of Heli.* See Wolfius, *Cur. Philol.* p. 604. But it is plain that the article τοῦ in every instance does not belong to the name which follows it, but to that which precedes, and means, *the son of;* otherwise we should find υἱὸς τοῦ Ἰωσήφ. Joseph therefore is certainly called *the son of Heli.* See Raphel, Palairet. Africanus conceived that Jacob was the *natural,* and Heli the *legal,* father of Joseph; for that Jacob married the widow of his half-brother Heli. (ap. Euseb. *H. E.* i. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcileable with S. Luke.

24. It will be observed that τοῦ Ματθὰτ, τοῦ Λευῒ, occur again in ver. 29. They seem to have been omitted in ver. 24. by Africanus (*l. c.*) Greg. Naz. (*Carm.* 38. *De Christi Geneal.*) and Ambros. (*Com. in Luc.* l. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219). Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note *ad l.*) we have seventy-two generations.

35. Σαρούχ. Nearly all the MSS. read Σερούχ.

36. τοῦ Καϊνάν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See *Thes. Crit. Sacr.* pt. ii. p. 87. Gomarus, *De Genealogia Christi.*

[k] ἸΗΣΟΥΣ δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ 4
τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον [l] ἡμέρας 2
τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν
οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστε-
ρον ἐπείνασε. καὶ εἶπεν αὐτῷ ὁ διάβολος, "Εἰ υἱὸς εἶ τοῦ Θεοῦ, 3
εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος." [m] Καὶ ἀπεκρίθη Ἰη- 4
σοῦς πρὸς αὐτὸν λέγων, "Γέγραπται, 'Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.'" [n] Καὶ 5
ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ
πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ 6
εἶπεν αὐτῷ ὁ διάβολος, "Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω
δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου 7
πάντα." [o] Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, "Ὕπαγε ὀπίσω 8
μου, Σατανᾶ· γέγραπται γὰρ, 'Προσκυνήσεις Κύριον τὸν Θεόν
σου, καὶ αὐτῷ μόνῳ λατρεύσεις.'" [p] Καὶ ἤγαγεν αὐτὸν εἰς 9
Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
καὶ εἶπεν αὐτῷ, "Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
κάτω· [q] γέγραπται γὰρ, 'Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται 10
περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, 11
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.'" [r] Καὶ ἀποκρι- 12
θεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ὅτι εἴρηται, 'Οὐκ ἐκπειράσεις
Κύριον τὸν Θεόν σου.'" Καὶ συντελέσας πάντα πειρασμὸν ὁ 13
διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

[s] ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14
εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου
περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, 15
δοξαζόμενος ὑπὸ πάντων. [t] καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν 16
τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ
τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ 17
ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας

[k] Matt. iv. 1; Mar. i. 12.
[l] Exod. xxxiv. 28; 1 Reg. xix. 8.
[m] Deut. viii. 3.
[n] Matt. iv. 8.
[o] Deut vi 13; et x. 20; 1 Sam. vii. 3.
[p] Matt. iv. 5.
[q] Psal. xci. 11.
[r] Deut. vi. 16.
[s] Matt. iv. 12; Mar. i. 14; Joh. iv. 43; Act. x. 37.
[t] Matt. ii. 23; et xiii. 54; Mar. vi. 1; Joh. iv. 43.

Chap. IV. 1. *ἐν τῷ πνεύματι.* In Matt. iv. 1. it is *ὑπὸ τοῦ πνεύματος.*

2. The Syriac and Vulgate connect *ἡμέρας τεσσαράκοντα* with what goes before, and not with *πειραζόμενος.* The temptation appears to have begun on the fortieth day: compare Matt. iv. 1—3.

5. *τῆς οἰκουμένης.* Ἡ *οἰκουμένη* is used in different senses by Josephus. 1. literally, *the inhabited part of the world: τίνας οὖν ἐπὶ τὸν πόλεμον ἐκ τῆς ἀοικήτου παραλήψεσθε συμμάχους; οἱ μὲν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαῖοι.* vol. ii. p. 190. 2. *the Roman empire,* vol. ii. p. 98. 222. *καὶ ὁ τῆς οἰκουμένης προστάτης Καῖσαρ.* p. 137. Ambassadors came to Vespasian *ἐκ πάσης τῆς ἰδίας οἰκουμένης.* 3. *Judæa.* He speaks of the Britons *τῆς καθ' ἡμᾶς οἰκουμένης οὐκ ἐλασσόνα νῆσον οἰκοῦντας.* p. 189. Philo Judæus opposes *οἰκουμένη* to *κόσμος* in vol. ii. p. 98. and he says still more distinctly, *τῶν πλείστων καὶ ἀναγκαιοτάτων μερῶν τῆς οἰκουμένης, ἃ δὴ καὶ κυρίως ἄν τις οἰκουμένην εἴποι, δυσὶ ποτάμοις ὁριζομένην, Εὐφράτῃ τε καὶ Ῥήνῳ.* p. 547. We may therefore understand that the devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8, and Krebsius *ad Luc.* ii. 1.

Ibid. *ἐν στιγμῇ χρόνου.* So Lucretius, *Temporis in puncto.* iv. 165.

7. *πάντα.* Nearly all the MSS. read *πᾶσα.*

13. *πάντα πειρασμόν.* Hombergius infers from this, that there were other temptations, which are not mentioned.

14. See note at Matt. iv. 12.

17. *ἀναπτύξας τὸ βιβλίον.* Herodotus has this expression, i. 125. An ancient MS. was literally *unrolled.* This seems to shew that our Saviour made his own selection of the passage.

Ibid. Seven persons were called out to read in the synagogues: 1. a priest; 2. a Levite,

18 τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, ‘ [u]Πνεῦμα [u] Matt. xi. 5;
Κυρίου ἐπ᾽ ἐμέ· οὗ ἕνεκεν ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, Esa. xlii. 7; et lxi. 1, 2.
ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖ-
19 λαι τεθραυσμένους ἐν ἀφέσει· [x]κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.’ [x] Lev. xxv. 10.
20 καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ
πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
21 Ἤρξατο δὲ λέγειν πρὸς αὐτοὺς, “Ὅτι σήμερον πεπλήρωται ἡ
22 γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.” [y]Καὶ πάντες ἐμαρτύρουν [y] ii. 47;
αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευο- Esa. l. 4; Matt. xiii. 54;
μένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ Mar. vi. 2, 3; Joh. vi. 42.
23 υἱὸς Ἰωσήφ;” [z]Καὶ εἶπε πρὸς αὐτοὺς, “Πάντως ἐρεῖτέ μοι [z] Matt. iv. 13;
τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκού- et xiii. 54.
σαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ
πατρίδι σου.”

24 [a]Εἶπε δὲ, “Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός [a] Matt. xiii. 57;
25 ἐστιν ἐν τῇ πατρίδι αὐτοῦ. [b]ἐπ᾽ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ Mar. vi. 4;
χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη Joh. iv. 44. [b] 1 Reg.
ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας xvii. 7;
26 ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, Jac. v. 17.
27 εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. [c]καὶ πολ- [c] 2 Reg. v. 14.
λοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ·
28 καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.” Καὶ
ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.
29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον
αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ᾽ οὗ ἡ πόλις αὐτῶν ᾠκο-
30 δόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ
μέσου αὐτῶν ἐπορεύετο.

31 [d]ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ [d] Matt. iv. 13;
32 ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. [e]καὶ ἐξεπλήσσοντο ἐπὶ Mar. i. 21. [e] Matt. vii.
33 τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [f]Καὶ ἐν τῇ 28, 29;
συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ Mar. i. 22. [f] Mar. i. 23.
34 ἀνέκραξε φωνῇ μεγάλῃ, λέγων, “Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ

and then five Israelites. Our Saviour was one of the latter. Lightfoot *ad Matt.* iv. 23. Others have thought that he read this passage, not in the regular order, but as a teacher or expounder. See Wolfius.

18. Prideaux thought that these words must have been taken from some Chaldee Targum: (*Connex.* pt. ii. bk. 8.) but they agree with the LXX, except that ἀποστεῖλαι—ἀφέσει are neither in Heb. nor LXX. What the LXX render τυφλοῖς ἀνάβλεψιν is in the Hebrew *vinctis apertionem ergastuli.* See Is. xlii. 7; lviii. 6. It has been thought, from this passage, that our Saviour began his ministry in a year of jubilee. See Beza *ad l.*

21. Ἤρξατο. See note at Mark ii. 23. Ibid. The Syriac renders it, *To day is completed this scripture which is in your ears,* i. e. *which you have just heard.*

23. ἐν τῇ Καπερναούμ. This residence of Jesus in Capernaum is not mentioned by Luke: but it is in Matt. iv. 13. See also John iv. 46—53. This latter miracle may be the one intended.

25. ἔτη τρία καὶ μῆνας ἕξ. The same is said in James v. 17, which seems to differ from 1 Kings xviii. 1; but see Grotius.

26. εἰ μὴ is used for *but* in Matt. xii. 4. q. v.

29. ὀφρύος. Not the summit of the hill; but a projecting eminence on the side of it. Elsner. Most MSS. omit the article τῆς.

Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ
Θεοῦ." Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, "Φιμώθητι, 35
καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ
μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο 36
θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες,
"Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο 37
ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

[g] Matt. viii. 14; Mar. i. 29, 30.

[g] Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν 38
Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ
μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω 39
αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ
ἀναστᾶσα διηκόνει αὐτοῖς.

[h] Matt. viii. 16; Mar. i. 32.
[i] Mar. i. 34; et iii. 11.
[k] Mar. i. 35.

[h] Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας 40
νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ
αὐτῶν τὰς χεῖρας ἐπιθεὶς, ἐθεράπευσεν αὐτούς. [i] ἐξήρχετο δὲ 41
καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, "Ὅτι σὺ εἶ
ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ." Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λα-
λεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. [k] Γενομένης δὲ ἡμέ- 42
ρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν
αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύ-
εσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτοὺς, "Ὅτι καὶ ταῖς ἑτέραις 43
πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι
εἰς τοῦτο ἀπέσταλμαι." Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς 44
τῆς Γαλιλαίας.

[l] Matt. xiii. 2; Mar. iv. 1.
[m] Matt. iv. 18; Mar. i. 16.
[n] Joh. xxi. 6.

[l] ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ 5
ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμ-
νην Γεννησαρέτ· [m] καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· 2
οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. ἐμβὰς 3
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ
τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ
πλοίου τοὺς ὄχλους. [n] Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν 4
Σίμωνα, "Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα
ὑμῶν εἰς ἄγραν." Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, "Ἐπι- 5
στάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ
δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον." Καὶ τοῦτο ποιήσαντες, 6
συνέκλεισαν ἰχθύων πλῆθος πολύ· διερρήγνυτο δὲ τὸ δίκτυον

35. *μηδὲν βλάψαν αὐτόν.* See note at Mark i. 26.

36. The Syriac refers *ἐπιτάσσει*, not to Jesus, but to *ὁ λόγος*.

42. *ἐζήτουν.* The reading seems to be *ἐπεζήτουν*.

43. *πρὸς αὐτούς.* This seems to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

Chap. V. 1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22, and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. *Γεννησαρέτ.* Josephus says that the lake was called *Γεννησὰρ* by the natives. vol. ii. p. 254.

6. *διερρήγνυτο, was breaking.*

7 αὐτῶν, καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ,
τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν
8 ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων
Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ λέγων, "Ἔξελθε
9 ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε." Θάμβος γὰρ περι-
έσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
10 ᾗ συνέλαβον· [o]ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβε- [o] Jer. xvi. 16; Ezech.
δαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα xlvii. 9;
ὁ Ἰησοῦς, "Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν." Matt. iv. 19; Mar. i. 17.
11 [p]Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, [p] xviii. 28; Matt. iv. 20;
ἠκολούθησαν αὐτῷ. et xix. 27;
12 [q]ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ Mar. x. 28. [q] Matt. viii. 2;
ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσω- Mar. i. 40.
πον, ἐδεήθη αὐτοῦ λέγων, "Κύριε, ἐὰν θέλῃς, δύνασαί με καθα-
13 ρίσαι." Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ εἰπὼν, "Θέλω,
14 καθαρίσθητι." Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. [r]καὶ [r] Lev. xiii. 2;
αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· "ἀλλὰ ἀπελθὼν δεῖξον et xiv. 2, 21, 22;
σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, Matt. viii. 4.
15 καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς." Διήρχετο
δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ
ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ
ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυ-
θότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερου-
18 σαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. [s]καὶ ἰδοὺ, [s] Matt. ix. 2;
ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, Mar. ii. 3; Act. ix. 33.
19 καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· καὶ μὴ
εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάν-
τες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινι-
20 δίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν
αὐτῶν, εἶπεν αὐτῷ, "Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι
21 σου." [t]Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ [t] Psal.
Φαρισαῖοι, λέγοντες, "Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; xxxii. 5; Esa. xliii. 25.

7. ὥστε βυθίζεσθαι αὐτὰ, *so that they were sinking*, i. e. *beginning to sink*. There is no need of παρά τι, which Beza has inserted.

9. ᾗ συνέλαβον. Hombergius would render it, *in which they had assisted*; but he is refuted by Wolfius.

12. This city appears to have been Capernaum, Matt. viii. 5; and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ. τ. λ. The leper had spread the fame of Jesus. Mark i. 45.

17. This was in Capernaum. Mark ii. 1.

Ibid. νομοδιδάσκαλοι. In ver. 21. they are called γραμματεῖς. See Matt. v. 20.

19. διὰ ποίας, sc. ὁδοῦ, *by what means*. Διὰ is wanting in all the old MSS.

Ibid. διὰ τῶν κεράμων. See note at Mark ii. 4. These words do not necessarily imply, that they *broke through the tiles*: they may mean, *by*, or *along the tiling*. Thus Jupiter is said *se in hominem convertisse, atque* per alienas tegulas *venisse clanculum per impluvium*: Ter. *Eunuch.* iii. 5. 37: and a snake is said *per impluvium decidisse* de tegulis. *Phorm.* iv. 4. 27. And in Acts ix. 25. we find διὰ τοῦ τείχους. Εἰς τὸ *μέσον* may mean the *impluvium*, or court.

21. Τίς — βλασφημίας. Senarius.

τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός;" Ἐπιγνοὺς 22
δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς
[u] Matt. ix. 5. αὐτοὺς, "Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; [u] τί ἐστιν 23
εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν,
Ἔγειραι καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς 24
τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας," εἶπε τῷ παραλε-
λυμένῳ, "Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου, πο-
ρεύου εἰς τὸν οἶκόν σου." Καὶ παραχρῆμα ἀναστὰς ἐνώπιον 25
αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξά-
ζων τὸν Θεόν. καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν 26
Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, "Ὅτι εἴδομεν παρά-
δοξα σήμερον."

[x] Matt. ix. 9; [x] Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι 27
Mar. ii. 14, 15. Λευῒν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, "Ἀκολούθει
μοι." Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 28
[y] xv. 1; [y] Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· 29
Matt. ix. 10; Mar. ii. 15. καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν
κατακείμενοι. καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι- 30
σαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, "Διατί μετὰ τελω-
[z] xix. 10; νῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;" [z] Καὶ ἀποκριθεὶς ὁ 31
Matt. ix. 12; Mar. ii. 17. Ἰησοῦς εἶπε πρὸς αὐτοὺς, "Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες
[a] Matt. ix. 13; ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. [a] οὐκ ἐλήλυθα καλέσαι δικαίους, 32
1 Tim. i. 15. ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν." [b] Οἱ δὲ εἶπον πρὸς αὐτὸν, 33
[b] Matt. ix. 14; Mar. ii. 18. "Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ
[c] Esa. lxii. 5; πίνουσιν;" [c] Ὁ δὲ εἶπε πρὸς αὐτοὺς, "Μὴ δύνασθε τοὺς υἱοὺς 34
2 Cor. xi. 2. τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νη-
στεύειν; ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ 35
[d] Matt. ix. 16, 17; νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις." [b] Ἔλεγε 36
Mar. ii. 21, 22. δὲ καὶ παραβολὴν πρὸς αὐτοὺς, "Ὅτι οὐδεὶς ἐπίβλημα ἱματίου
καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ και-
νὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ
καινοῦ. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ 37
μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται,
καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς 38

26. ἅπαντας, the multitude. Matt. ix. 8.

27. ἐξῆλθε. Mark adds παρὰ τὴν θάλασσαν, ii. 13.

Ibid. τελώνιον. Valckenaer preferred τελωνεῖον, for τελώνιον means the tribute received, τὸ τέλος. *ad l.*

29. See note at Matt. ix. 10.

30. οἱ γραμματεῖς αὐτῶν. *Those of them who were scribes*; though αὐτῶν may mean the Jews generally, and not the persons who were now invited by Levi. See Matt. xi. 1; xii. 9. L. de Dieu *ad l.*

33. Οἱ δὲ εἶπον. They were the disciples of John who said this. Matt. ix. 14.

35. Our version renders this as if the conjunction καὶ was before τότε, and not before ὅταν. Ἐλεύσονται δὲ ἡμέραι is the same as, *but other days will arrive.*

36. τὸ καινὸν σχίζει. Beza takes τὸ καινὸν for the nominative, and supplies τὸ παλαιὸν after σχίζει: but L. de Dieu observes that two separate reasons are adduced—*If he do this, he both tears, or cuts off,* [*and therefore wastes,*] *the new cloth, and this new does not agree with the old.* (*ad l.*) Ἐπίβλημα, at the end of the verse, is perhaps an interpolation.

39 βλητέον, καὶ ἀμφότεροι συντηροῦνται. καὶ οὐδεὶς πιὼν παλαιὸν
εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν."

6 [e] ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι
αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς
2 στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί. [f] τινὲς δὲ τῶν Φαρι-
σαίων εἶπον αὐτοῖς, "Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς
3 σάββασι;" [g] Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,
"Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς
4 καὶ οἱ μετ' αὐτοῦ ὄντες; [h] ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ,
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε
καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς
5 ἱερεῖς;" [i] Καὶ ἔλεγεν αὐτοῖς, "Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀν-
θρώπου καὶ τοῦ σαββάτου."

6 [k] Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν
συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ
7 αὐτοῦ ἡ δεξιὰ ἦν ξηρά. παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ
οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατ-
8 ηγορίαν αὐτοῦ. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε
τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, "Ἔγειραι, καὶ στῆθι
9 εἰς τὸ μέσον." Ὁ δὲ ἀναστὰς ἔστη. εἶπεν οὖν ὁ Ἰησοῦς πρὸς
αὐτοὺς, "Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθο-
10 ποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;" [l] Καὶ
περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, "Ἔκτεινον
τὴν χεῖρά σου." Ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ
11 χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ
διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 [m] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος
προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ·
13 [n] καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ
ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,

[e] Deut. xxiii. 25; Matt. xii. 1; Mar. ii. 23.
[f] Exod. xx. 10; et xxiii. 12; et xxxi. 15; et xxxv. 2.
[g] 1 Sam. xxi. 6.
[h] Exod. xxix. 32, 33; Lev. 8. 31; et xxiv. 6, 9.
[i] Matt. xii. 8; Mar. ii. 28.
[k] Matt. xii. 9, 10; Mar. iii. 1.
[l] 1 Reg. xiii. 6.
[m] Matt. xiv. 23.
[n] ix. 1; Matt. x. 1; Mar. iii. 13; et vi. 7.

39. πιὼν — νέον. Senarius. Wolfius considers this to be said with reference to the Pharisees, who, being accustomed to their former doctrine, would not immediately adopt that of Jesus.

Chap. VI. 1. δευτεροπρώτῳ. Valckenaer conceived that the sabbaths which followed the three great festivals were called μεγάλα, or πρῶτα: so that the sabbath which followed the passover was called πρωτόπρωτον; that which followed Pentecost was called δευτερόπρωτον; that which followed the feast of tabernacles, τριτόπρωτον. So also Grotius, Maldonatus, &c. Scaliger said that Luke intended the *first* sabbath after the *second* day of unleavened bread, on which day the first sheaf was offered. Lev. xxiii. 10, 11. The barley-harvest was at that time; but the wheat-harvest was at Pentecost. Exod. xxiii. 16. The feast of Pentecost was called *the feast of weeks*, because seven weeks were reckoned from the day on which the sheaf was offered. Lev. xxiii. 15. Luke probably meant the first Sabbath in this series of weeks. So also Lightfoot *ad Matt.* xii. 1. Newcome, Greswell.

9. Ἐπερωτήσω. It appears from Matt. xii. 10. that the Scribes and Pharisees first asked him, *Is it lawful to heal on the Sabbath day?* Our Saviour's question was meant as an answer to theirs, which is implied in ἐπερωτήσω. Some have pointed this, ἐπερωτήσω ὑμᾶς τι· ἔξεστι κ. τ. λ.;

11. ἀνοίας is generally rendered *rage*: it perhaps means literally, that they were at their wits' end: they did not know what to do.

12. προσευχῇ. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχὴ τοῦ Θεοῦ is *prayer to God*, as πίστιν Θεοῦ in Mark xi. 22.

13. ἐκλεξάμενος. It will be observed, that he selected them after passing the night in prayer, and in John xvii. 6, 9, 12. God is

o Joh. i. 42. [o]Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν 14
αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,
Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα 15
τὸν καλούμενον Ζηλωτὴν, Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκα- 16
p Matt. iv. 25; Mar. iii. 7. ριώτην, ὃς καὶ ἐγένετο προδότης· [p]καὶ καταβὰς μετ᾽ αὐτῶν, 17
ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος
πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ
τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ
ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, καὶ οἱ ὀχλούμενοι ὑπὸ πνευμά- 18
q Matt. xiv. 36; Mar. v. 30. των ἀκαθάρτων, καὶ ἐθεραπεύοντο. [q]καὶ πᾶς ὁ ὄχλος ἐζήτει 19
ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο
πάντας.

r Matt. v. 2, &c. [r]Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς 20
s Esa. lv. 1; et lxi. 3; et lxv. 13; et lxvi. 10. αὐτοῦ, ἔλεγε, "Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ
βασιλεία τοῦ Θεοῦ. [s]μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθή- 21
t Matt. v. 11; 1 Pet. ii. 19; et iii. 14; et iv. 14. σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [t]μακάριοί ἐστε, 22
ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς
καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα
u Act. v. 41; et vii. 51. τοῦ υἱοῦ τοῦ ἀνθρώπου. [u]χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρ- 23
x Amos vi. 1, 8; Eccl. xxxi. 8. τήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [x]Πλὴν 24
y Esa. lxv. 13; Jac. iv. 9; et v. 1. οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
[y]οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ 25
z Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 14, 20; 1 Cor. iv. 12. γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. οὐαὶ ὑμῖν, ὅταν 26
καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποί-
ουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

"[z]Ἀλλ᾽ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς 27
a xxiii. 34; Act. vii. 60. ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, [a]εὐλογεῖτε τοὺς κατ- 28
αρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.
b Matt. v. 39; 1 Cor. vi. 7. [b]τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ 29

said to have given them to him. S. Peter says they were *chosen by God.* Acts x. 41.

Ibid. ἀποστόλους. Eusebius writes, Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἐπικομιζομένους. *In Esaiam.* Moses and Aaron are called שְׁלוּחֵי, or *apostles*, in the Chaldee Paraphrase. Lightfoot *ad Matt.* x. 1. The word מַלְאָךְ also answers to ἀπόστολος. See Hag. i. 13; Mal. ii. 7. Spanheim, *De Apostolatu et Apostolis.* Wolfius *ad l.*

15. Ζηλωτήν. See note at Matt. x. 4. The zealots were well known during the Jewish war. See Josephus, *De Bel. Jud.* iv. 6. 3; vi. 8. 1.

16. Ἰούδαν Ἰακώβου. Most persons have proposed to substitute *brother*: but the Syriac and Arabic versions supply *son*. I should prefer the former; and I cannot conceive this James to be the son of Alphæus who had just been mentioned. Luke would then have written, *James and Judas sons of Alphæus.* The brother of Judas was probably bishop of Jerusalem: and it was on that account that Luke thus distinguished Judas. See note at Matt. xiii. 55.

18. ὀχλούμενοι. So Herodian, ἐνοχλεῖσθαι ὑπὸ νόσου. iii. 11. All the oldest MSS. read ἀπό.

22. ἐκβάλωσι. Dodwell understood this of their names being *erased* from the list of the synagogue: but it probably alludes to *the putting forth* of a false report.

24. ἀπέχετε. "Quoniam recepistis advocationem vestram, utique ex divitiis, de gloria earum et secularibus fructibus." Tertull. p. 427.

26. οὐαὶ ὑμῖν. Ὑμῖν is probably an interpolation.

Ibid. ψευδοπροφήταις. The Jews only spoke well of false prophets, who flattered them. Our Saviour cautions the apostles against praise of this kind.

ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κω-
30 λύσῃς. [c]παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴρον- [c] Deut. xv. 7; Matt. v. 42.
31 τος τὰ σὰ, μὴ ἀπαίτει. [d]καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν [d] Matt.
32 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. [e]καὶ εἰ ἀγαπᾶτε vii. 12; Tob. iv. 16.
τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρ- [e] Matt. v. 46.
33 τωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. καὶ ἐὰν ἀγαθοποιῆτε
τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ
34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. [f]καὶ ἐὰν δανείζητε παρ' ὧν [f] Matt. v. 42; Deut. xv. 8.
ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρ-
35 τωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. [g]πλὴν [g] Matt. v. 44.
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσε-
σθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρί-
36 στους καὶ πονηρούς. [h]γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ [h] Matt. v. 48.
37 πατὴρ ὑμῶν οἰκτίρμων ἐστί. [i]καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. [i] Matt. vii. 1;
μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπο- Rom. ii. 1; 1 Cor. iv. 5.
38 λυθήσεσθε· [k]δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιε- [k] Prov. x. 22;
σμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν et xix. 17; Matt. vii. 2;
κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσε- Mar. iv. 24.
ται ὑμῖν."
39 [l]Εἶπε δὲ παραβολὴν αὐτοῖς, "Μήτι δύναται τυφλὸς τυφλὸν [l] Esa. xlii. 19; Matt. xv. 14.
40 ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; [m]οὐκ ἔστι [m] Matt. x. 24;
μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς Joh. xiii. 16; et xv. 20.
41 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [n]τί δὲ βλέπεις τὸ κάρφος τὸ ἐν [n] Matt. vii. 3.
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ
42 ὀφθαλμῷ οὐ κατανοεῖς; [o]ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, [o] Prov. xviii. 17.
Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς
τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε
πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
43 ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. [p]οὐ [p] Matt.
γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον vii. 17; et xii. 33.
44 σαπρὸν, ποιοῦν καρπὸν καλόν. [q]ἕκαστον γὰρ δένδρον ἐκ τοῦ [q] Matt. vii. 16.

29. *ἱμάτιον, χιτῶνα.* See note at Matt. v. 40.

32. *ποία ὑμῖν χάρις ἐστί;* Hombergius interprets it, *what sort of kindness is this of yours?* but *χάρις* is more properly rendered *thanks* or *return.* Matthew has *μισθόν*, v. 46. as Luke in ver. 35.

35. *μηδὲν ἀπελπίζοντες.* Knatchbull reads *μηδεν'*, *causing no man to despair;* and says that the Syriac, Arabic, and Persian versions so render it; with whom L. de Dieu agrees: but the usual reading and interpretation, *expecting to receive nothing,* (see ver. 34. *παρ' ὧν ἐλπίζετε ἀπολαβεῖν,*) is approved by Beza, Erasmus, Casaubon, Salmasius, Glassius, Abreschius, Krebsius, Hackspanius. This interpretation is better than that of Elsner, *nihil desperantes;* i. e. not despairing of being rewarded: it is confirmed also by the word *ἀχαρίστους* in ver. 35.

40. *κατηρτισμένος.* Every one who has been instructed will copy his master, whether in his good or bad points. Elsner, L. de Dieu. But if we compare Matt. x. 24; John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In ver. 39. he tells them, that, before they attempted to teach others, they must teach themselves. In ver. 40. he adds, that, even when they were thus qualified to teach, they must be prepared to be treated as their Master was.

43. Our version is not correct: it should be, *For that is not a good tree which brings forth bad fruit:* and so that is not a good man who, although he reproves others for their faults, does bad actions himself.

44. *Οὔτε γὰρ ἐκ σκίλλης ῥόδα φύεται, οὐδ' ὑάκινθος.* Theogn. v. 537.

ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα,
οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. [r] ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ 45
ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ
πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ
προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
λαλεῖ τὸ στόμα αὐτοῦ.

[r] Matt. xii. 34, 35.

“[s] Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 46
[t] πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων, καὶ 47
ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. ὅμοιός ἐστιν 48
ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε
θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν
ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν·
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας 49
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς
θεμελίου· ᾗ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγέ-
νετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.”

[s] Matt. vii. 21; et xxv. 11; Rom. ii. 13; Jac. i. 22.
[t] Matt. vii. 24.

[u] ’ΕΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς 7
τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. ἑκατοντάρχου δέ τινος 2
δοῦλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκού- 3
σας δὲ περὶ τοῦ ’Ιησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους
τῶν ’Ιουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον
αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν ’Ιησοῦν, παρεκάλουν αὐτὸν 4
σπουδαίως, λέγοντες, “῞Οτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· ἀγα- 5
πᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν.” ‛Ο δὲ ’Ιησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ 6
μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκα-
τόνταρχος φίλους, λέγων αὐτῷ, “Κύριε, μὴ σκύλλου· οὐ γάρ
εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν 7
ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς
μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων 8
ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πο-
ρεύεται· καὶ ἄλλῳ, ῎Ερχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου,
Ποίησον τοῦτο, καὶ ποιεῖ.” ’Ακούσας δὲ ταῦτα ὁ ’Ιησοῦς ἐθαύ- 9
μασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε,
“Λέγω ὑμῖν, οὐδὲ ἐν τῷ ’Ισραὴλ τοσαύτην πίστιν εὗρον.” Καὶ 10
ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθε-
νοῦντα δοῦλον ὑγιαίνοντα.

[u] Matt. viii. 5.

ΚΑΙ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην 11
Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ

45. περισσεύματος. *Qui loquitur, de iis libenter loquitur, quæ vehementer amat.* Morus.

49. ἐπὶ τὴν γῆν. Matthew writes, ἐπὶ τὴν ἄμμον. vii. 26.

Chap. VII. 2. κακῶς ἔχων. Paralytic. Matt. viii. 6.

5. αὐτὸς, *himself, at his own charge.*

7. εἰπὲ λόγῳ, *say it by a word.*

Ibid. παῖς. In ver. 3. he is called δοῦλος. Mœris says that the Athenians called a slave παῖς, even when he was old.

11. Ναΐν. Origen says it was on mount Hermon. vol. ii. p. 775. In Josephus, *Antiq.* xx. 6. some MSS. read Naïs as a village through

12 ὄχλος πολύς. ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξ-
εκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ
13 χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν
αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, "Μὴ
14 κλαῖε." [x] Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες [x] Act. ix. 40.
15 ἔστησαν· καὶ εἶπε, "Νεανίσκε, σοὶ λέγω, ἐγέρθητι." Καὶ
ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
16 μητρὶ αὐτοῦ. [y] ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν [y] i. 68;
λέγοντες, "Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι et xxiv. 19; Mar. vii. 37;
17 ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ." Καὶ ἐξῆλθεν ὁ λόγος Joh. iv. 19; et vi. 14;
οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περι- et ix. 17.
χώρῳ.

18 [z] ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων [z] Matt. xi. 2.
19 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ
Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων, "Σὺ εἶ ὁ ἐρχόμενος,
20 ἢ ἄλλον προσδοκῶμεν;" Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ
ἄνδρες εἶπον, "Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός
21 σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;" Ἐν
αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων
καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ
22 βλέπειν. [a] καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Πορευθέντες [a] Esa. xxix. 18;
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀνα- et xxxv. 5;
βλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ et lxi. 1.
23 ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακά-
24 ριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί." [b] Ἀπελθόντων δὲ [b] Matt. xi. 7.
τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ
Ἰωάννου, "Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλα-
25 μον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱμα-
τισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.
26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ
27 περισσότερον προφήτου. [c] οὗτός ἐστι περὶ οὗ γέγραπται, 'Ἰδοὺ, [c] Mal. iii. 1;
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατα- Matt. xi. 10; Mar. i. 2.
28 σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.' Λέγω γὰρ ὑμῖν, μείζων
ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς
ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ
29 ἐστι." Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν
30 τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι
καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ

which persons passed, who went from Galilee to Jerusalem. Havercamp reads Γιναίας. See Reland, *Palestin.* p. 905.

29—30. Grotius considered these two verses to be a continuation of Christ's discourse: so did Dr. Clarke, but they are most probably wrong.

29. ἐδικαίωσαν τὸν Θεὸν, *acknowledged God to be just*, or *praised God for his justice.*

30. τὴν βουλὴν κ. τ. λ. *frustrated the intentions which God had toward them.* For ἀθετεῖν see x. 16.

[d] Matt. xi. 16. βαπτισθέντες ὑπ᾿ αὐτοῦ. [d]εἶπε δὲ ὁ κύριος, “Τίνι οὖν ὁμοιώσω 31
τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; ὅμοι- 32
οί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημενοις, καὶ προσφωνοῦσιν
ἀλλήλοις, καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
[e] Matt. iii. 4; Mar. i. 6. ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. [e]ἐλήλυθε γὰρ Ἰωάννης 33
ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε,
Δαιμόνιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πί- 34
νων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων 35
αὐτῆς πάντων.”

Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ᾿ αὐτοῦ· 36
καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδοὺ, 37
γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται
ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ 38
στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν
τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς
αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ
[f] xv. 2. μύρῳ. [f]ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, 39
λέγων, “Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
γυνὴ, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.” Καὶ ἀποκρι- 40
θεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Σίμων, ἔχω σοί τι εἰπεῖν.”
Ὁ δέ φησι, “Διδάσκαλε, εἰπέ.” “Δύο χρεωφειλέται ἦσαν 41
δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος
πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχα- 42
ρίσατο. τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;” Ἀπο- 43
κριθεὶς δὲ ὁ Σίμων εἶπεν, “Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχα-
ρίσατο.” Ὁ δὲ εἶπεν αὐτῷ, “Ὀρθῶς ἔκρινας.” Καὶ στραφεὶς 44
πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, “Βλέπεις ταύτην τὴν
γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ
ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας· 45
αὕτη δὲ ἀφ᾿ ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τους
πόδας. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ 46
ἤλειψέ μου τοὺς πόδας. οὗ χάριν, λέγω σοι, ἀφέωνται αἱ 47
ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλί-
[g] Matt. ix. 2. γον ἀφίεται, ὀλίγον ἀγαπᾷ.” [g]Εἶπε δὲ αὐτῇ, “Ἀφέωνταί 48
[h] Matt. ix. 3; Mar. ii. 7. σου αἱ ἁμαρτίαι.” [h]Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν 49
ἐν ἑαυτοῖς, “Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;”

31. The words *εἶπε δὲ ὁ κύριος* are wanting in nearly all the old MSS. and were probably added to complete the sense.

36. *τὶς τῶν Φαρισαίων.* His name was Simon; see ver. 40.

37. This seems certainly not the same story which is told by Matt. xxvi. 7; Mark xiv. 3; and John xii. 3. That happened only six days before the passover. John xii. 1. See *Thes. Crit. Sacr.* pt. i. p. 202. Neither is there any reason to suppose that this woman was Mary Magdalen. See Lardner, Deylingius, *Obs. Sacr.* pt. iii. p. 227.

Ibid. *ἐν τῇ πόλει.* Nain. L. de Dieu *ad l.*

45. *εἰσῆλθον.* Some authorities read *εἰσῆλθεν*, which seems better. See ver. 37

50 [i] Εἶπε δὲ πρὸς τὴν γυναῖκα, "Ἡ πίστις σου σέσωκέ σε·
πορεύου εἰς εἰρήνην."

8 ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν
καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ
2 Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, [k] καὶ γυναῖκές τινες αἳ ἦσαν
τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία
3 ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, καὶ
Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ
ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων
αὐταῖς.

4 [l] Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευο-
5 μένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, "Ἐξῆλθεν ὁ σπείρων
τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν
ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ-
6 ρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ
7 φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. καὶ ἕτερον ἔπεσεν ἐν
μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν
8 αὐτό. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν
ἐποίησε καρπὸν ἑκατονταπλασίονα." Ταῦτα λέγων ἐφώνει, "Ὁ
9 ἔχων ὦτα ἀκούειν, ἀκουέτω." [m] Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ
10 αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη· [n] ὁ δὲ εἶπεν, "Ὑμῖν
δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ
λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκού-
11 οντες μὴ συνιῶσιν. [o] Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος
12 ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούον-
τες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρ-
13 δίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [p] οἱ δὲ ἐπὶ τῆς
πέτρας, οἳ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ
οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ
14 πειρασμοῦ ἀφίστανται. [q] τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοι
εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
15 τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. τὸ
δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ,
ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπο-
μονῇ.

16 "[r] Οὐδεὶς δὲ λύχνον ἅψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω

[i] viii. 48; et xviii. 42; Matt. ix 22; Mar. v. 34; et x. 52.
[k] Matt. xxvii. 55, 56; Mar. xvi. 9; Joh. xix. 25.
[l] Matt. xiii. 3; Mar. iv. 1.
[m] Matt. xiii. 10; Mar. iv. 10.
[n] Matt. xi. 25, 26; et xiii. 14; 2 Cor. iii. 5, 14; Esa. vi. 9; Ezech. xii. 2; Mar. iv. 12; Joh. xii. 40; Act. xxviii. 26; Rom. xi. 8.
[o] Matt. xiii. 18; Mar. iv. 13.
[p] Matt. xiii. 20; Mar. iv. 16.
[q] xviii. 24; Matt. xix. 23; Mar. x. 23; 1 Tim. vi. 9.
[r] xi. 33; Matt. v. 15; Mar. iv. 21.

Chap. VIII. 3. ἐπιτρόπου. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8; Gal. iv. 2; 2 Macc. xi. 1.

Ibid. αὐτῷ. The best MSS. read αὐτοῖς.

4. Συνιόντος relates to the whole sentence: *When the multitude, and they who had come to him from every city, were assembled together.* L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2; Mark iv. 1.

Ibid. τῶν κατὰ πόλιν. *The persons from different cities.*

6. ἰκμάδα. Matthew and Mark write βάθος γῆς.

12. οἱ παρὰ τὴν ὁδὸν, i. e. οἱ δεχόμενοι τὸν σπόρον παρὰ τὴν ὁδόν.

14. πορευόμενοι, *going away from hearing the word.* Elsner, Wolfius. Or it may merely mean, *as they go along in life.*

16—18. Having spoken of the effect of *the word* upon the *hearers*, he now tells his disciples what they must do as *teachers* of the

[s] xii. 2; Matt. x. 26; Mar. iv. 22; Job xii. 22. [t] xix. 26; Matt. xiii. 12; et xxv. 29; Mar. iv. 25.

κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευό-
μενοι βλέπωσι τὸ φῶς. [s]οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν 17
γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερὸν
ἔλθῃ. [t]βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται 18
αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ'
αὐτοῦ."

[u] Matt. xii. 46; et xiii. 55; Mar. iii. 31. [x] Joh. xv. 14; 2 Cor. v. 16.

[u]Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, 19
καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. καὶ ἀπηγγέλη 20
αὐτῷ, λεγόντων, "Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν
ἔξω, ἰδεῖν σε θέλοντες." [x]Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, 21
"Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ
ἀκούοντες καὶ ποιοῦντες αὐτόν."

[y] Matt. viii. 23; Mar. iv. 35, 36. [z] Job xxvi. 12; Psal. cvii. 25.

[y]Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον 22
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, "Διέλθωμεν εἰς τὸ
πέραν τῆς λίμνης·" καὶ ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπ- 23
νωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη-
ροῦντο, καὶ ἐκινδύνευον. προσελθόντες δὲ διήγειραν αὐτὸν, λέ- 24
γοντες, "Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα." Ὁ δὲ ἐγερθεὶς
ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύ-
σαντο, καὶ ἐγένετο γαλήνη. [z]εἶπε δὲ αὐτοῖς, "Ποῦ ἐστιν ἡ 25
πίστις ὑμῶν;" Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλή-
λους, "Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ
τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;"

[a] Matt. viii. 28; Mar. v. 1.

[a]ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις 26
ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, 27
ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ
χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ
ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνα- 28
κράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, "Τί ἐμοὶ καὶ
σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με
βασανίσῃς." Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ 29
ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει
αὐτὸν, καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ
διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρή-
μους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, "Τί σοι ἐστὶν 30
ὄνομα;" Ὁ δὲ εἶπε, "Λεγεών·" ὅτι δαιμόνια πολλὰ εἰσῆλθεν

word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more instruction.

20. ἀπηγγέλη αὐτῷ, λεγόντων. There is a similar construction in Herodotus, τῷ χρυσέῳ ἐπιγέγραπται, Λακεδαιμονίων φαμένων εἶναι ἀνάθημα. i. See Wolfius, Alberti, Raphel.

23. καὶ συνεπληροῦντο, *and they were filling with water*, i. e. the ship was filling.

26. Γαδαρηνῶν. See note at Matt. viii. 28.

27. ἀνήρ τις. Matthew says there were two men. *He had not the habit of wearing clothes, or of living in a house, but among the tombs.* Ἐκ τῆς πόλεως means *a native of the city*, or *belonging to the city*. Grotius, Wetstein, Newcome. See John i. 45. Ἱμάτιον is perhaps to be taken literally, and means only the upper garment, or cloak. See Matt. v. 40.

29. πολλοῖς χρόνοις. Beza renders it *long ago*: but Erasmus and L. de Dieu, *frequently*.

31 εἰς αὐτόν. καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
32 ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων
ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεί-
33 νους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια
ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ
34 ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. ἰδόντες
δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον, καὶ ἀπελθόντες ἀπήγ-
35 γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ
γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν
ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ
σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.
36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.
37 [b]καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν [b] Act. xvi. 39.
Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο·
38 αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν. [c]ἐδέετο δὲ αὐτοῦ ὁ [c] Mar. v. 18
ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε
39 δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, "Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός." Καὶ ἀπῆλθε, καθ' ὅλην τὴν
πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40 ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο
αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

41 [d]Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς [d] Matt. ix. 18; Mar. v. 22.
συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
42 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ
μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ
43 τῷ ὑπάγειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν. [e]Καὶ γυνὴ οὖσα [e] Matt. ix. 20; Mar. v. 25; Lev. xv. 25.
ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαν-
αλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,
44 προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐ-
45 τοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν
ὁ Ἰησοῦς, "Τίς ὁ ἁψάμενός μου;" Ἀρνουμένων δὲ πάντων,
εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, "Ἐπιστάτα, οἱ ὄχλοι συν-
έχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἁψάμενός μου;"
46 Ὁ δὲ Ἰησοῦς εἶπεν, "Ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν
47 ἐξελθοῦσαν ἀπ' ἐμοῦ." Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέ-
μουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ,
ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παρα-
48 χρῆμα. ὁ δὲ εἶπεν αὐτῇ, "Θάρσει, θύγατερ, ἡ πίστις σου σέ-

31. *εἰς τὴν ἄβυσσον.* Mark writes *ἔξω τῆς χώρας.* v. 10. *Ἄβυσσον* probably means the place of torment. See Rev. ix. 1, 2, 11; xi. 7; xvii. 8. Clarke.

32. *ἱκανῶν.* There were 2000. Mark v. 13.

39. *τὴν πόλιν.* Mark says *ἐν τῇ Δεκαπόλει.* v. 20.

40. *ὑποστρέψαι,* to Capernaum. Matt. ix. 1.

Ibid. *ἀπεδέξατο* implies that they received him gladly.

42. *ἀπέθνησκεν, was dying,* or, *on the point of death.* See ver. 49. Mark says *ἐσχάτως ἔχει.* v. 23.

43. *εἰς ἰατρούς.* Nearly all the best MSS. read *ἰατροῖς.*

f Mar. v. 35. σωκέ σε· πορεύου εἰς εἰρήνην.” [f]Ἔτι αὐτοῦ λαλοῦντος, ἔρχε- 49
ται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, “Ὅτι τέθνηκεν
ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.” Ὁ δὲ Ἰησοῦς 50
ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, “Μὴ φοβοῦ· μόνον πίστευε,
καὶ σωθήσεται.” Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν 51
εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ
τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες, καὶ 52
ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
καθεύδει.” Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς 53
δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώ- 54
g Joh. xi. 11, 13. ησε λέγων, “Ἡ παῖς, ἐγείρου.” [g]Καὶ ἐπέστρεψε τὸ πνεῦμα 55
αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι
φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς 56
μηδενὶ εἰπεῖν τὸ γεγονός.

h vi. 13; Matt. x. 1; Mar. iii. 13; et vi. 7. [h]ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, 9
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
i Matt. x. 7. νόσους θεραπεύειν· [i]καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι- 2
k xxii. 35; Matt. x. 9; Mar. vi. 8. λείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. [k]καὶ εἶπε πρὸς 3
αὐτούς, “Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν,
l x. 5, 6; Mar. vi. 10. μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. [l]καὶ 4
εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.
m x. 10, 11; Matt. x. 14; Mar. vi. 11; Act. xiii. 51; et xviii. 6. [m]καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως 5
ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε,
εἰς μαρτύριον ἐπ᾽ αὐτούς.” Ἐξερχόμενοι δὲ διήρχοντο κατὰ 6
τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

n Matt. xiv. 1; Mar. vi. 14. [n]Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ᾽ αὐτοῦ 7
πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, “Ὅτι Ἰω-
άννης ἐγήγερται ἐκ νεκρῶν·” ὑπό τινων δέ, “Ὅτι Ἡλίας 8
ἐφάνη·” ἄλλων δέ, “Ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.”
Καὶ εἶπεν ὁ Ἡρώδης, “Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ 9
ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;” Καὶ ἐζήτει ἰδεῖν
αὐτόν.

o Matt. xiv. 13; Mar. vi. 30—32. [o]Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα 10
ἐποίησαν· καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ᾽ ἰδίαν εἰς
τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. οἱ δὲ ὄχλοι γνόν- 11
τες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτούς, ἐλάλει αὐτοῖς
p Matt. xiv. 15; Mar. vi. 35; Joh. vi. 5. περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θερα-
πείας ἰᾶτο. [p]Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ 12

49. *παρὰ τοῦ ἀρχισυναγώγου*, *belonging to the ruler*, as *τὰ παρ᾽ αὐτῶν* in x. 7. *οἱ παρ᾽ αὐτοῦ* in Mark iii. 21.

54. *πάντας*, except the father and mother and the three disciples. Mark v. 40.

Chap. IX. 2. *ἀπέστειλεν*. Not in a body, but two and two. Mark vi. 7.

3. *μήτε ῥάβδους*. This seems to mean that they were only to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is, that they were to take nothing *purposely for the journey*, but to go just as they were.

9. *ἐζήτει*. See xxiii. 8.

12. *κλίνειν* is used for *ad finem vergere*, without any reference to *the going down of the sun:* for Polybius writes, *ἅμα δὲ τῷ κλῖναι τὸ τρίτον μέρος τῆς νυκτός*. iii. 9. 3. Raphel, *ad l.*

δώδεκα εἶπον αὐτῷ, "Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς
τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν
13 ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν." Εἶπε δὲ πρὸς
αὐτοὺς, "Δότε αὐτοῖς ὑμεῖς φαγεῖν." Οἱ δὲ εἶπον, "Οὐκ εἰσὶν
ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες
14 ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα·" ἦσαν
γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς
15 αὐτοῦ, "Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα·" καὶ
16 ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. λαβὼν δὲ τοὺς πέντε
ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλό-
γησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατι-
17 θέναι τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ
ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.
18 [q]ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, [q] Matt. xvi. 13; Mar. viii. 27.
συνῆσαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτησεν αὐτοὺς λέγων,
19 "Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;" [r]Οἱ δὲ ἀποκριθέντες εἶπον, [r] Matt. xiv. 2; Mar. vi. 14.
"Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἡλίαν· ἄλλοι δὲ, ὅτι προ-
20 φήτης τις τῶν ἀρχαίων ἀνέστη." [s]Εἶπε δὲ αὐτοῖς, "Ὑμεῖς δὲ [s] Joh. vi. 69.
τίνα με λέγετε εἶναι;" Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, "Τὸν
21 Χριστὸν τοῦ Θεοῦ." Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε
22 μηδενὶ εἰπεῖν τοῦτο, [t]εἰπὼν, "Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου [t] xviii. 31; et xxiv. 7; Matt. xvi. 21; et xvii. 22; Mar. viii. 31; et ix. 31; et x. 33.
πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων
καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
ἡμέρᾳ ἐγερθῆναι."
23 [u]Ἔλεγε δὲ πρὸς πάντας, "Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, [u] xiv. 27; Matt. x. 38; et xvi. 24; Mar. viii. 34.
ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέ-
24 ραν, καὶ ἀκολουθείτω μοι. [x]ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ [x] xvii. 33; Matt. x. 39; et xvi. 25; Mar. viii. 35; Joh. xii. 25.
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
25 ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος,
κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;
26 [y]ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς [y] xii. 9; Matt. x. 33, Mar. viii. 38; 2 Tim. ii. 12; 1 Joh. ii. 23.
τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ
27 καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. [z]Λέγω δὲ ὑμῖν ἀλη- [z] Matt. xvi. 28; Mar. ix. 1.
θῶς, εἰσί τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου,
ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ."
28 [a]Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, [a] Matt. xvii. 1; Mar. ix. 2.

12. ἀγροὺς seems to answer to our word *farms*. For καταλύσωσι see note at κατάλυμα in ii. 7.

13. οἱ δὲ εἶπον. This was Andrew. See John vi. 8.

14. πεντακισχίλιοι, beside women and children. Matt. xiv. 21.

21. ἐπιτιμήσας. This perhaps alludes to the *rebuke* given to Peter, which is mentioned by Matt. xvi. 22, 23, and which makes this passage of S. Luke more intelligible.

22. If these were the words alluded to in xxiv. 7, 8, they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντας, the multitude as well as his disciples. Mark viii. 34.

27. ἀληθῶς might perhaps be coupled with εἰσί τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's *heavenly* kingdom will begin, I tell you that his *earthly* kingdom will begin very soon.

28. See note at Matt. xvii. 1, and for the

καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη
εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι 29
αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς
αὐτοῦ λευκὸς ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν 30
αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας· οἳ ὀφθέντες ἐν δόξῃ 31
ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔλελλε πληροῦν ἐν Ἱερουσαλήμ.
[b] ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρη- 32
γορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς
συνεστῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' 33
αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάτα, καλόν
ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ,
καὶ Μωσεῖ μίαν, καὶ μίαν Ἡλίᾳ·" μὴ εἰδὼς ὃ λέγει. ταῦτα δὲ 34
αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβή-
θησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. [c] καὶ φωνὴ 35
ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, "Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητὸς, αὐτοῦ ἀκούετε." Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, 36
εὑρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγ-
γειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.
[d] Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ 37
ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ 38
τοῦ ὄχλου ἀνεβόησε, λέγων, "Διδάσκαλε, δέομαί σου, ἐπί-
βλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι· καὶ ἰδοὺ, 39
πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει
αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον
αὐτόν. καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, 40
καὶ οὐκ ἠδυνήθησαν." Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Ὦ 41
γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς,
καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου." Ἔτι δὲ 42
προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπά-
ραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ
ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξ- 43
επλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων
δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς
τοὺς μαθητὰς αὐτοῦ, "[e] Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς 44
λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων." [f] Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν 45
παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφο-
βοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. [g] Εἰσῆλθε 46
δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ

[b] Dan. viii. 18; et x. 9.
[c] iii. 22; Matt. iii. 17; et xvii. 5; Mar. i. 11; et ix. 7; Esa. xlii. 1; Col. i. 13; 2 Pet. i. 17; Deut. xviii. 19; Act. iii. 22.
[d] Matt. xvii. 14; Mar. ix. 14.
[e] xviii. 32; Matt. xvi. 21; et xvii. 22; Mar. ix. 31.
[f] xviii. 34; Mar. ix. 32.
[g] xxii. 24; Matt. xviii. 1; Mar. ix. 33.

construction of ἡμέραι see note at Matt. xv. 32. Καὶ before παραλαβὼν is perhaps an interpolation.

31. τὴν ἔξοδον αὐτοῦ, *his death*, as in 2 Pet. i. 15.

44. Θέσθε ὑμεῖς. There is an emphasis in ὑμεῖς. *Ye hear all the people expressing astonishment at my miracles: but they little think what I now announce to* you, *that he who has worked these miracles is to be delivered up* &c.

45. ἵνα μή. See note at Matt. i. 22.

46. διαλογισμὸς here may mean merely *a thought*, and not *a conversation*: but see Mark ix. 34, where it appears that Jesus noticed this

Ἰησοῦς ἰδὼν τὸν διαλογισμον τῆς καρδίας αὐτῶν, ἐπιλαβομενος
48 παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ, [h] καὶ εἶπεν αὐτοῖς, "Ὃς ἐὰν
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ
ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. [i] ὁ γὰρ μικρό-
τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας."
49 [k] Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, "Ἐπιστάτα, εἴδομέν τινα
ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν
50 αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν." [l] Καὶ εἶπε πρὸς αὐτὸν ὁ
Ἰησοῦς, "Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν
ἐστιν."
51 ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα-
λήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ
52 πορεύεσθαι εἰς Ἱερουσαλήμ. καὶ ἀπέστειλεν ἀγγέλους πρὸ
προσώπου αὐτοῦ· [m] καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμα-
53 ρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ
54 πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. [n] ἰδόντες δὲ
οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, "Κύριε, θέλεις
εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς,
55 ὡς καὶ Ἡλίας ἐποίησε;" Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ
56 εἶπεν, "Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς; [o] ὁ γὰρ υἱὸς
τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ
σῶσαι." Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
57 [p] Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς
58 αὐτὸν, "Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε." Καὶ εἶπεν
αὐτῷ ὁ Ἰησοῦς, "Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
59 ποῦ τὴν κεφαλὴν κλίνῃ." [q] Εἶπε δὲ πρὸς ἕτερον, "Ἀκολούθει
μοι." Ὁ δὲ εἶπε, "Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον
60 θάψαι τὸν πατέρα μου." Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, "Ἄφες
τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγ-
61 γελλε τὴν βασιλείαν τοῦ Θεοῦ." [r] Εἶπε δὲ καὶ ἕτερος, "Ἀκο-
λουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι
62 τοῖς εἰς τὸν οἶκόν μου." Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,
"Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων
εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ."
10 ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα,

[h] Matt. xviii. 5; Mar. ix. 37; Joh. xiii. 20.
[i] xiv. 11; et xviii. 14; Matt. xxiii. 11.
[k] Mar. ix. 38.
[l] xi. 23; Matt. xii. 30; Mar. ix. 40.
[m] Joh. iv. 4, 9.
[n] 2 Reg. i. 10, 12.
[o] Joh. iii. 17; et xii. 47.
[p] Matt. viii. 19.
[q] Matt. viii. 21, 22.
[r] 1 Reg. xix. 20.

dispute, not at the time, but afterwards in the house.

48. τοῦτο τὸ παίδιον. Matthew writes τοιοῦτον. xviii. 5.

51. τὸ πρόσωπον αὐτοῦ ἐστήριξε, *Firmiter animo destinavit.* Valcken. *ad l.* The phrase is used by the LXX in Jerem. xxi. 10; Ezech. vi. 2; xiv. 8. See also 2 Kings xii. 17; Jerem. xlii. 15.

Ibid. εἰς Ἱερουσαλήμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as in John vii. 2, 10, or to the feast of the dedication, x. 22, 23. See Luke x. 38—42.

55. Οὐκ οἴδατε κ. τ. λ.; Some read this without an interrogation. *Ye are not aware whence this hasty disposition and desire of revenge in you proceeds.* Clarke. With the interrogation it means, *Do ye not know of what disposition ye ought to be?* The whole passage καὶ εἶπεν —— ἀλλὰ σῶσαι is omitted in the best MSS.

57. τις. One of the Scribes. Matt. viii. 19.

Chap. X. 1. This was after the sending of the twelve, mentioned by Matt. x. 5. Eus.

καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν
πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. [s] Ἔλεγεν οὖν 2
πρὸς αὐτοὺς, "Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας
εἰς τὸν θερισμὸν αὐτοῦ. [t] Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω 3
ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. [u] μὴ βαστάζετε βαλάντιον, μὴ 4
πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.
[x] Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ 5
οἴκῳ τούτῳ. καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται 6
ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. [y] ἐν 7
αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν·
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. μὴ μεταβαίνετε ἐξ
οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχων- 8
ται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, [z] καὶ θεραπεύετε τοὺς 9
ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασι-
λεία τοῦ Θεοῦ. [a] εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται 10
ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε, Καὶ τὸν κονι- 11
ορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα
ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ Θεοῦ. λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκ- 12
τότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ· [b] Οὐαί σοι, Χοραζὶν, οὐαί 13
σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι
μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ 14
κρίσει, ἢ ὑμῖν. καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψω- 15
θεῖσα, ἕως ᾅδου καταβιβασθήσῃ. [c] Ὁ ἀκούων ὑμῶν, ἐμοῦ 16
ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ
τὸν ἀποστείλαντά με."

Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες, 17
"Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου."
[d] Εἶπε δὲ αὐτοῖς, "Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ 18
οὐρανοῦ πεσόντα. [e] ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν 19
ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. [f] πλὴν ἐν τούτῳ μὴ 20
χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον
ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς." [g] Ἐν αὐτῇ τῇ 21
ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, "Ἐξομο-
λογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπ-

[s] Matt.ix.37; Joh. iv. 35; 2 Thess. iii.1.
[t] Matt. x. 16.
[u] ix. 3; et xxii. 35; Matt.x.9,10; Mar. vi. 8; 2 Reg.iv.29.
[x] Matt.x.12; Mar. vi. 10.
[y] Lev.xix.13; Deut. xxiv. 14; et xxv.4; Matt. x. 10; 1 Cor. ix. 4, et seqq.; 1 Tim. v. 18.
[z] Matt. iii. 2; et iv. 17.
[a] ix. 5; Matt. x. 14; Mar. vi. 11; Act. xiii. 51; et xviii. 6.
[b] Matt. xi. 21, &c.
[c] Matt.x.40; Mar. ix. 37; Joh. xiii. 20; 1 Thess.iv.8.
[d] Apoc. xii. 8, 9;
[e] Mar.xvi.18; Act. xxviii.5.
[f] Exod. xxxii. 32; Esa. iv. 3; Dan. xii. 1; Phil. iv. 3; Apoc. xiii. 8.
[g] Matt. xi. 25; Esa. xxix.14; 1 Cor. i. 19, 26; et ii. 6, 7.

H. E. i. 10. He says that there was no account of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e. g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsabas, &c. &c. Lists may be seen in Fabricius, *Lux Evangelii*, Townsend's Harmony.

4. *μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. Do not stop to use the common and tedious forms of salutation.* See 2 Kings iv. 29. Hackspanius.

6. *υἱὸς εἰρήνης.* See note at 2 Thess. ii. 3. Many MSS. omit the article before *υἱός*.

7. *μὴ μεταβαίνετε*, i. e. in the same town.

17. A considerable time must have elapsed between ver. 16. and 17.

20. *μᾶλλον* appears to be an interpolation.

ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
νηπίοις· ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν
22 σου.” Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, “ [h] Πάντα παρ-
εδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ
υἱὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ
23 ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.” [i] Καὶ στραφεὶς πρὸς τοὺς
μαθητὰς κατ᾽ ἰδίαν εἶπε, “ Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες
24 ἃ βλέπετε. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς
ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ
ἀκούετε, καὶ οὐκ ἤκουσαν.”
25 [k] Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων,
26 “ Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ;” Ὁ δὲ
εἶπε πρὸς αὐτὸν, “ Ἐν τῷ νόμῳ τί γέγραπται ; πῶς ἀναγινώ-
27 σκεις ;” [l] Ὁ δὲ ἀποκριθεὶς εἶπεν, “ Ἀγαπήσεις Κύριον τὸν
Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ
28 τὸν πλησίον σου ὡς σεαυτόν.” [m] Εἶπε δὲ αὐτῷ, “ Ὀρθῶς
29 ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.” Ὁ δὲ θέλων δικαιοῦν ἑαυ-
τὸν, εἶπε πρὸς τὸν Ἰησοῦν, “ Καὶ τίς ἐστί μου πλησίον ;”
30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, “ Ἄνθρωπός τις κατέβαινεν
ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ
ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες
31 ἡμιθανῆ τυγχάνοντα. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν
32 ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ
Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλ-
33 θεν. Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ᾽ αὐτὸν, καὶ ἰδὼν
34 αὐτὸν, ἐσπλαγχνίσθη· καὶ προσελθὼν κατέδησε τὰ τραύματα
αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ
ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ
πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν
προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ
37 ἐμπεσόντος εἰς τοὺς λῃστάς ;” Ὁ δὲ εἶπεν, “ Ὁ ποιήσας τὸ
ἔλεος μετ᾽ αὐτοῦ.” Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, “ Πορεύου, καὶ
σὺ ποίει ὁμοίως.”
38 [n] ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλ-

[h] Psal. viii. 6; Heb. ii. 8; Matt. xi. 27; et xxviii. 18; Joh. iii. 35; et xvii. 2; 1 Cor. xv. 27; Eph. i. 21, 22; Phil. ii. 9; Joh. i. 18; et vi. 46; et xiv. 8, 9.
[i] Matt. xiii. 16; 1 Pet. i. 10.
[k] Matt. xxii. 35; Mar. xii 28.
[l] Deut. vi. 5; et x. 12; et xxx. 6; Lev. xix. 18; Rom. xiii. 9; Gal. v. 14; Jac. ii. 8.
[m] Lev. xviii. 5; Ezech. xx. 11, 13.
[n] Joh. xi. 1; et xii. 2, 3.

26. πῶς ἀναγινώσκεις; Our Saviour alluded to the *Schema*, which was read every morning and evening, and which contained this precept. Vitringa, *De Vet. Synag.* p. 1060.

29. θέλων δικαιοῦν. He wished to prove himself righteous by shewing that he had always acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called *the bloody way*. Josephus calls it ἐρημὸν καὶ πετρῶδες. vol. ii. p. 299.

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. “Look not upon those only to be your neighbours who dwell near you, or are of the same nation, religion, or sect: but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a stranger to you.” Clarke.

θεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο
αὐτὸν εἰς τὸν οἶκον αὐτῆς. καὶ τῇδε ἦν ἀδελφὴ καλουμένη 39
Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε
τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακο- 40
νίαν· ἐπιστᾶσα δὲ εἶπε, "Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή
μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συν-
αντιλάβηται." Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, "Μάρθα, 41
Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δέ ἐστι χρεία. 42
Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται
ἀπ' αὐτῆς."

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, 11
ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, "Κύριε,
δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς
o Matt. vi. 9. μαθητὰς αὐτοῦ." [o] Εἶπε δὲ αὐτοῖς, "Ὅταν προσεύχησθε, 2
λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά
σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν
οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου 3
ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ 4
γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς
p xviii. 1, &c. ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ." [p] Καὶ 5
εἶπε πρὸς αὐτοὺς, "Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται
πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς
ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ 6
ἔχω ὃ παραθήσω αὐτῷ· κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή 7
μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου
μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ 8
φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων
q Matt. vii. 7; et xxi. 22; Mar. xi. 24; Joh. xiv. 13; et xv. 7; et xvi. 23, 24; Jac. i. 5, 6; 1 Joh. iii. 22.
χρῄζει. [q] κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, 9
καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν 10
λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.
[r] τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπι- 11
δώσει αὐτῷ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;
r Matt. vii. 9.
ἢ καὶ ἐὰν αἰτήσῃ ᾠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν 12
ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς 13
τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα
ἅγιον τοῖς αἰτοῦσιν αὐτόν;"
s Matt. ix. 32; et xii. 22.
[s] Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, 14

38, 39. Martha and Mary were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18; xii. 1:) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22; but Greswell supposes that this village was in Galilee. vol. ii. Diss. 17.

42. The different conduct of Martha and Mary is also shewn in John xi. 20; xii. 2, 3.

Chap. XI. 2. Origen says that the prayer reported by Matt. vi. 9. is not the same with this, though there are similar clauses in both. The time and place appear to have been different. vol. i. p. 226.

14. κωφόν. Blind as well as dumb. Matt. xii. 22.

τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ
15 ὄχλοι. [t]τινὲς δὲ ἐξ αὐτῶν εἶπον, "Ἐν Βεελζεβοὺλ ἄρχοντι τῶν
16 δαιμονίων ἐκβάλλει τὰ δαιμόνια." [u]Ἕτεροι δὲ πειράζοντες
17 σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. [x]Αὐτὸς δὲ εἰδὼς αὐ-
τῶν τὰ διανοήματα, εἶπεν αὐτοῖς, "Πᾶσα βασιλεία ἐφ' ἑαυτὴν
18 διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. εἰ δὲ καὶ
ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία
αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.
19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν
20 τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ
ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς
21 ἡ βασιλεία τοῦ Θεοῦ. [y]ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυ-
λάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ·
22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν παν-
οπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδί-
23 δωσιν. [z]ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων
24 μετ' ἐμοῦ, σκορπίζει. [a]Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνά-
παυσιν· καὶ μὴ εὑρίσκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου
25 ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμη-
26 μένον. [b]τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύ-
ματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώ-
των."
27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φω-
νὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ, "Μακαρία ἡ κοιλία ἡ βαστάσασά
28 σε, καὶ μαστοὶ οὓς ἐθήλασας." [c]Αὐτὸς δὲ εἶπε, "Μενοῦνγε
μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες
29 αὐτόν." [d]Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, "Ἡ
γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δο-
30 θήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς
γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ
31 υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. [e]βασίλισσα νότου ἐγερθή-
σεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ
κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι
τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.
32 [f]ἄνδρες Νινευῒ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κή-
ρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

[t] Matt. ix. 34; et xii. 24; Mar. iii. 22.
[u] Matt. xii. 38; et xvi. 1.
[x] Matt. xii. 25; Mar. iii. 24.
[y] Matt. xii. 29.
[z] Matt. xii. 30.
[a] Matt. xii. 43.
[b] Joh. v. 14; 2 Pet. ii. 20; Heb. vi. 4; et x. 26.
[c] Matt. vii. 21; Rom. ii. 13; Jac. i. 22.
[d] Matt. xii. 39; Jon. i. 17.
[e] 1 Reg. x. 1; 2 Par. ix. 1; Matt. xii. 42.
[f] Jon. iii 5.

15. The best MSS. read τῷ ἄρχοντι.
16. Ἕτεροι. Some of the Scribes and Pharisees. Matt. xii. 38.
17. οἶκος ἐπὶ οἶκον, sc. διαμερισθείς. Theophylact. Grotius.
20. δακτύλῳ Θεοῦ. In Matt. xii. 28. it is πνεύματι Θεοῦ.
Ibid. ἔφθασεν ἐφ' ὑμᾶς. *Has come upon you before you expected it.* Valcken. *ad l.*
32. μετενόησαν εἰς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

g viii. 16; Matt. v. 15; Mar. iv. 21.
h Matt. vi. 22.
i Mar. vii. 3.
k Matt. xxiii. 25; Tit. i. 15.
l xii. 33; Esa. lviii. 7; Dan. iv. 27.
m Matt. ix. 13; et xii. 7; et xxiii. 23; 1 Sam. xv. 22; Ose. vi. 6; Mich. vi. 8.
n xx. 46; Matt. xxiii. 6; Mar. xii. 38.
o Matt. xxiii. 27.
p Matt. xxiii. 4; Esa. x. 1.
q Matt. xxiii. 29.
r x. 3; Matt. x. 16; et xxiii. 34; Joh. xvi. 2; Act. vii. 51, 52; Heb. xi. 35.
s Matt. xxiii. 35.

“[g]Οὐδεὶς δὲ λύχνον ἅψας, εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν 33
μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος
βλέπωσιν. [h]ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν 34
οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν
ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. σκόπει 35
οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον 36
φωτεινὸν, μὴ ἔχον τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς
ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.”

Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀρι- 37
στήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. [i]ὁ δὲ Φαρισαῖος ἰδὼν 38
ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. [k]εἶπε δὲ 39
ὁ κύριος πρὸς αὐτὸν, “Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει
ἁρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ 40
τὸ ἔσωθεν ἐποίησε; [l]πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ 41
ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν. [m]ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρι- 42
σαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ·
ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. [n]οὐαὶ ὑμῖν τοῖς Φαρι- 43
σαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς,
καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. [o]οὐαὶ ὑμῖν, γραμματεῖς 44
καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα,
καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.” Ἀπο- 45
κριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, “Διδάσκαλε, ταῦτα
λέγων καὶ ἡμᾶς ὑβρίζεις.” [p]Ὁ δὲ εἶπε, “Καὶ ὑμῖν τοῖς νομι- 46
κοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,
καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
[q]οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ 47
πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνευ- 48
δοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπ-
έκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. [r]διὰ 49
τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προ-
φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξ-
ουσιν· [s]ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ- 50
χυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,

38. *ἐβαπτίσθη.* This word cannot here be applied to immersion of the whole body: and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: *He that hath cleansed the outside, hath not also cleansed the inside:* but the usual interpretation is better, *Did not God, who made the outside, make the inside also?* and therefore you ought to attend to the latter as well as to the former.

41. *τὰ ἐνόντα* mean, the things which are in the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real and substantial alms. Raphel. Wolfius.

42. *παρέρχεσθε.* Palairet takes this to mean, *ye pass over in silence, do not enforce.*

44. *ἄδηλα.* If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

49. See note at Matt. xxiii. 34.

51 [t]ἀπὸ τοῦ αιματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπ- [t] Gen. iv. 8.
ολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. ναὶ, λέγω
52 ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. [u]Οὐαὶ ὑμῖν τοῖς [u] Matt. xxiii. 13.
νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσ-
53 ήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε." Λέγοντος δὲ αὐ-
τοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
54 δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἐν-
εδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος
αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

12 [x]ἘΝ οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε [x] Matt. xvi. 6; Mar. viii. 15.
καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ
πρῶτον, "Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων,
2 ἥτις ἐστὶν ὑπόκρισις. [y]οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ [y] viii. 17; Job xii. 22; Matt. x. 26; Mar. iv. 22.
3 ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται· ἀνθ' ὧν
ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς
τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δω-
4 μάτων. [z]Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν [z] Jer. i. 8; Matt. x. 28; 1 Pet. iii. 14.
ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισ-
5 σότερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβή-
θητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς
6 τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. [a]Οὐχὶ πέντε [a] Matt. x. 29.
στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν
7 ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ· [b]ἀλλὰ καὶ αἱ τρίχες τῆς [b] xxi. 18; Act. xxvii. 34.
κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν
8 στρουθίων διαφέρετε. [c]Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ [c] ix. 26; Matt. x. 32; Mar. viii. 38; 2 Tim. ii. 12; 1 Joh. ii. 23.
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
9 ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώ-
10 πιον τῶν ἀγγέλων τοῦ Θεοῦ. [d]καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν [d] Matt. xii. 31; Mar. iii. 28; Heb. x. 26; 1 Joh. v. 16.
υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον
11 πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. [e]ὅταν δὲ προσφέ-
ρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξου- [e] xxi. 14; Matt. x. 19; Mar. xiii. 11.
12 σίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· τὸ
γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν."
13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, "Διδάσκαλε, εἰπὲ τῷ
14 ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν." Ὁ
δὲ εἶπεν αὐτῷ, "Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ
15 μεριστὴν ἐφ' ὑμᾶς;" [f]Εἶπε δὲ πρὸς αὐτοὺς, "Ὁρᾶτε καὶ φυ- [f] 1 Tim. vi. 7.

53. *δεινῶς ἐνέχειν.* L. de Dieu explains this to mean, *undequaque imminere ipsi et incumbere, sicut qui de corpore alicujus pendet nec inde avelli potest, ut malum ipsi creet.*

Ibid. *ἀποστοματίζειν, to harass him with questions.* Beza, Grotius, Boisius.

3. *ἀνθ' ὧν* is translated *quoniam* by L. de Dieu, who considers this verse as containing the reason of what is said in the preceding. See i. 20; xix. 44; Acts xii. 23. where it also signifies *because.*

6. *ἀσσαρίων*, a diminutive from the Latin word *as.*

8. *ὁμολογήσῃ ἐν ἐμοὶ* is said to be an Hebraism.

λάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ
ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.” Εἶπε δὲ παρα- 16
βολὴν πρὸς αὐτούς, λέγων, “Ἀνθρώπου τινὸς πλουσίου εὐφό-
ρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, 17
ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπε, Τοῦτο 18
ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω,
καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου,
[g]καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς 19
ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. [h]εἶπε δὲ αὐτῷ ὁ 20
Θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ
σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ θησαυρίζων ἑαυτῷ, 21
καὶ μὴ εἰς Θεὸν πλουτῶν.”

[i]Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Διὰ τοῦτο ὑμῖν λέγω, 22
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί
ἐνδύσησθε. ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ 23
ἐνδύματος. [k]Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, 24
οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς
τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;
[l]τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν 25
αὐτοῦ πῆχυν ἕνα; εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν 26
λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ 27
κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ
δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. εἰ δὲ τὸν χόρτον ἐν τῷ 28
ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς
οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς 29
μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. ταῦτα 30
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ
οἶδεν ὅτι χρήζετε τούτων. [m]πλὴν ζητεῖτε τὴν βασιλείαν τοῦ 31
Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [n]μὴ φοβοῦ, τὸ 32
μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν
βασιλείαν. [o]Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεη- 33
μοσύνην. [p]ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θη-
σαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει,
οὐδὲ σὴς διαφθείρει. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ 34

g Eccl. xi. 9; Sirach. xi. 19; 1 Cor. xv. 32; Jac. v. 5.
h Job xx. 22; et xxvii. 8; Psal. xxxix. 6; et lii. 7; Jer. xvii. 11.
i Matt. vi. 25; 1 Pet. v. 7; Psal. lv. 22; 1 Tim. vi. 8; Phil. iv. 6.
k Job xxxix. 3; Psal. cxlvii. 9.
l Matt. vi. 27.
m 1 Reg. iii. 13; Psal. xxxvii. 25.
n Matt. xi. 25, 26.
o Matt. xix. 21; Act. ii. 45; et iv. 34.
p xvi. 9; Matt. vi. 20; 1 Tim. vi. 19.

15. Most MSS. read πάσης τῆς πλεονεξίας.

Ibid. ὅτι οὐκ κ. τ. λ. *for not even when a man has abundance does his life consist in his possessions.*

16—20. Compare Philo Judæus, vol. i. p. 132.

21. εἰς Θεὸν, *to the glory of God*, or, *in a manner agreeable to God.* So Lucian, εἰς τὸ κοινὸν πλουτεῖν. *Epist. Saturnal.* p. 830. Elsner.

22, 23. The conclusion of this argument is omitted, which is, If God has given you life, which is more than food, and the body, which is more than raiment, why should you be so anxious about food and raiment? as if God would not give you the lesser, when he has given you the greater.

29. μὴ μετεωρίζεσθε. The best commentators understand this *de fluctuatione animi inter spem metumque dubii et suspensi.* The metaphor is taken from ships at sea; Elsner, Palairet, Alberti; or, according to L. de Dieu, from meteors in the air. Raphel thinks that the term implies an anxiety about useless things.

32. τὴν βασιλείαν. This refers to what was said in ver. 31, ζητεῖτε τὴν β. τοῦ Θεοῦ. *I told you to seek the kingdom of God: and I now say, that God intends to give you this kingdom. Do not therefore value your worldly possessions, but prepare for the world to come.*

35 ἡ καρδία ὑμῶν ἔσται. [q] Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσ- [q] Eph. vi. 14;
36 μέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις 1 Pet. i. 13.
προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν
γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.
37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρη-
γοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ
38 αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. [r] καὶ ἐὰν ἔλθῃ ἐν τῇ [r] Matt. xxiv. 42.
δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω,
39 μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. [s] τοῦτο δὲ γινώσκετε, ὅτι, εἰ ᾔδει [s] Matt. xxiv. 43;
ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, 1 Thess. v. 2;
40 καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. [t] καὶ ὑμεῖς οὖν 2 Pet. iii. 10; Apoc. iii. 3;
γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρ- et xvi. 15.
41 χεται.” Εἶπε δὲ αὐτῷ ὁ Πέτρος, “Κύριε, πρὸς ἡμᾶς τὴν παρα- [t] xxi. 34; Matt. xxiv.
42 βολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;” [u] Εἶπε δὲ ὁ κύριος, 44; et xxv. 13;
“Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει Mar. xiii. 33; 1 Thess. v. 6.
ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σι- [u] Matt.
43 τομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ xxiv. 45; et xxv. 21;
44 εὑρήσει ποιοῦντα οὕτως. ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 1 Cor. iv. 2.
45 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ
ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
46 πίνειν καὶ μεθύσκεσθαι, [x] ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν [x] Matt. xxiv. 51.
ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτο-
μήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
47 [y] Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ [y] Jac. iv. 17.
μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται
48 πολλάς· ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται
ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ᾽ αὐτοῦ·
49 καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. [z] Πῦρ [z] Matt. x. 34.
50 ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω; εἰ ἤδη ἀνήφθη. [a] βάπ- [a] Matt. xx. 22;
τισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; Mar. x. 38.
51 [b] δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω [b] Matt. x. 34; Mich. vii. 6.

42. Τίς κ. τ. λ. Theophylact understood our Saviour to mean that there would be few such. Ad xviii. 8.

49. καὶ τί θέλω; εἰ ἤδη ἀνήφθη. Origen quotes it, καὶ εἴθε δὲ ἐκάη. vol. ii. p. 117. So also Rufinus translates Origen, *et quam volo ut accendatur!* vol. ii. p. 236. 243. 317. Jerom translates Origen, *et utinam jam ardeat.* vol. iii. p. 374. *et quid volo, nisi ut jam ardeat?* vol. iii. p. 963. But in another place Origen gives the common reading, (vol. ii. p. 610,) which may have the same signification; καὶ τί θέλω; εἰ ἤδη ἀνήφθη, *et quid volo? utinam jam accenderetur.* Εἰ may signify *utinam* in xix. 42; xxii. 42. See Viger. viii. 6. 2. and Raphel. *Obs. Herod.* ad Luc. xix. 42. Grotius, Palairet. Our Saviour means to say, *My religion will at first give rise to persecution and suffering; and as this must take place, I wish that it had already begun, that it might sooner finish.*

50. καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; This seems to confirm the interpretation proposed in ver. 49. Irenæus quotes it, apparently from memory, καὶ πάνυ ἐπείγομαι εἰς αὐτό. p. 94. Epiphanius paraphrases the two verses thus, ποτήριον ἔχω πιεῖν, καὶ τί σπεύδω ἕως οὗ πίω αὐτό; καὶ βάπτισμα ἔχω βαπτισθῆναι. καὶ τί θέλω; εἰ ἤδη ἐβαπτίσθην. vol. i. p. 784. He means to say as before, that he wishes the time of his death were come.

51. οὐχὶ—ἀλλ᾽ ἤ. *I came to cause nothing except division.* See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

ὑμῖν, ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν 52
οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.
c Matt. x. 35. [c] διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ 53
ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην
αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς."
d Matt. xvi. 2. [d] Ἔλεγε δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδητε τὴν νεφέλην ἀνα- 54
τέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ
γίνεται οὕτω. καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων 55
ἔσται· καὶ γίνεται. ὑποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ 56
οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκι-
e Prov. xxv. 8; Matt. v. 25. μάζετε; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [e] ὡς γὰρ 57
ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐρ- 58
γασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν
κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ
σε βάλλῃ εἰς φυλακήν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ 59
καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς."

ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ 13
περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυ-
σιῶν αὐτῶν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Δοκεῖτε, ὅτι 2
οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους
ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν 3
μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε. ἢ ἐκεῖνοι οἱ δέκα 4
καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν
αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀν-
θρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; οὐχὶ, λέγω ὑμῖν· 5
f Esa. v. 2; Matt. xxi. 19. ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε." [f] Ἔλεγε δὲ 6
ταύτην τὴν παραβολὴν, "Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ
πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.
εἶπε δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν 7
καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτὴν,

56. ὑποκριταί. Schmidius says that ὑποκριτὴς is *occultus judex, occultarum et abstrusarum rerum judex, conjector*. Lucian speaks of ὀνείρων ὑποκριτάς: which may be the meaning in this place.

Ibid. τὸν καιρὸν τοῦτον. Why do you not know that this is the time predicted for the coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: *but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.*

58. δὸς ἐργασίαν is said to be a Latinism, *da operam.* Beza: and so Theophylact. But L. de Dieu prefers, *da quæstum, sive mercedem, adversario tuo, ut ab eo libereris*; or, *negotium quod cum adversario habes, da, cede illi.* Theophylact also says that it may mean, δανείσθητι, δὸς τόκον ὑπὲρ τοῦ ἀπηλλάχθαι αὐτοῦ, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

Chap. XIII. 1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

3. ὡσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

4. Σιλωάμ. Siloam, anciently *Gihon*, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for *debtors*.

8 *ἱνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,*
ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ
9 *βάλω κοπρίαν· κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλ-*
λον ἐκκόψεις αὐτήν."
10 *Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· καὶ*
11 *ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ*
ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
12 *ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, "Γύναι,*
13 *ἀπολέλυσαι τῆς ἀσθενείας σου." Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·*
14 *καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.* [g] *Ἀποκριθεὶς* g Exod. xx. 9;
δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν Deut. v. 13; Ezech. xx. 12.
ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, "Ἓξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργά-
ζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ
15 *τοῦ σαββάτου."* [h] *Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν,* h vi. 7;
"Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ et xiv. 3; Exod. xxiii 5;
16 *ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ,* Deut. xxii. 4; Matt. xii.
θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ 1, 11;
ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ Mar. iii. 2; Joh. vii. 23.
17 *σαββάτου;" Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες*
οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς
ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ.
18 [i] *Ἔλεγε δὲ, "Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι* i Matt.
19 *ὁμοιώσω αὐτήν; Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρω-* xiii. 31; Mar. iv. 30.
πος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε, καὶ ἐγένετο εἰς δένδρον
μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
20 *αὐτοῦ."* [k] *Καὶ πάλιν εἶπε, "Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ* k Matt. xiii.
21 *Θεοῦ; ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου* 33.
σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον."
22 [l] *ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ* l Matt. ix. 35;
23 *πορείαν ποιούμενος εἰς Ἱερουσαλήμ. εἶπε δέ τις αὐτῷ, "Κύριε,* Mar. vi. 6.
24 *εἰ ὀλίγοι οἱ σωζόμενοι;" Ὁ δὲ εἶπε πρὸς αὐτοὺς, "*[m]*Ἀγωνίζεσθε* m Matt. vii.
εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητή- 13. n vi. 46;
25 *σουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.* [n] *Ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ* Matt. vii. 21, 23;
οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστά- et xxv. 10, 12.

7. ἱνατί καί. The conjunction καὶ is not redundant: the meaning is, *the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.*

8. The ἀμπελουργὸς, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. κἂν μὲν ποιήσῃ καρπόν—There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἑκὼν πείθηται· εἰ δὲ μὴ, ὥσπερ ξύλον διαστρεφόμενον εὐθυνοῦσιν. *Protag.* p. 325. See Raphel. *ad l.* who cites many from Xenophon and Polybius.

15. Most MSS. read ὑποκριταί.

16. ὁ Σατανᾶς. The power of evil spirits in inflicting diseases is indicated in Matt. x. 1; Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20.

22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in John x. 22.

23. εἰ ὀλίγοι. See note at xii. 10.

24. The narrowness of the gate was implied in the question put to Jesus; and in his answer he does not assert whether it is narrow or no; but tells all men to make it their own business to enter in.

ναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν·
καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· τότε 26
ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς
πλατείαις ἡμῶν ἐδίδαξας· [o]καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, 27
πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.
[p]ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψη- 28
σθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· [q]καὶ 29
ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νό-
του, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. [r]καὶ ἰδοὺ, 30
εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καί εἰσι πρῶτοι οἳ ἔσονται
ἔσχατοι."

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες 31
αὐτῷ, "Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε
ἀποκτεῖναι." Καὶ εἶπεν αὐτοῖς, "Πορευθέντες εἴπατε τῇ ἀλώ- 32
πεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμε-
ρον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον 33
καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προ-
φήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. [s]Ἱερουσαλὴμ, Ἱερουσα- 34
λὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ
τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέ-
ρυγας, καὶ οὐκ ἠθελήσατε; [t]ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν 35
ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ
ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 14
των τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν
παρατηρούμενοι αὐτόν. καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς 2
ἔμπροσθεν αὐτοῦ· [u]καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς 3
νομικοὺς καὶ Φαρισαίους, λέγων, "Εἰ ἔξεστι τῷ σαββάτῳ
θεραπεύειν;" Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο 4
αὐτὸν, καὶ ἀπέλυσε. [x]καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, "Τίνος 5
ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνα-

[o] Psal. vi. 8; Matt. vii. 23; et xxv. 41.
[p] Matt. viii. 12; et xiii. 42; et xxiv. 51.
[q] Esa. ii. 2, 3; Mal. i. 11; Matt. viii 11.
[r] Matt. xix. 30; et xx. 16; Mar. x. 31.
[s] Matt. xxiii. 37; Psal. xvii. 8; et xci. 4.
[t] Psal. lxix. 25; Esa. i. 7; Jer. vii. 13; Mich. iii. 12; Matt. xxiii. 38; Psal. cxviii. 26.
[u] Matt. xii. 10.
[x] xiii. 15; Exod. xxiii. 5; Deut xxii. 4.

32. *σήμερον κ. τ. λ.* Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. *τελειοῦμαι.* This verb is often used by Eusebius for *suffering martyrdom. Hist. Eccl.* iii. 35; iv. 15; vii. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to ὁ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: *Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry will not be interrupted by Herod: I shall finish it in spite of him; and after all shall not be put to death in Galilee, but in Jerusalem.*

33. *πορεύεσθαι.* Our Saviour used this word, because his life was occupied in moving from place to place.

Chap. XIV. 1. *τῶν ἀρχόντων τῶν Φαρισαίων, of the rulers, who were Pharisees.* The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Ἄρχων sometimes signifies the ruler of the synagogue; (Matt. ix. 18.) sometimes a member of the sanhedrim; (Luke xxiii. 13.) sometimes a magistrate. (xii. 58.)

5. *ὄνος.* It is singular, that some of the best MSS. read *υἱός.*

6 σπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;" Καὶ οὐκ ἴσχυσαν
ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.
7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς
8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, "[y] Ὅταν [y] Prov. xxv.
κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτο- 6, 7.
9 κλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, καὶ
ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ
10 τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ἀλλ'
ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα
ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώ-
τερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.
11 [z] ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυ- [z] i. 51;
τὸν, ὑψωθήσεται." et xviii. 14; Job xxii. 29;
12 [a] Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, "Ὅταν ποιῇς ἄριστον Prov. xxix. 23; Matt.
ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, xxiii. 12; Jac iv. 6, 10;
μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε 1 Pet. v. 5.
13 καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ' [a] Tob. iv. 7; Prov. iii. 9, 28.
ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλούς·
14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδο-
θήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων."
15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ, "Μα-
16 κάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ." [b] Ὁ δὲ [b] Matt.
εἶπεν αὐτῷ, "Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε xxii. 2; Apoc. xix. 9.
17 πολλούς· καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου,
εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.
18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν
αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐ-
19 τόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. Καὶ ἕτερος εἶπε, Ζεύγη
βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε,
20 ἔχε με παρῃτημένον. Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ
21 τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος
ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσ-
πότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας
καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ

7. παραβολὴ is used in this sense in Matt. xv. 15; Luke iv. 23.

Ibid. ἐπέχων, sc. τὸν νοῦν. See Acts iii. 5; 1 Tim. iv. 16. Plato writes τὴν διάνοιαν ἐπέχειν. *De Leg.* xi.; or τοὺς ὀφθαλμούς. Bos. It perhaps means, that he had been observing the persons who were at the Pharisee's table. See ver. 1.

12. ἄριστον was properly an earlier meal than δεῖπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. Plato, *Phædr.* p. 233.

15. This person seems to have taken our Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς, scil. γνώμης. Valcken. *ad l.* Olearius says γνώμης, αἰτίας, ψυχῆς, or φωνῆς. Raphel, γλωσσῆς. See Wolfius. Fuller, *Miscell.* i. 1. who says ὥρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρῃτημένον. Literally, *habe me eum, qui invitationem ad cœnam deprecatus est.* Krebsius.

19. Ζεύγη βοῶν, *for sacrificing*, according to Corn. Adamus and Amelius; but more probably *for husbandry.*

χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δοῦλος, Κύριε, 22
γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ εἶπεν ὁ κύριος 23
πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ
ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, 24
ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου
τοῦ δείπνου."

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε 25
c Deut. xiii. 6; et xxxiii. 9; Matt. x. 37. πρὸς αὐτοὺς, "[c]Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν 26
πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα,
καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ
d ix. 23; Matt. x. 38; et xvi. 24; Mar. viii. 34. ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι. [d]καὶ ὅστις οὐ βαστάζει 27
τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου
εἶναι μαθητής. τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, 28
οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς
ἀπαρτισμόν; ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύ- 29
οντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,
λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ 30
ἴσχυσεν ἐκτελέσαι. Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν 31
ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται,
εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι
χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω 32
ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. οὕτως 33
οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρ-
e Matt. v. 13; Mar. ix. 50. χουσιν, οὐ δύναταί μου εἶναι μαθητής. [e]Καλὸν τὸ ἅλας· ἐὰν 34
δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν, οὔτε 35
εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα
ἀκούειν, ἀκουέτω."

f v. 29; Matt. ix. 10; Mar. ii. 15. [f]ἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρ- 15
τωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ 2
γραμματεῖς, λέγοντες, "Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται,
καὶ συνεσθίει αὐτοῖς." Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν 3
g Matt. xviii. 12. ταύτην, λέγων, "[g]Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, 4
καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα
ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;
h 1 Pet. ii. 25. καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, [h]καὶ ἐλθὼν 5
εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων 6
αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπ-

23. ὁδοὺς καὶ φραγμούς. *The roads and enclosures.*

24. This shews that the persons who are *called* do not necessarily profit by their *calling.* They are only invited, and are at liberty to accept the invitation or no.

26. οὐ μισεῖ. Matthew writes ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. x. 37. See Hackspanius.

31. εἰς πόλεμον. Raphel connects this with πορευόμενος. but Polybius has τοῖς πολεμίοις συμβαλεῖν εἰς μαχήν. iii. 56.

33. ὃς οὐκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself gave way, it is of no use whatever.

7 ολωλός. [i]λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ [i] v. 32.
ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις,
8 οἵτινες οὐ χρείαν ἔχουσι μετανοίας. Ἢ τίς γυνὴ δραχμὰς
ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον,
9 καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; καὶ
εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγ-
10 χάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτω, λέγω
ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ
ἁμαρτωλῷ μετανοοῦντι."
11 Εἶπε δὲ, "Ἄνθρωπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος
12 αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐ-
13 σίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας
συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν
μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.
14 δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν
15 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς
ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν
16 αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει
γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ
17 χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε,
Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ
18 λιμῷ ἀπόλλυμαι; ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου,
καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα
20 τῶν μισθίων σου. [k]καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. [k] Act. ii. 39; Eph. ii. 12, 17.
Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ,
καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον
21 αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ,
ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος
22 κληθῆναι υἱός σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ,
Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ
δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς
23 πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ
24 φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ
ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραί-
25 νεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς
26 ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· καὶ
προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη
27 ταῦτα; ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ

12. *τὸ ἐπίβ. μέρος.* See Camerarius, Raphel.

13. This represents the heathen, who departed far from God, and practised every abomination.

16. *κερατίων.* It is disputed whether this means the husks of pulse, or the fruit of a tree. See Wolfius.

23. *θύσατε.* Elsner understands this of *a sacrifice* for the return of his son: but he is probably mistaken. See Wolfius.

26. *χορῶν.* Some understand this, not of dancing, but of the chorus of music. Martianæus, Clericus.

πάτηρ σου τὸν μοσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπ-
έλαβεν. Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ 28
αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ 29
πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν
σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν
φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών 30
σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον
τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ᾽ ἐμοῦ 31
εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ χαρῆναι 32
ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπ-
ολωλὼς ἦν, καὶ εὑρέθη."

ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, "Ἄνθρωπός τις 16
ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν εἶπεν 2
αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκο-
νομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ 3
ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκο-
νομίαν ἀπ᾽ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.
ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί 4
με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα ἕκαστον 5
τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον
ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. 6
Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως
γράψον πεντήκοντα. Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφεί- 7
λεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ,
Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν 8
ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν·
l Eph. v. 8; 1 Thess. v. 5. [l] ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς
m Matt.vi.19; et xix. 21; 1 Tim. vi. 19. τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. [m] Κἀγὼ ὑμῖν 9
λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας,

27. *ὑγιαίνοντα.* Palairet understands a healthy state of the mind.

28. This represents the jealousy and indignation of the Jews at the Gentiles being admitted to equal privileges.

Chap. XVI. 3. *σκάπτειν κ. τ. λ.* Τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. Aristoph. *Av.* 1432.

6. *βάτους.* From the Hebrew בַּת. Josephus says ὁ δὲ βάδος δύναται χωρῆσαι ξέστας ἑβδομήκοντα καὶ δυό. *Antiq.* viii. 2. Some call it an Attic *amphora.*

7. *κόρους.* From the Hebrew כֹּר. Josephus says, δύναται μεδίμνους Ἀττικοὺς δέκα. vol. i. p. 770. εἰσὶ δὲ μόδιοι τριάκοντα. Epiphan. vol. ii. p. 177.

8. *ὁ κύριος.* *The master of the steward.* Our Saviour is still continuing the parable, which ends at *ἐποίησεν*, after which he adds his own remarks.

Ibid. *τὸν οἰκονόμον τῆς ἀδικίας.* i. e. *τὸν οἰκονόμον ἄδικον*: as *μαμωνᾶ τῆς ἀδικίας* in ver. 9. is the same as *τῷ ἀδίκῳ μαμωνᾷ* in ver. 11. See xviii. 6. In Col. ii. 20. we have *στοιχείων τοῦ κόσμου* for *κοσμικῶν στοιχείων*: in ver. 18. *τοῦ νοὸς τῆς σαρκὸς* for *σαρκικοῦ νοός*: in James i. 25. *ἀκροατὴς ἐπιλησμονῆς* for *ἐπιλήσμων ἀκροατής*: in Rom. i. 26. *πάθη ἀτιμίας* for *ἄτιμα πάθη.* See Rom. vii. 5, 24; viii. 3, 21; Eph. i. 13; iv. 29.

Ibid. *οἱ υἱοὶ τοῦ αἰῶνος τούτου* are the persons, who only look to this world. *Οἱ υἱοὶ τοῦ φωτὸς* are the persons, who have a knowledge of religion. See notes at Titus i. 2; 2 Thess. ii. 3; Heb. vi. 4.

9. *ποιεῖν φιλοὺς ἐκ τοῦ μαμωνᾶ is to make friends by means of the mammon.* Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men

10 ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [n] Ὁ n xix. 17.
πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν ἐλα-
11 χίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μα-
12 μωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ
εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν
13 δώσει; [o] Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ o Matt.vi.24.
τὸν ἕνα πισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται,
καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ
μαμωνᾷ."
14 [p] Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρ- p Matt. xxiii.
15 χοντες, καὶ ἐξεμυκτήριζον αὐτόν. [q] καὶ εἶπεν αὐτοῖς, "Ὑμεῖς 13. q Psal. vii. 9;
ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς 1 Sam. xvi. 7.
γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέ-
16 λυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν. [r] Ὁ νόμος καὶ οἱ προφῆται r Matt. xi.
ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, 12, 13.
17 καὶ πᾶς εἰς αὐτὴν βιάζεται. [s] Εὐκοπώτερον δέ ἐστι τὸν οὐρα- s Psal.cii.26; Esa. xl. 8;
νὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. et li. 6;
18 [t] Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν, μοι- Matt. v. 18; 2 Pet. iii. 7,
χεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει. 10.
19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ t Matt. v.32; et xix. 9;
20 βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις Mar. x. 11; 1 Cor. vii. 10.
ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλ-
21 κωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπ-

are in furthering their worldly interest. For *μαμωνᾶ* see note at Matt. vi. 24. *Μαμωνᾶ τῆς ἀδικίας* does not mean *riches unjustly acquired*, but *the idol of injustice*, or *that which unjust men make their idol*. In ver. 11. it is opposed to *τὸ ἀληθινόν*.

9. *ἐκλίπητε*, sc. *τὸν βίον*. Bos, Palairet. See Gen. xxv. 8; Jer. xlii. 17, 22.

Ibid. *αἰωνίους σκηνάς*. This was perhaps a common expression: for Josephus, speaking of those who die a natural death, says that there remains for them *κλέος μὲν αἰώνιον, οἶκοι δὲ καὶ γενέαι βέβαιοι, καθαραὶ δὲ καὶ ἐπήκοοι μένουσιν αἱ ψυχαὶ, χῶρον οὐρανοῦ λαχοῦσαι τὸν ἁγιώτατον.* vol. ii. p. 247, 248.

10. *ἐν ἐλαχίστῳ* is applied to worldly wealth, as being a thing of small real value: *ἐν πολλῷ* is applied to the true and invaluable riches of the world to come. *He that has been a faithful steward of the worldly wealth committed to him, by employing it to a good purpose, will have a much greater treasure committed to him hereafter: but he that employs his worldly wealth improperly, will not be thought worthy of the greater treasure.* Compare Matt. xxv. 21. *ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σὲ καταστήσω.* The moral is the same in both parables. See also Luke xix. 17

12. *ἀλλοτρίῳ*. The notion is still kept up of riches not being really our own, but entrusted to us as stewards. *Τὸ ὑμέτερον* implies that the heavenly treasure will be our own for ever.

16. *ἡ βασιλεία κ. τ. λ.* Matthew writes *ἡ βασ. τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν*, xi. 12. where *βιάζεται* is passive: but Luke seems to use it in the middle voice, *and every one presses eagerly into it*. So Appian, *τὸν Ἡλιόδωρον Εὐμενὴς καὶ Ἄτταλος ἐς τὴν ἀρχὴν βιαζόμενον ἐκβάλλουσι. De Bel. Syr.* p. 187. The Scribes and Pharisees tried to shut up the kingdom of heaven, and therefore men were obliged to force their way into it.

17. Not that the gospel is to destroy the law: it is to complete it; and every tittle of the law will be accomplished and perfected in the gospel.

18. This verse seems to have no connexion with what goes before. Tertullian says it was introduced on account of John the Baptist being mentioned in ver. 16, and that it was intended as a reproof of Herod. He says also that the following parable was intended to shew the different conditions of Herod and John in the next life, p. 450. Dr. Clarke considers ver. 18. to be an illustration of the general remark in ver. 17. "For instance, Moses permitted a man in several cases to give his wife a writing of divorcement, and to put her away: but under the gospel-state no such thing shall be permitted any more."

20. *Λάζαρος*. Theophylact mentions a tradition, that Lazarus was a real character.

τούτων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρ-
χόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν 22
πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
πον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. καὶ 23
ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασά-
νοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλ-
[u] Esa. lxvi. 24; Zach. xiv. 12; Mar. ix. 44. ποις αὐτοῦ· [u] καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέη- 24
σόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου
αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι
[x] Job xxi. 13. ἐν τῇ φλογὶ ταύτῃ. [x] Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι 25
ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως
τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. καὶ ἐπὶ 26
πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται,
μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν 27
σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω 28
γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ
[y] Esa. viii. 20; et xxxiv. 16; Joh. v. 39, 45; Act. xv. 21; et xvii. 11. αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. [y] Λέγει αὐτῷ 29
Ἀβραὰμ, Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν
αὐτῶν. Ὁ δὲ εἶπεν, Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ 30
νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ, 31
Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ
νεκρῶν ἀναστῇ, πεισθήσονται."

[z] Matt. xviii. 6, 7; Mar. ix. 42. [z] ΕΙΠΕ δὲ πρὸς τοὺς μαθητὰς, "Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν 17
τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. λυσιτελεῖ αὐτῷ εἰ μύλος 2
ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν
[a] Matt. xviii. 15, 21; Jac. v. 19; Lev. xix. 17; Prov. xvii. 10; Eccl. xix. 13. [b] Matt. xviii. 21. θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. [a] προσ- 3
έχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον
αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. [b] καὶ ἐὰν ἑπτάκις τῆς 4
ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ
σὲ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ."

Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, "Πρόσθες ἡμῖν πίστιν." 5
[c] Matt. xvii. 20; et xxi. 21; Mar. xi. 23. [c] Εἶπε δὲ ὁ κύριος, "Εἰ εἴχετε πίστιν, ὡς κόκκον σινάπεως, 6
ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν

21. ἀλλὰ καί. This is to express still more strongly the wretched state of Lazarus: *not only did he desire* &c. *but also the dogs* &c.

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham's bosom. Lightfoot, Olearius.

23. ᾅδης, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31; 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

25. ὅδε. Many MSS. read ὧδε.

30. Οὐχί. I know that they will not hear them.

31. This was said with a special application to the Jews, who were not persuaded even when Jesus rose from the dead.

Chap. XVII. 1. Ἀνένδεκτον is the same as οὐκ ἐνδέχεται in xiii. 33.

Ibid. σκάνδαλα. Any thing which is done to take away a person from his religion. See Matt. v. 29.

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίνῳ, *a mulberry tree*. Beza.

7 τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον
ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
8 ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ᾽ οὐχὶ ἐρεῖ αὐτῷ, Ἑτοί-
μασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω
9 καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν
ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ
10 δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα
ὑμῖν, λέγετε, "Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆ-
σαι, πεποιήκαμεν."
11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ
12 αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. καὶ εἰσερ-
χομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ
13 ἄνδρες, οἳ ἔστησαν πόρρωθεν· καὶ αὐτοὶ ἦραν φωνὴν λέγοντες,
14 "Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς." [d] Καὶ ἰδὼν εἶπεν αὐτοῖς,
"Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι." Καὶ ἐγένετο ἐν
15 τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
16 ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· καὶ
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν
17 αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
18 "Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; οὐχ εὑρέθη-
σαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς
19 οὗτος;" [e] Καὶ εἶπεν αὐτῷ, "Ἀναστὰς πορεύου· ἡ πίστις σου
σέσωκέ σε."
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασι-
λεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, "Οὐκ ἔρχεται ἡ
21 βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· [f] οὐδὲ ἐροῦσιν, Ἰδοὺ
ὧδε, ἢ ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν
22 ἐστίν." Εἶπε δὲ πρὸς τοὺς μαθητὰς, "Ἐλεύσονται ἡμέραι,
ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν,
23 καὶ οὐκ ὄψεσθε. [g] καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ
24 ἀπέλθητε, μηδὲ διώξητε. [h] ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα
ἐκ τῆς ὑπ᾽ οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει· οὕτως ἔσται καὶ
25 ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. [i] πρῶτον δὲ δεῖ αὐτὸν

[d] v. 14; Lev. xiii. 2; et xiv. 2; Matt. viii. 4.
[e] vii. 50; et viii. 48; et xviii. 42; Matt. ix. 22; Mar. v. 34; et x. 52.
[f] xxi. 8; Matt. xxiv. 23; Mar. xiii. 21.
[g] Matt. xxiv. 23; Mar. xiii. 21.
[h] Matt. xxiv. 27.
[i] ix. 22; et xviii. 31; et xxiv. 7, 26; Matt. xvi. 21; et xvii. 22; et xx. 18; Mar. viii. 31; et ix. 31; et x. 33.

7. But even if you have this faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: *for which of you having a servant* &c.

9. οὐ δοκῶ should not be translated, *I do not think so*, but, *I think he will not*.

11. διὰ μέσου. *Per locum inter Samariam et Galilæam medium, Samaria ad dextram, Galilæa ad sinistram relictis.* Olearius. So also Krebsius, *per medios fines Samariæ et Galilææ*, and L. de Dieu. But Vorstius took it to mean, *through the middle of Samaria and Galilee*.

18. I have put a note of interrogation after οὗτος, as Luther, Pricæus, Wolfius, Vater.

20. μετὰ παρατηρήσεως, with circumstances of outward show to excite observation.

21. ἐντὸς ὑμῶν. Raphel interprets this *apud vos, among you, in your presence*, alluding to the presence of Jesus himself. See John i. 26. So Beza and others; but some have taken it to mean, *in your minds*. The former is probably the true meaning, as the words were addressed to the Pharisees, and the kingdom of heaven was certainly not in *their* minds; unless we take ὑμῶν as an expression for men in general.

22. This seems to mean, that the time would come, when the apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τῇ ἡμέρᾳ αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean

πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
[k] καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ 26
ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἤσθιον, ἔπινον, ἐγάμουν, 27
ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,
καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. [l] ὁμοίως 28
καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον,
ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· [m] ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ 29
Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ, καὶ ἀπώλεσεν
ἅπαντας· κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀπο- 30
καλύπτεται. [n] ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, 31
καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ
ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. [o] μνημο- 32
νεύετε τῆς γυναικὸς Λώτ. [p] ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ 33
σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει
αὐτήν. [q] λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης 34
μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. δύο 35
ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ
ἡ ἑτέρα ἀφεθήσεται." [r] Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, "Ποῦ, 36
κύριε;" Ὁ δὲ εἶπεν αὐτοῖς, "Ὅπου τὸ σῶμα, ἐκεῖ συναχθή-
σονται οἱ ἀετοί."

[k] Matt. xxiv. 37, 38; 1 Pet. iii. 20; Gen. vi. 2; et vii. 7.
[l] Gen. xix. 14.
[m] Gen. xix. 24; Deut. xxix. 23; Esa. xiii. 19, Jer. l. 40; Amos iv. 11; Judæ ver. 7.
[n] Matt. xxiv. 17.
[o] Gen. xix. 26.
[p] ix. 24; Matt. x. 39; et xvi. 25; Mar. viii. 35; Joh. xii. 25.
[q] Matt. xxiv. 40, 41.
[r] Matt. xxiv. 28; Job xxxix. 30.

18 [s] ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε
προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, "Κριτής τις ἦν ἔν τινι 2
πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.
χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, 3
Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ 4
χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φο-
βοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· διά γε τὸ παρέχειν μοι 5
κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρ-
χομένη ὑπωπιάζῃ με." Εἶπε δὲ ὁ κύριος, "Ἀκούσατε τί ὁ 6
κριτὴς τῆς ἀδικίας λέγει· [t] ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδί- 7
κησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων πρὸς αὐτὸν ἡμέρας

[s] xi. 5; et xxi. 36; Eccl. xviii. 22; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17.
[t] Apoc. vi. 10.

at the day when he will really come again at the end of the world: or, *he will not shew himself in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.*

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6, or with Θεὸς understood, as in Gen. ii. 5; xix. 24. The latter construction is probably right.

33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.

36. Some MSS. add, Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

Ibid. Ποῦ; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII. 1. πάντοτε. See note at Acts xxvi. 7.

5. εἰς τέλος. L. de Dieu and Schleusner interpret it *semper, assidue:* but, in a great majority of instances, it signifies *prorsus, omnino,* and so Raphel understands it. I would therefore couple it with ὑπωπιάζῃ, *Lest by coming she should quite wear me out.* Olearius and Palairet render it *tandem.* See 1 Thess. ii. 16.

Ibid. ὑπωπιάζῃ. "Ne me obtundas de hac re sæpius." Terent. *Ad.* i. 2. 33. It is a metaphor from repeated blows to repeated importunity.

6. κριτὴς τῆς ἀδικίας, an Hebraism for κριτὴς ἄδικος. So ῥήματα ἀληθείας, Act. xxvi. 25. γῆ τῆς ἐπαγγελίας, Heb. xi. 9. See note at xvi. 8.

8 καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσει
τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν
ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;"
9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ
δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύ-
10 την· "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ
11 εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. [u] ὁ Φαρισαῖος σταθεὶς
πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι
οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοι-
12 χοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. νηστεύω δὶς τοῦ σαββάτου,
13 ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης μακρόθεν ἑστὼς
οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ'
ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἱλάσθητί μοι τῷ
14 ἁμαρτωλῷ. [x] Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται·
ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται."
15 [y] Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται·
16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. [z] ὁ δὲ Ἰησοῦς προσ-
καλεσάμενος αὐτὰ, εἶπεν, "Ἄφετε τὰ παιδία ἔρχεσθαι πρός με,
καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ
17 Θεοῦ. [a] ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ
Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν."
18 [b] Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, "Διδάσκαλε ἀγαθὲ,
19 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;" Εἶπε δὲ αὐτῷ ὁ Ἰη-
σοῦς, "Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός.
20 [c] τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς·
μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα
21 σου." Ὁ δὲ εἶπε, "Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός
22 μου." [d] Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, "Ἔτι ἕν
σοι λείπει· πάντα ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς,
23 καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι." Ὁ δὲ
ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.
24 [e] Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε, "Πῶς
δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασι-
25 λείαν τοῦ Θεοῦ. Εὐκοπώτερόν γάρ ἐστι, κάμηλον διὰ τρυμαλιᾶς
ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσ-

[u] Esa. i. 15; et lviii. 2; Apoc. iii. 17.
[x] xiv. 11; Job xxii. 29; Prov. xxix. 23; Matt. xxiii. 12; Jac. iv. 6, 10; 1 Pet. v. 5.
[y] Matt. xix. 13; Mar. x. 13.
[z] Matt. xviii. 3; et xix. 14; 1 Cor. xiv. 20; 1 Pet. ii. 2.
[a] Mar. x. 15.
[b] Matt. xix. 16; Mar. x. 17.
[c] Exod. xx. 12, 13; Deut. v. 16, 17; Rom. xiii. 9; Eph. vi. 2; Col. iii. 20.
[d] Matt. vi. 19; et xix. 21; 1 Tim. vi. 19.
[e] Prov. xi. 28; Matt. xix. 23; Mar. x. 23.

7. *καὶ μακροθυμῶν.* Beza translates *καὶ etiamsi:* and Theophylact understood it so: but L. de Dieu observes that *μακροθυμῶν* and *ἐν τάχει* would then contradict each other: he renders it—*et super quos* (sc. *electos*) *longanimis est.* Hombergius takes *μακροθυμῶν* to mean *hearing them patiently,* as in Acts xxvi. 3. Elsner would read *μακροθύμων,* and refer it to *the elect,* who bear every thing patiently: but the former interpretation is preferable: and *ἐν τάχει* may mean, that the vengeance will be swift when it comes. See note at Gal. i. 6.

11. *πρὸς ἑαυτὸν* may be coupled either with *σταθεὶς* or *προσηύχετο.* The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. *σάββατον* here means *a week,* though it is generally in the plural. xxiv. 1; Matt. xxviii. 1; Mark xvi. 2. 9.

Ibid. *κτῶμαι* in the present tense signifies *to acquire.* Raphel.

14. All the best MSS. read *ἢ γὰρ ἐκεῖνος.*

20. See note at Mark x. 19.

[f] i. 37; Job xlii. 2; Jer. xxxii. 17; Zach. viii. 6. [g] v. 11; Matt. iv. 20; et xix. 27; Mar. x. 28. [h] Deut. xxxiii. 9. [i] ix. 22; et xxiv. 7; Matt. xvi. 21; et xvii. 22; et xx. 17; Mar. viii. 31; et ix. 31; et x. 32; Psal. xxii. 6; Esa. liii. 7. [k] xxiii. 1; Matt. xxvii. 2; Joh. xviii. 28; Act. iii. 13. [l] Matt. xx. 29; Mar. x. 46. [m] xvii. 19.

ἐλθεῖν.” Εἶπον δὲ οἱ ἀκούσαντες, “Καὶ τίς δύναται σωθῆ- 26
ναι;” [f]Ὁ δὲ εἶπε, “Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι 27
παρὰ τῷ Θεῷ.” [g]Εἶπε δὲ ὁ Πέτρος, “Ἰδοὺ, ἡμεῖς ἀφήκαμεν 28
πάντα, καὶ ἠκολουθήσαμέν σοι.” [h]Ὁ δὲ εἶπεν αὐτοῖς, “Ἀμὴν 29
λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελ-
φοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς οὐ 30
μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ
αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.”

[i]ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, “Ἰδοὺ, 31
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γε-
γραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. [k]παρα- 32
δοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθή-
σεται, καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν 33
αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” Καὶ αὐτοὶ οὐδὲν 34
τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ᾽ αὐτῶν,
καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

[l]Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός τις 35
ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπο- 36
ρευομένου, ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν δὲ αὐτῷ, ὅτι 37
Ἰησοῦς ὁ Ναζωραῖος παρέρχεται· καὶ ἐβόησε λέγων, “Ἰησοῦ, 38
υἱὲ Δαβὶδ, ἐλέησόν με.” Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ 39
ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Υἱὲ Δαβὶδ,
ἐλέησόν με.” Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι 40
πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν, λέγων, 41
“Τί σοι θέλεις ποιήσω;” Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.”
[m]Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέ- 42
σωκέ σε.” Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ 43
δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ, ἀνὴρ ὀνόματι 19
καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν 2
πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύ- 3
νατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν 4
ἔμπροσθεν, ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι᾽ ἐκεί-
νης ἤμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας 5

30. πολλαπλασίονα. *Things which are much more valuable:* i. e. spiritual blessings.

32. See note at ix. 22.

35. εἰς Ἱεριχώ. Matthew (xx. 29.) and Mark (x. 46.) say that he was going *out of* Jericho. It has been thought that ἐγγίζειν εἰς Ἱεριχὼ may mean *to be near to Jericho*, though he was going *from it;* and that ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1, and note at Matt. xx. 29.

Chap. XIX. 2. Ζακχαῖος. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of his ministry. *Mémoires*, tome i. p. 223. Tertullian calls Zacchæus, “allophylus fortasse.” p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarea. vii. 46.

Ibid. If there is any difference intended between αὐτὸς and οὗτος, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπὸ τοῦ ὄχλου. See Matt. xi. 19; John xxi. 6.

4. δι᾽ ἐκείνης. Erasmus and Beza supply ὁδοῦ, but L. de Dieu thinks it may mean συκομωραίας. The preposition διὰ seems certainly to be an interpolation.

ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, "Ζακχαῖε, σπεύσας
6 κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι." Καὶ
7 σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες
ἅπαντες διεγόγγυζον, λέγοντες, "Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ
8 εἰσῆλθε καταλῦσαι." [n] Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν [n] iii. 14.
κύριον, "Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι
τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετρα-
9 πλοῦν." [o] Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σω- [o] xiii. 16.
τηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ
10 ἐστιν. [p] ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ [p] Matt. x. 6; et xv. 24; et xviii. 11. Act. xiii. 46.
ἀπολωλός."
11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν,
διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι
12 παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· [q] εἶπεν [q] Matt. xxv. 14; Mar. xiii. 34.
οὖν, "Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν,
13 λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα
δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς,
14 Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν
αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ
15 θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ
ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη-
θῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα
16 γνῷ τίς τί διεπραγματεύσατο. παρεγένετο δὲ ὁ πρῶτος λέγων,
17 Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. [r] Καὶ εἶπεν αὐτῷ, [r] xvi. 10.
Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν
18 ἔχων ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε,
19 ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ
20 γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε λέγων, Κύριε,
21 ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον, ἀποκειμένην ἐν σουδαρίῳ. ἐφοβούμην
γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἴρεις ὃ οὐκ ἔθηκας, καὶ
22 θερίζεις ὃ οὐκ ἔσπειρας. [s] Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός [s] 2 Sam. i. 16; Matt. xii. 37.
σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
23 εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· καὶ διατί
οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν
24 σὺν τόκῳ ἂν ἔπραξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε

7. ἁμαρτώλῳ. They used this term, because he was a publican.

8. δίδωμι. *I promise to give.* Grotius.

9. Grotius shews that Zacchæus was probably a Jew; but the Jews looked upon the publicans as no better than gentiles. See Matt. xviii. 17.

12. This person seems to have gone to be invested with regal authority from some superior power; as Archelaus went from Judæa to Rome that he might obtain the throne of Judæa. The application is to Jesus, when he ascended up to heaven.

13. Πραγματεύομαι is *to deal or traffick in any thing;* and when applied to money, it means putting it out to interest, or making profit by it, so as to increase the capital.

14. Οἱ πολῖται αὐτοῦ are opposed to δουλοὺς ἑαυτοῦ in ver. 13, and represent the Jews, who claimed more immediate connexion with the Messiah, and were really of the same country with Jesus.

17. ἴσθι ἐξουσίαν ἔχων. *Scias te habere potestatem.* Valcken. *ad l.*

ἀπ᾿ αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. (Καὶ 25
t viii. 18; εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) [t] Λέγω γὰρ ὑμῖν, ὅτι παντὶ 26
Matt. xiii. 12; et xxv. 29; τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθή-
Mar. iv. 25. σεται ἀπ᾿ αὐτοῦ. πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ 27
θελήσαντάς με βασιλεῦσαι ἐπ᾿ αὐτοὺς, ἀγάγετε ὧδε, καὶ κατα-
u Mar. x. 32. σφάξατε ἔμπροσθέν μου." [u] Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπρο- 28
σθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
x Matt. xxi. 1; Mar. xi. 1. [x] ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ 29
ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,
εἰπὼν, "Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι 30
εὑρήσετε πῶλον δεδεμένον, ἐφ᾿ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκά-
θισε· λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί 31
λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει."
Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· 32
λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ- 33
τοὺς, "Τί λύετε τὸν πῶλον;" Οἱ δὲ εἶπον, "Ὁ κύριος αὐτοῦ 34
y Joh. xii. 14; χρείαν ἔχει." [y] Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρ- 35
2 Reg. ix. 13. ρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν
Ἰησοῦν. πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν 36
ἐν τῇ ὁδῷ. Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ 37
ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαί-
ροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνά-
z ii. 14; μεων, [z] λέγοντες, "Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνό- 38
Ps. cxviii. 26; Eph. ii. 14. ματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις." Καί 39
τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, "Διδάσ-
a Hab. ii. 11. καλε, ἐπιτίμησον τοῖς μαθηταῖς σου." [a] Καὶ ἀποκριθεὶς εἶπεν 40
αὐτοῖς, "Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκρά-
ξονται." Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ᾿ αὐτῇ, 41
λέγων, "Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, 42
τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι 43
ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά

26. *παντὶ τῷ ἔχοντι.* Since these are the words of the king in the parable, they merely mean, *to every one of you that has made profit by my money something shall be given.* The general application is to a person profiting by the gifts which he receives from God.

28. *ἔμπροσθεν.* Erasmus understands it merely to mean, *he went forward:* but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. *Ἐγγίζοντος, as he was drawing near* to Jerusalem.

Ibid. *ἤρξαντο ἅπαν τὸ πλῆθος χαίροντες.* There is a similar construction in Xen. Ephes. *ἦλθον δὲ εἰς τὸ ἱερὸν θύσοντες ἅπαν τὸ πλῆθος.* i. p. 4.

Ibid. *δυνάμεων.* It was particularly the raising of Lazarus which caused the multitude to receive Jesus in this way. John xii. 17, 18.

40. *Οὒς εἰ σιωπήσαιμεν, οἱ λίθοι τάχα*
Φωνὰς ἀπορρήξουσι τῶν πεπραγμένων.
Pisidas ap. Suid. v. *ἀπορρῆξαι.*

41. *ἐπ᾿ αὐτῇ.* *On account of it,* or *over it.*

42. *εἰ ἔγνως, Utinam novisses.* See note at xii. 49.

Ibid. *ἡμέρᾳ.* This might truly be called *the day* of Jerusalem, when their Messiah was come to them.

43. Compare Isaiah xxix. 3. *καὶ κυκλώσω ὡς Δαυὶδ ἐπὶ σὲ, καὶ βαλῶ περὶ σὲ χάρακα, καὶ θήσω περὶ σὲ πύργους κ. τ. λ.* Josephus states, that in the fifth year of the war Titus raised a wall round the whole of Jerusalem. vol. ii. p. 357, 358. Raphel thinks that it was a wall *of wood,* and that our Saviour's words (*χάρακα*) were literally accomplished. *ad l.*

44 σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε παντοθεν, [b] καὶ
ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν
σοὶ λίθον ἐπὶ λίθῳ· ἀνθ᾽ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκο-
πῆς σου."
45 [c] Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦν-
46 τας ἐν αὐτῷ καὶ ἀγοράζοντας, [d] λέγων αὐτοῖς, "Γέγραπται, 'Ὁ
οἶκός μου οἶκος προσευχῆς ἐστιν·' ὑμεῖς δὲ αὐτὸν ἐποιήσατε
σπήλαιον λῃστῶν."
47 [e] Καὶ ἦν διδάσκων τὸ καθ᾽ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς
καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ
48 λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξ-
εκρέματο αὐτοῦ ἀκούων.
20 [f] ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ
τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιε-
2 ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς
αὐτὸν, λέγοντες, "Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ
3 τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;" Ἀποκριθεὶς δὲ εἶπε
πρὸς αὐτοὺς, "Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι·
4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;" Οἱ δὲ
5 συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, "Ὅτι ἐὰν εἴπωμεν, Ἐξ
6 οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπω-
μεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισ-
7 μένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι." Καὶ ἀπεκρίθησαν
8 μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐδὲ ἐγὼ λέγω
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."
9 [g] Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην·
"Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωρ-
10 γοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. καὶ ἐν καιρῷ ἀπέστειλε
πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος
δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.
11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες
12 καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. καὶ προσέθετο πέμψαι
13 τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. εἶπε δὲ ὁ
κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν
14 ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. [h] Ἰδόντες δὲ
αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός
ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένη-
15 ται ἡ κληρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος,
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν
ἀμπελῶνα ἄλλοις." Ἀκούσαντες δὲ εἶπον, "Μὴ γένοιτο."
17 [i] Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, "Τί οὖν ἐστι τὸ γεγραμμένον

[b] xxi. 6; 1 Reg. ix. 7, 8; Mich. iii. 12; Matt. xxiv. 1, 2; Mar. xiii. 2.
[c] Matt. xxi. 12; Mar. xi. 11.
[d] 1 Reg. viii. 29; Esa. lvi. 7; Jer. vii. 11; Matt. xxi. 13; Mar. xi. 17.
[e] Mar. xi. 18; Joh. vii. 19; et viii. 37.
[f] Matt. xxi. 23; Mar. xi. 27; Act. iv. 7.
[g] Matt. xxi. 33; Mar. xii. 1; Esa. v. 1; Jer. ii. 21; et xii. 10.
[h] Psal. ii. 1, 7; Gen. xxxvii. 18; Matt. xxvi. 3; et xxvii. 1; Joh. xi. 53; Heb. i. 2.
[i] Psal. cxviii. 22; Esa. viii. 14; et xxviii. 16; Matt. xxi. 42; Mar. xii. 10; Act. iv. 11; Rom. ix. 33; 1 Pet. ii. 4, 7.

44. ἐπισκοπῆς. This has probably the same meaning as ἡμέρα in ver. 42. Theophylact explains it, τῆς ἐμῆς παρουσίας, ὅτε ἦλθον ἐπισκέψασθαί σε καὶ σῶσαι.

τοῦτο· ‘Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-
[k] Esa. viii. 15; νήθη εἰς κεφαλὴν γωνίας;’ [k] Πᾶς ὁ πεσὼν ἐπ᾽ ἐκεῖνον τὸν 18
Zach. xii. 3. λίθον, συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέσῃ, λικμήσει αὐτόν.”
Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ᾽ 19
αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν·
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
[l] Matt. xxii. 15; [l] Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινο- 20
Mar. xii. 13. μένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου,
εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
[m] Matt. xxii. 16. [m] καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, “Διδάσκαλε, οἴδαμεν ὅτι 21
ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ᾽
ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν ἡμῖν Καί- 22
σαρι φόρον δοῦναι, ἢ οὔ;” Κατανοήσας δὲ αὐτῶν τὴν πανουρ- 23
γίαν, εἶπε πρὸς αὐτοὺς, “Τί με πειράζετε; ἐπιδείξατέ μοι δη- 24
νάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;” Ἀποκριθέντες δὲ
[n] Matt. xxii. 21; εἶπον, “Καίσαρος.” [n] Ὁ δὲ εἶπεν αὐτοῖς, “Ἀπόδοτε τοίνυν τὰ 25
Rom. xiii. 7. Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” Καὶ οὐκ ἴσχυ- 26
σαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυ-
μάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.
[o] Matt. xxii. 23; [o] Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες 27
Mar. xii. 18; ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, [p] λέγοντες, “Διδάσ- 28
Act. xxiii. 8. [p] Deut. xxv. 5. καλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ
τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ 29
οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκ-
νος· καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν 30
ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν αὐτὴν, ὡσαύτως δὲ καὶ οἱ ἑπτά· 31
καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον δὲ πάντων ἀπ- 32
έθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται 33
γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.” Καὶ ἀποκριθεὶς 34
εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ
ἐκγαμίσκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν 35
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμί-
[q] 1 Joh. iii. 2. σκονται· [q] οὔτε γὰρ ἀποθανεῖν ἔτι δυνανται· ἰσάγγελοι γάρ εἰσι, 36
[r] Exod. iii. 6; καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. [r] ὅτι δὲ ἐγεί- 37
Matt. xxii. 32; Mar. xii. 26; ρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
Heb. xi. 16. Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν
Ἰακώβ· Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ 38

20. ἐγκάθετος is *a person suborned or sent by another to lie in ambush*, and seems to be deduced from ἐγκαθίημι, which has this meaning. See Salmas. *Præf. ad Com. de Ling. Hell.* p. 44.

Ibid. δικαίους perhaps means here, *scrupulous persons, who wished to do exactly what was right*

27. For the negative μὴ after ἀντιλέγοντες, see Glassius, *Gram. Sacr.* p. 493. Raphel. *Not. Xenoph.*

34. αἰῶνος. See note at Gal. i. 4.

36. οὔτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσιν. This is not an argument, but the assertion of a fact: *for all that belong to God are alive.*

39 αὐτῷ ζῶσιν." Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον,
40 "Διδάσκαλε, καλῶς εἶπας." Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν
αὐτὸν οὐδέν.
41 [s] Εἶπε δὲ πρὸς αὐτοὺς, "Πῶς λέγουσι τὸν Χριστὸν υἱὸν
42 Δαβὶδ εἶναι; [t] καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν,
43 'Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
44 θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σοῦ.' Δαβὶδ οὖν
45 κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;" Ἀκούοντος δὲ
46 παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, "[u] Προσέχετε ἀπὸ
τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φι-
λούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν
47 ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· [x] οἳ κατεσ-
θίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχον-
ται. οὗτοι λήψονται περισσότερον κρίμα."

[s] Matt. xxii. 41; Mar. xii. 35.
[t] Psal. cx. 1; Act. ii. 34; 1 Cor. xv. 25; Heb. i. 13; et x. 13.
[u] xi. 43; Matt. xxiii. 5, 6; Mar. xii. 38, 39.
[x] Matt. xxiii. 13; Mar. xii. 40; 2 Tim. iii. 6; Tit. i. 11.

21 [y] ΑΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν
2 εἰς τὸ γαζοφυλάκιον πλουσίους· εἶδε δὲ καί τινα χήραν πενι-
3 χρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ, [z] καὶ εἶπεν, "Ἀληθῶς λέγω
4 ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· ἅπαν-
τες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα
τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον
ὃν εἶχεν ἔβαλε."

[y] 2 Reg. xii. 9; Mar. xii. 41.
[z] 2 Cor. viii. 12.

5 [a] ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ
6 ἀναθήμασι κεκόσμηται, εἶπε, "[b] Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται
ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθή-
7 σεται." Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, "Διδάσκαλε, πότε
οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα
γίνεσθαι;"
8 [c] Ὁ δὲ εἶπε, "Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύ-
σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι, καὶ, Ὁ
9 καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκού-
σητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα
10 γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος." Τότε ἔλεγεν αὐ-
τοῖς, "Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται,
12 φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. [d] Πρὸ δὲ
τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ
διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους
13 ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. ἀποβή-

[a] Matt. xxiv. 1; Mar. xiii. 1.
[b] xix. 44; 1 Reg. ix. 7, 8; Mich. iii. 12.
[c] Jer. xiv. 14; et xxiii. 21; et xxix. 8; Matt. xxiv. 4; 2 Thess. ii. 2, 3; 1 Joh. iv. 1.
[d] Matt. x. 17; et xxiv. 9; Mar. xiii. 9; Joh. xvi. 2; Apoc. ii. 10; Act. iv. 3; et v. 18; et xii. 4; et xvi. 24; et xxv. 23.

Chap. XXI. 6. Ταῦτα. Raphel quotes similar cases of nominatives absolute from Xenophon.

7. Ἐπηρώτησαν. They were Peter, James, John, and Andrew. Mark xiii. 3.

8. Ὁ καιρὸς, the time of the Messiah.

11. φόβητρά τε καὶ σημεῖα. Josephus says that the Jews did not attend τοῖς ἐναργέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν —— τοῦτο μὲν ὅτε ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαίᾳ παραπλήσιον, καὶ παρατείνας ἐπ' ἐνιαυτὸν κομήτης. vol. ii. p. 388. "Evenerant prodigia, quæ neque hostiis neque votis piare fas habet gens" &c. &c. Tacit. *Hist.* v. 13.

13. It will give you an opportunity of bearing witness to your religion.

σεται δὲ ὑμῖν εἰς μαρτύριον. [e] θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, 14
μὴ προμελετᾶν ἀπολογηθῆναι· [f] ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ 15
σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ
ἀντικείμενοι ὑμῖν. [g] παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ 16
ἀδελφῶν καὶ συγγενῶν καὶ φιλων, καὶ θανατώσουσιν ἐξ ὑμῶν·
[h] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· [i] καὶ 17
θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπομονῇ 18 19
ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. [k] Ὅταν δὲ ἴδητε κυκλου- 20
μένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγ-
γικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς 21
τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώ-
ραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὗταί 22
εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν 23
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις·
ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ
τούτῳ. [l] καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή- 24
σονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη
ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. [m] Καὶ ἔσται σημεῖα 25
ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν
ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώ- 26
πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχόμενων τῇ οἰκουμένῃ·
αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [n] καὶ τότε ὄψον- 27
ται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
καὶ δόξης πολλῆς.

"Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε 28
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν."

[o] Καὶ εἶπε παραβολὴν αὐτοῖς, "Ἴδετε τὴν συκῆν καὶ πάντα 29
τὰ δένδρα. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώ- 30
σκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. οὕτω καὶ ὑμεῖς ὅταν ἴδητε 31
ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ.

[e] xii. 11; Matt. x. 19; Mar. xiii. 11. [f] Exod. iv. 12; Esa. liv. 17; Act. vi. 10. [g] Mich. vii. 6; Act. vii. 59; et xii. 2. [h] Matt. x. 22; Mar. xiii. 13. [i] Matt. x. 30; 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Reg. i. 52. [k] Matt. xxiv. 15; Mar. xiii. 14; Dan. ix. 27. [l] Rom. xi. 25. [m] Matt. xxiv. 29; Mar. xiii. 24; 2 Pet. iii. 10, 12; Esa. xiii. 10; Ezech. xxxii. 7; Joel ii. 10, 31; et iii. 35; Apoc. vi. 12. [n] Dan. vii. 10; Matt. xvi. 27; et xxiv. 30; et xxv. 31; et xxvi. 64; Mar. xiii. 26; et xiv. 62; Act. i. 11; 2 Thess. i. 10; Apoc. i. 7. [o] Matt. xxiv. 32; Mar. xiii. 28.

15. ἐγὼ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from θανατώσουσιν in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking account of it. Compare Matt. x. 29, 30.

19. κτήσασθε τὰς ψυχὰς ὑμῶν. *Retinete animos vestros.* Raphel. *ad l.*, who compares ἀνακτᾶσθαι τὰς ψυχὰς, Polyb. iii. 60. 87. If we compare Matt. xxiv. 13, and Mark xiii. 13, the passage means, *the only way in which you can save your lives is by patience.*

22. πληρωθῆναι. The true reading is probably πλησθῆναι.

23. ἀνάγκη is used for *affliction* by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of ἡ ἀνάγκη τοῦ λιμοῦ, *Antiq.* i. p. 94: and Ælian of ἡ ἀνάγκη τῆς πενίας. *Var. Hist.* xiv. 24.

Ibid. ἐν τῷ λαῷ. Most MSS. omit ἐν.

24. ἄχρι πληρωθῶσι. Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, *then shall they perceive that this was what Daniel meant by the Son of man coming with the clouds of heaven,* vii. 13.

28. ἀπολύτρωσις. Though persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. ὅταν προβάλωσιν. Matthew and Mark write, ἐκφυῇ τὰ φύλλα, and Beza supplies *folia:* but the Vulgate has *producant fructum,* and Erasmus *protrudunt gemmas.*

31. It appears, therefore, that *the kingdom of God* was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα
33 γένηται. [p] ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ
34 μὴ παρέλθωσι. [q] Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν
ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
35 καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· [r] ὡς παγὶς γὰρ
ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης
36 τῆς γῆς. [s] ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιω-
θῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου."
37 [t] Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερ-
38 χόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. καὶ πᾶς ὁ
λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
22 [u] ἬΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα·
2 [x] καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν
αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.
3 [y] Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσ-
4 καριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συν-
ελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν
5 παραδῷ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον
6 δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι
αὐτὸν αὐτοῖς ἄτερ ὄχλου.
7 [z] Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα·
8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, "Πορευθέντες ἑτοι-
9 μάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν." Οἱ δὲ εἶπον αὐτῷ,
10 "Ποῦ θέλεις ἑτοιμάσωμεν;" Ὁ δὲ εἶπεν αὐτοῖς, "Ἰδοὺ, εἰσ-
ελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν
11 οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει
σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα
12 μετὰ τῶν μαθητῶν μου φάγω; Κἀκεῖνος ὑμῖν δείξει ἀνώγεον
13 μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε." Ἀπελθόντες δὲ εὗρον
καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
14 [a] Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι

[p] Psal. cii. 26; Esa. li. 6; Matt. xxiv. 35; Heb. i. 11; 2 Pet. iii. 7, 10.
[q] Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.
[r] 1 Thess. v. 2; 2 Pet. iii. 10; Apoc. iii. 3; et xvi. 15.
[s] xii. 40; et xviii. 1; Matt. xxiv. 42; et xxv. 13; Mar. xiii. 33; 1 Thess. v. 6.
[t] Joh. viii. 1, 2.
[u] Exod. xii. 15; Matt. xxvi. 1; Mar. xiv. 1.
[x] Psal. ii. 2; Joh. xi. 47; Act. iv. 27.
[y] Matt. xxvi. 14; Mar. xiv. 10, Joh. xiii. 2, 27.
[z] Matt. xxvi. 17; Mar. xiv. 12.
[a] Matt. xxvi. 20; Mar. xiv. 17.

35. ὡς παγὶς, as a trap falls upon birds or beasts.

36. ταῦτα is perhaps an interpolation.

Ibid. σταθῆναι. Either to be saved at the destruction of Jerusalem, or to be acquitted at the day of judgment.

37. εἰς τὸ ὄρος is governed by ἐξερχόμενος.

Chap. XXII. 1. Ἤγγιζε. The passover was in two days. See Matt. xxvi. 2.

2. ἐφοβοῦντο γάρ. See note at Mark xi. 18.

4. στρατηγοῖς. See note at Acts iv. 1. Theophylact says, τοὺς ἄρχοντας τῶν οἰκοδομῶν τοῦ ἱεροῦ, ἢ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέθεντο or δοῦναι. Raphel.

6. ἐξωμολόγησε, *he agreed to it*: as in Jer. xliv. 25. See Matt. xx. 2; συμφωνήσας ἐκ δηναρίου: but the Arabic version has, *he thanked them*, and this is the meaning of the word in Matt. xi. 25; Luke x. 21; Rom. xv. 9. Keuchenius says, *juramento confirmavit, obstrinxit se.*

7. Matthew (xxvi. 17.) and Mark (xiv. 12.) call it ἡ πρώτη τῶν ἀζύμων.

11. κατάλυμα. See note at ii. 7; Matt. xxvi. 17.

12. ἀνώγεον. The reading seems to be ἀνάγαιον. It means *a room above the ground.*

14. This was the day after that mentioned in ver. 7. Our Saviour spoke to the disciples on Wednesday evening: (the Jewish day beginning in the evening:) and on Thursday they ate the passover.

σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτούς, "Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο 15
τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν, πρὸ τοῦ με παθεῖν· [b] λέγω γὰρ 16
ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ." Καὶ δεξάμενος ποτήριον, εὐχαριστήσας 17
εἶπε, "Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· [c] λέγω γὰρ ὑμῖν, 18
ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ
βασιλεία τοῦ Θεοῦ ἔλθῃ." [d] Καὶ λαβὼν ἄρτον, εὐχαριστήσας 19
ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, "Τοῦτό ἐστι τὸ σῶμά μου,
τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνη-
σιν." Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, 20
"Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ
ὑπὲρ ὑμῶν ἐκχυνόμενον. [e] Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος 21
με μετ᾽ ἐμοῦ ἐπὶ τῆς τραπέζης. [f] καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου 22
πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽
οὗ παραδίδοται." Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τό, 23
τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ 24
καὶ φιλονεικία ἐν αὐτοῖς, τό, τίς αὐτῶν δοκεῖ εἶναι μείζων. [g] ὁ δὲ 25
εἶπεν αὐτοῖς, "Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ
οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. [h] ὑμεῖς δὲ οὐχ 26
οὕτως· ἀλλ᾽ ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ
ἡγούμενος, ὡς ὁ διακονῶν. [i] τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ 27
διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς
ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς 28
πειρασμοῖς μου· [k] κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ 29
πατήρ μου βασιλείαν, [l] ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης 30
μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες
τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ." [m] Εἶπε δὲ ὁ κύριος, "Σίμων, 31
Σίμων, ἰδού, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν
σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· 32
καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου." Ὁ δὲ 33

[b] Matt. xxvi. 29; Mar. xiv. 25.
[c] Matt. xxvi. 29; Mar. xiv. 25.
[d] Matt. xxvi. 26; Mar. xiv. 22; 1 Cor. xi. 23, 24.
[e] Matt. xxvi. 21, 23; Mar. xiv. 18; Joh. xiii. 21.
[f] Joh. xiii. 18; Psal. xli. 9; Act. i. 16.
[g] Matt. xx. 25; Mar. x. 42.
[h] ix. 48; 1 Pet. v. 3.
[i] Matt. xx. 28; Joh. xiii. 14; Phil. ii. 7.
[k] xii. 32; Matt. xxiv. 47.
[l] Matt. xix. 28; Apoc. iii. 21.
[m] 1 Pet. v. 8.

16. *ἕως ὅτου.* This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i. e. till his death. Πληρωθῇ means that the type of the passover was *completed* when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see ver. 20; *Thes. Crit. Sacr.* pt. i. p. 198; Lightfoot *ad Matt.* xxvi. 26, 27; Bartoloccius, *Biblioth. Rabbin.* vol. ii. p. 745.

20. This was perhaps the third cup, and called *the cup of blessing*, as S. Paul calls it, 1 Cor. x. 16, though Buxtorf considered it to be the fourth and last cup. *Thes. Crit. Sacr.* pt. i. p. 198.

Ibid. *ἐκχυνόμενον.* This agrees with *ποτήριον*, but in Matt. xxvi. 28, and Mark xiv. 24, with *αἷμα*. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In ver. 19. we read *τοῦτό ἐστι τὸ σῶμά μου·* and so I would understand here *τοῦτό ἐστι τὸ ποτήριον·* *This is my body*, viz. *that which is given for you:—this is the cup*, viz. *the new covenant in my blood, that which is shed for you.* Τοῦτο means *this thing which I hold in my hands*, and is made to refer to *ἄρτος* which is masculine, as well as to *ποτήριον*.

25. *εὐεργέται.* See Herodotus iii. 140; viii. 85.

26. *ὡς ὁ διακονῶν.* These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. *διατίθεμαι.* *Ego vobis tanquam testamento lego regnum.* Krebsius.

31. *ἐξῃτήσατο.* Tertullian compares this with Satan *asking leave* of God to tempt Job. p. 537. We may observe the distinction between *ἐξῃτήσατο ὑμᾶς* and *ἐδεήθην περὶ σοῦ*. So far from this passage supporting the pre-eminence of S. Peter, it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam.

εἶπεν αὐτῷ, "Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ
34 εἰς θάνατον πορεύεσθαι." [n] Ὁ δὲ εἶπε, "Λέγω σοι, Πέτρε, οὐ
μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι
35 με." [o] Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαν-
τίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε;" Οἱ δὲ
36 εἶπον, "Οὐδενός." Εἶπεν οὖν αὐτοῖς, "Ἀλλὰ νῦν ὁ ἔχων
βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω
37 τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. [p] λέγω γὰρ ὑμῖν,
ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, 'Καὶ
38 μετὰ ἀνόμων ἐλογίσθη·' καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει." Οἱ
δὲ εἶπον, "Κύριε, ἰδού, μάχαιραι ὧδε δύο." Ὁ δὲ εἶπεν αὐτοῖς,
"Ἱκανόν ἐστι."

39 [q] ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν
40 Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. [r] γενό-
μενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, "Προσεύχεσθε μὴ εἰσελ-
41 θεῖν εἰς πειρασμόν." [s] Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ
42 λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο [t] λέγων, "Πάτερ,
εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ
43 θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω." Ὤφθη δὲ αὐτῷ ἄγγελος
44 ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. [u] καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτεν-
έστερον προσηύχετο. ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι
45 αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοι-
46 μωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, "Τί καθεύδετε;
ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν."
47 [x] Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδού, ὄχλος, καὶ ὁ λεγόμενος
Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ
48 Ἰησοῦ φιλῆσαι αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Ἰούδα, φιλή-
49 ματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;" Ἰδόντες δὲ οἱ περὶ
αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, "Κύριε, εἰ πατάξομεν ἐν μα-
50 χαίρᾳ;" [y] Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχ-

n Matt. xxvi. 34; Mar. xiv. 30; Joh. xiii. 38.
o ix. 3; et x. 4; Matt. x. 9; Mar. vi. 8.
p Esa. liii. 12; Mar. xv. 28.
q Matt. xxvi. 36; Mar. xiv. 32; Joh. viii. 1; et xviii. 1.
r Matt. xxvi. 41; Mar. xiv. 38.
s Matt. xxvi. 39; Mar. xiv. 35.
t Joh. vi. 38.
u Joh. xii. 27; Heb. v. 7.
x Matt. xxvi. 47; Mar. xiv. 43; Joh. xviii. 3.
y Matt. xxvi. 51; Mar. xiv. 47; Joh. xviii. 10.

xv. 20. *ἐπιστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετά σου.* S. Peter's answer is also like the answer of Ittai in ver. 21. *εἰς τὸν τόπον οὗ ἐὰν ᾖ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωήν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου.*

34. *σήμερον* is spoken with reference to the Jewish method of beginning the day from the evening.

36. *ὁ μὴ ἔχων.* L. de Dieu understands it to mean, *he that has no money to buy a sword*, and refers to 1 Cor. xi. 22.

37. *τὰ περὶ ἐμοῦ τέλος ἔχει*, either, *my life is drawing to a close*; or, *the things predicted of me must have their completion.* Raphel, Krebsius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and thought that they wanted swords for immediate use: whereas he meant to warn them of the trials and hardships which were coming on them.

Ibid. *Ἱκανόν ἐστι.* Forma vetantis. See 1 Kings xii. 28. Others interpret it, *satis de his dictum.*

39. *οἱ μαθηταί.* All except Judas. See John xiii. 30.

42. *παρενεγκεῖν.* The infinitive for the imperative. Grotius, Raphel, Palairet. Others have taken it in the infinitive, and *εἰ* for *utinam*; see Palairet, and note at xii. 49.

44. *θρόμβοι αἵματος.* Dionysius of Alexandria did not understand that our Saviour literally sweated blood, but only drops as thick as blood, p. 39. Other Fathers agreed with him. See *Thes. Crit. Sacr.* pt. i. p. 210.

45. *αὐτοῦ* is perhaps an interpolation.

ιερέως, και ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ἀποκριθεὶς δὲ ὁ 51
Ἰησοῦς εἶπεν, "Ἐᾶτε ἕως τούτου." Καὶ ἀψάμενος τοῦ ὠτίου
αὐτοῦ, ἰάσατο αὐτόν. [z]Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο- 52
μένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσ-
βυτέρους, "Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ
ξύλων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ 53
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα,
καὶ ἡ ἐξουσία τοῦ σκότους."

z Matt. xxvi. 55; Mar. xiv. 48.

[a]ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν 54
εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
[b]ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων 55
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παι- 56
δίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε,
"Καὶ οὗτος σὺν αὐτῷ ἦν." Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων, 57
"Γύναι, οὐκ οἶδα αὐτόν." Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, 58
ἔφη, "Καὶ σὺ ἐξ αὐτῶν εἶ." Ὁ δὲ Πέτρος εἶπεν, "Ἄνθρωπε,
οὐκ εἰμί." Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρί- 59
ζετο λέγων, "Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ
Γαλιλαῖός ἐστιν." [c]Εἶπε δὲ ὁ Πέτρος, "Ἄνθρωπε, οὐκ οἶδα ὃ 60
λέγεις." Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ
ἀλέκτωρ· [d]καὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ 61
ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
"Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς." Καὶ 62
ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

a Matt. xxvi. 57; Mar. xiv. 53; Joh. xviii. 12, 24.
b Matt. xxvi. 69; Mar. xiv. 54, 66; Joh. xviii. 16, 25.
c Matt. xxvi. 74.
d Matt. xxvi. 34, 75; Mar. xiv. 72; Joh. xiii. 38; et xviii. 27.

[e]Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, 63
δέροντες· καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσ- 64
ωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, "Προφήτευσον, τίς
ἐστιν ὁ παίσας σε;" Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον 65
εἰς αὐτόν.

e Matt. xxvi. 67; Mar. xiv. 65; Job xvi. 10; Esa. l. 6; Joh. xviii. 22; et xix. 2.

[f]Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, 66
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέ-
δριον ἑαυτῶν λέγοντες, "Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν." Εἶπε 67
δὲ αὐτοῖς, "Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ ἐρω- 68
τήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. [g]ἀπὸ τοῦ νῦν ἔσται 69
ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ
Θεοῦ." Εἶπον δὲ πάντες, "Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;" Ὁ 70
δὲ πρὸς αὐτοὺς ἔφη, "Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι." Οἱ δὲ 71

f Psal. ii. 2; Matt. xxvii. 1; Mar. xv. 1; Joh. xviii. 28.
g Dan. vii. 13; Matt. xvi. 27; et xxiv. 30; et xxv. 31; et xxvi. 64; Mar. xiv. 62; Act. i. 11; 2 Thess. i. 10; Apoc. i. 7.

51. Ἐᾶτε ἕως τούτου. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. στρατηγούς. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the στρατηγὸς in Acts iv. 1; v. 24. and were not military officers, but had different duties in the temple.

53. σκότους. See Col. i. 13.

59. ἄλλος. See Matt. xxvi. 71. and note.

60. The article before ἀλέκτωρ is wanting in many MSS.

66. εἰς τὸ συνέδριον ἑαυτῶν, *to their place of meeting.*

69, 70. This shews, that the Jews considered the phrases, *Son of man,* and *Son of God,* to be equivalent. See note at Matt. viii. 20.

εἶπον, "Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν
ἀπὸ τοῦ στόματος αὐτοῦ."
23 [h] ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν αὐτὸν ἐπὶ τὸν h Matt.
2 Πιλάτον. [i] ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, "Τοῦτον xxvii. 2; Mar. xv. 1;
εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους Joh. xviii. 28. i xx. 25;
3 διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι." [k] Ὁ δὲ Πιλά- Matt. xxii. 21; Mar. xii. 17;
τος ἐπηρώτησεν αὐτὸν, λέγων, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰου- Rom. xiii. 7;
4 δαίων;" Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, "Σὺ λέγεις." Ὁ δὲ Πιλά- Act. xvii. 7. k Matt.
τος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, "Οὐδὲν εὑρίσκω xxvii. 11; Mar. xv. 2;
αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ." Joh. xviii. 33; 1 Tim. vi. 13.
5 Οἱ δὲ ἐπίσχυον λέγοντες, "Ὅτι ἀνασείει τὸν λαὸν, διδάσκων
καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως
6 ὧδε." Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄν-
7 θρωπος Γαλιλαῖός ἐστι· [l] καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας l iii. 1.
Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ
8 αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. [m] ὁ δὲ Ἡρώδης m ix. 7;
ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν Matt. xiv. 1.
αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον
9 ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς·
10 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἱστήκεισαν δὲ οἱ ἀρχιερεῖς
11 καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας
δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας,
περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πι-
12 λάτῳ, [n] ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ n Act. iv. 27.
τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς
13 ἑαυτούς. [o] Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς o Matt. xxvii. 23;
14 ἄρχοντας καὶ τὸν λαὸν, εἶπε πρὸς αὐτοὺς, "Προσηνέγκατέ μοι Mar. xv. 14; Joh. xviii. 38;
τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ et xix. 4.
ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ p Matt. xxvii. 26,
15 αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀν- Mar. xv. 15; Joh. xix. 1.
έπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου q Matt. xxvii. 15;
16 ἐστὶ πεπραγμένον αὐτῷ. [p] παιδεύσας οὖν αὐτὸν ἀπολύσω." Mar. xv. 6; Joh. xviii. 39.
17 18 [q] Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. [r] ἀν- r Act. iii. 14.

Chap. XXIII. 2. There is an emphasis in the words Χριστὸν βασιλέα. They accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. L. de Dieu. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33, &c.

5. Γαλιλαίας. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. See ix. 9.

Ibid. ἐξ ἱκανοῦ. We find χρόνων ἱκανῶν in viii. 27, and ἱκανῷ χρόνῳ in Acts viii. 11.

11. ἐξουθενήσας. This implies his great disappointment.

Ibid. ἐσθῆτα λαμπράν. Raphel shews that this meant a white robe, such as candidates wore. *ad l.* So also L. de Dieu. The Vulgate has *alba*, or *candida*, here and Acts x. 30, and James ii. 2. The angel is said to have appeared ἐν ἐσθῆτι λαμπρᾷ in Acts x. 30, and the angel is clothed in ἔνδυμα λευκὸν in Matt. xxviii. 3.

15. οὐδὲν ἄξιον—αὐτῷ. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. κατὰ ἑορτήν. *At every feast.*

ἔκραξαν δὲ παμπληθεὶ λέγοντες, "Αἶρε τοῦτον, ἀπόλυσον δὲ
ἡμῖν τὸν Βαραββᾶν·" ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν 19
τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. Πάλιν οὖν ὁ 20
Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. οἱ δὲ 21
ἐπεφώνουν λεγοντες, "Σταύρωσον, σταύρωσον αὐτόν." Ὁ δὲ 22
τρίτον εἶπε πρὸς αὐτοὺς, "Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν
αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω."
Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρω- 23
[s] Matt. xxvii. 26; Mar. xv. 15; Joh. xix. 16.
θῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. [s] Ὁ 24
δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· ἀπέλυσε δὲ 25
αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν,
ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.
[t] Matt. xxvii. 32; Mar. xv. 21.
[t] Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρη- 26
ναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν,
φέρειν ὄπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος 27
τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, "Θυγατέρες Ἱερου- 28
σαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ
τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι 29
αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθή-
[u] Esa. ii. 19; Ose. x. 8; Apoc. vi. 16; et ix. 6.
λασαν. [u] τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ 30
[v] 1 Pet. iv. 17; Jer. xxv. 29.
τοῖς βουνοῖς, Καλύψατε ἡμᾶς. [v] ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα 31
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"
[x] Joh. xix. 18; Esa. liii. 12.
[x] Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι. 32
[y] Matt. xxvii. 33; Mar. xv. 22; Joh. xix. 17.
[y] Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ 33
ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ
[z] Act. iii. 17; et vii. 60; 1 Cor. iv. 12; Psal. xxii. 18; Matt. xxvii. 35; Mar. xv. 24; Joh. xix. 23.
ἐξ ἀριστερῶν. [z] ὁ δὲ Ἰησοῦς ἔλεγε, "Πάτερ, ἄφες αὐτοῖς· οὐ 34
γὰρ οἴδασι τί ποιοῦσι." Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,
[a] Matt. xxvii. 39; Mar. xv. 29.
ἔβαλον κλῆρον. [a] καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον 35
δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, "Ἄλλους ἔσωσε, σω-
σάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός."
Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος 36
προσφέροντες αὐτῷ καὶ λέγοντες, "Εἰ σὺ εἶ ὁ βασιλεὺς τῶν 37
[b] Matt. xxvii. 37; Mar. xv. 26; Joh. xix. 19.
Ἰουδαίων, σῶσον σεαυτόν." [b] Ἦν δὲ καὶ ἐπιγραφὴ γεγραμ- 38
μένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ
Ἑβραϊκοῖς, "Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων."
Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, 39

25. *αὐτοῖς* is perhaps an interpolation.

26. *τοῦ* before *ἐρχομένου* is wanting in all the best MSS.

29. Some think that this is an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men *green trees*, and bad men *dry trees*. Jesus says, *If the sufferings of good men are so great, what must be those of bad men?*

36. *ὄξος*. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilarius conceived the penitent thief to be on the right. So did the pseudo-Athanasius, vol. ii. p. 264. He has been called *Dimas*, or *Dismas*.

40 λέγων, "Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς." Ἀπο-
κριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, "Οὐδὲ φοβῇ σὺ τὸν
41 Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως· ἄξια
γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
42 ἔπραξε." Καὶ ἔλεγε τῷ Ἰησοῦ, "Μνήσθητί μου, κύριε, ὅταν
43 ἔλθῃς ἐν τῇ βασιλείᾳ σου." Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, "Ἀμὴν
λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ."
44 [c] Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν
45 γῆν, ἕως ὥρας ἐννάτης. [d] καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ
46 καταπέτασμα τοῦ ναοῦ μέσον· [e] καὶ φωνήσας φωνῇ μεγάλῃ ὁ
Ἰησοῦς εἶπε, "Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά
47 μου·" καὶ ταῦτα εἰπὼν ἐξέπνευσεν. [f] Ἰδὼν δὲ ὁ ἑκατόνταρχος
τὸ γενόμενον ἐδόξασε τὸν Θεὸν, λέγων, "Ὄντως ὁ ἄνθρωπος
48 οὗτος δίκαιος ἦν." Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ
τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν
49 τὰ στήθη ὑπέστρεφον. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ
μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς
Γαλιλαίας, ὁρῶσαι ταῦτα.
50 [g] ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς, ὑπάρχων ἀνὴρ
51 ἀγαθὸς καὶ δίκαιος· ([h] οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ
καὶ τῇ πράξει αὐτῶν·) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,
52 ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος
53 προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [i] καὶ
καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνή-
54 ματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. [k] καὶ ἡμέρα
ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.
55 [l] Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυ-
θυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς
56 ἐτέθη τὸ σῶμα αὐτοῦ. [m] ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα
καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.
24 [n] Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ
μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.
2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, καὶ
3 4 εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο
ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες
5 ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμφόβων δὲ
γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν,
εἶπον πρὸς αὐτὰς, "Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
6 [o] οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι

[c] Matt. xxvii. 45; Mar. xv. 33.
[d] Matt. xxvii. 51; Mar. xv. 38.
[e] Psal. xxxi. 5; Matt. xxvii. 50; Mar. xv. 37; Joh. xix. 30; Act. vii. 59, 60.
[f] Matt. xxvii. 54; Mar. xv. 39.
[g] Matt. xxvii. 57; Mar. xv. 42; Joh. xix. 38.
[h] ii. 25, 38.
[i] Matt. xxvi. 12; et xxvii. 59; Mar. xv. 46.
[k] Matt. xxvii. 62.
[l] viii. 2.
[m] Exod. xx. 10.
[n] Matt. xxviii. 1; Mar. xvi. 1; Joh. xx. 1.
[o] ix. 22; et xviii. 32. Matt. xvi. 21; et xvii. 22; et xx. 18; Mar. viii. 31; et ix. 31; et x. 33.

43. *σήμερον.* Some persons have connected this with *λέγω σοι*, but improperly.

Ibid. *παραδείσῳ.* See note at 2 Cor. xii. 4.

46. *παραθήσομαι.* Most MSS. read *παρατίθεμαι.*

51. *καὶ* before *προσεδέχετο* is perhaps to be expunged.

CHAP. XXIV. 1. *ὄρθρου βαθέος.* *Very early in the morning.* The phrase is used by Plato, *Criton. init.*

Ibid. *τινές.* *Some other women.* See ver. 10.

ὧν ἐν τῇ Γαλιλαίᾳ, λέγων, "Οτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου 7
παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρω-
p Joh. ii. 22. θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." [p] Καὶ ἐμνήσθησαν τῶν 8
q Matt. ῥημάτων αὐτοῦ· [q] καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγ- 9
xxviii. 8; Mar. xvi. 10. γειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς. [r] ἦσαν 10
r viii. 2. δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ
αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.
Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, 11
s Joh. xx. 3, 6. καὶ ἠπίστουν αὐταῖς. [s] ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ 12
μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ
ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.
t Mar. xvi. 12. [t] Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ 13
εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ᾗ
ὄνομα Ἐμμαούς· καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάν- 14
των τῶν συμβεβηκότων τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐ- 15
τοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο
αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι 16
αὐτόν. Εἶπε δὲ πρὸς αὐτούς, "Τίνες οἱ λόγοι οὗτοι, οὓς ἀντι- 17
βάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί;"
Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, "Σὺ 18
μόνος παροικεῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
u vii. 16; αὐτῇ ἐν ταῖς ἡμέραις ταύταις;" [u] Καὶ εἶπεν αὐτοῖς, "Ποῖα;" 19
Matt. xxi. 11; Joh. iv. 19; Οἱ δὲ εἶπον αὐτῷ, "Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο
et vi. 14. ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ
καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς 20
καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν
x Act. i. 6. αὐτόν· [x] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦ- 21
σθαι τὸν Ἰσραήλ. ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην
y Matt. ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. [y] ἀλλὰ καὶ γυναῖκές 22
xxviii. 8; Mar. xvi. 10; τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνη-
Joh. xx. 18. μεῖον· καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ 23
ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλ- 24

8. ἐμνήσθησαν. See note at ix. 22.

10. Ἰωάννα. See viii. 3.

Ibid. Ἰακώβου. See note at vi. 16.

Ibid. αἳ before ἔλεγον is perhaps an interpolation.

12. πρὸς ἑαυτὸν may be coupled either with ἀπῆλθε, *to his own home*, or with θαυμάζων, *within himself*: most probably the former.

13. Ἐμμαούς. Josephus also speaks of Ἀμμαοῦς, or Ἐμμαοῦς, as sixty stadia from Jerusalem. vol. ii. p. 419. Sozomen says that it was named *Nicopolis* by the Romans after the taking of Jerusalem; and that there was a fountain near it, which healed diseases, because our Saviour had washed his feet in it. v. 21. Another Emmaus near Tiberias had its name from some *warm* springs. Joseph. vol. ii. p. 264.

15. ἐγγίσας. He must have overtaken them, for he was coming from Jerusalem. See ver. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. vol. i. p. 434. 438; iii. p. 274; iv. p. 8. 11. Epiphanius says Nathaniel and Cleopas. vol. i. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

Ibid. παροικεῖς. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See note at Acts ii. 14. Ἐν before Ἱερουσ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπιον τοῦ Θεοῦ in i. 6; Acts iv. 19; viii. 21. literally, *in the face of God*, so that God could bear witness to it.

θον τινὲς τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς
25 καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.” Καὶ αὐτὸς εἶπε
πρὸς αὐτοὺς, “Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν
26 ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [z] οὐχὶ ταῦτα ἔδει παθεῖν
27 τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;” [a] Καὶ ἀρξά-
μενος, ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμή-
28 νευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ
ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο
29 πορρωτέρω πορεύεσθαι. [b] καὶ παρεβιάσαντο αὐτὸν, λέγοντες,
“Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ
30 ἡμέρα.” Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν
τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-
31 γησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν οἱ
ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο
32 ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους, “Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς δι-
33 ήνοιγεν ἡμῖν τὰς γραφάς;” Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπ-
έστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕν-
34 δεκα καὶ τοὺς σὺν αὐτοῖς [c] λέγοντας, “Ὅτι ἠγέρθη ὁ κύριος
35 ὄντως, καὶ ὤφθη Σίμωνι.” Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36 [d] Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ
37 αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνη ὑμῖν.” Πτοηθέντες δὲ καὶ
38 ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς,
“Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν
39 ἐν ταῖς καρδίαις ὑμῶν; [e] ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα
40 σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.” Καὶ
41 τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. [f] ἔτι
δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν
42 αὐτοῖς, “Ἔχετέ τι βρώσιμον ἐνθάδε;” Οἱ δὲ ἐπέδωκαν αὐτῷ
43 ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. καὶ λαβὼν ἐνώ-
44 πιον αὐτῶν ἔφαγεν. [g] Εἶπε δὲ αὐτοῖς, “Οὗτοι οἱ λόγοι, οὓς
ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα
τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλ-
45 μοῖς περὶ ἐμοῦ.” Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι
46 τὰς γραφάς· [h] καὶ εἶπεν αὐτοῖς, “Ὅτι οὕτω γέγραπται, καὶ
οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ

[z] Esa. l. 6; et liii. toto; Phil.ii.7,&c.; Heb. xii. 2; 1 Pet. i. 11.
[a] Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Psal. xvi. 8—10; et xxii. toto; et cxxxii. 11; Dan. ix. 24, &c.
[b] Gen. xix. 3; Act. xvi. 15; Heb. xiii. 2.
[c] 1 Cor. xv. 5.
[d] Mar. xvi. 14; Joh. xx. 19.
[e] Joh. xx. 20, 27.
[f] Joh. xxi. 10.
[g] ix. 22; et xviii. 31; et xxiv. 6; Matt. xvi. 21; et xvii. 22; et xx. 18; Mar. viii. 31; et ix. 31; et x. 33.
[h] ver. 26; Psal. xxii. 6; Act. xvii. 3.

34. It might be thought from Mark xvi. 13. that some of the eleven did not believe the report of these two disciples.

39. This no doubt was the popular notion concerning spirits; and the argument was valid, whether our Saviour meant to confirm the notion or no: he appealed to their own idea of a spirit, and proved that he could not be one.

42. This also was done out of the notion that spirits do not eat.

44. The Hagiographa began with the Psalms, and contained also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1. and 2. The remainder of the Bible was contained in the Law (the Pentateuch) and the Prophets.

i Act. xiii. 38; 1 Joh. ii. 12. τρίτῃ ἡμέρᾳ, [i]καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν 47
καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-
k Joh. xv. 27. σαλήμ. [k]ὑμεῖς δέ ἐστε μάρτυρες τούτων. [l]καὶ ἰδοὺ, ἐγὼ ἀπο- 48
l Joh. xiv. 26; et xv. 26; στέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ 49
et xvi. 7; Act. i. 4; καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν
et ii. toto. ἐξ ὕψους."

m Act. i. 12. [m]Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς 50
n Mar. χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. [n]καὶ ἐγένετο ἐν τῷ εὐλογεῖν 51
xvi. 19; Act. i. 9. αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ 52
μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες 53
καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

47. *ἀρξάμενον.* For participles placed absolutely in this manner see Fischer. in Weller. vol. iii. p. 389. Herodotus uses *ἀρξάμενον* in the same manner, iii. 91.

50. The place of the ascension was shewn on the mount of Olives. Helena, the mother of Constantine, built a church over a cave, in which it was said that our Saviour instructed his disciples in the mysteries of his religion. Eus. *Vit. Const.* iii. 43.

53. *ἱερῷ.* See note at ii. 37. and Acts i. 13.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21; Mark i. 19; Matt. xxvii. 56; Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii. 23; xxi. 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14; xv. 6. compared with Gal. ii. 9. It has been supposed, that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood: but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign; and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse; and was probably released at the beginning of the reign of Nerva, A.D. 96. He then returned to Ephesus, where he published the Apocalypse: and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

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[a] ʼΕΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ 1
Θεὸς ἦν ὁ Λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. [b] Πάντα 2
δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ῝Ο γέγονεν 3 4
ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, [c] καὶ τὸ 5
φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
[d] ʼΕγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ 6
ʼΙωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ 7
φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, 8

[a] x. 33, 36; 1 Joh. i. 1, 2; Apoc. xix. 13.
[b] v. 26; et viii. 12; et ix. 5; et xii. 46; Eph. iii. 9; Col. i. 17; Heb. i. 2; 1 Joh. v. 11.
[c] iii. 19.
[d] Matt. iii. 1; Mar. i. 2, &c.; Lu. iii. 3; et vii. 27; Act. xiii. 24.

Chap. I. 1. *ὁ Λόγος.* There can be no doubt that by the *Logos* S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The Logos, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the Logos as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews,) completed this process, and made the Logos an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the Logos of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of Logos came to be applied even by orthodox Christians to Jesus Christ. S. John wrote his Gospel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the Logos of the Gnostics.

Ibid. *ʼΕν ἀρχῇ.* The Gnostics made the Logos to have been put forth by God *after* the creation of the world. S. John asserts that Christ was *in the beginning.*

Ibid. *Θεός.* This is a direct assertion of the divinity of Christ. The Gnostics considered the Logos merely as an emanation from God.

3. All the early Fathers made the sentence end at *οὐδὲ ἕν*, and coupled *ὃ γέγονεν* with *ἐν αὐτῷ.* The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. *῝Ο γέγονεν ἐν αὐτῷ ζωὴ ἦν* may mean, *the thing which was made in* or *through him;* i. e. the benefit which was gained for man through him, *was life.* When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26; xi. 25.

5. *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, the light shines where darkness was before:* i. e. the power of living for ever is given to men, who before had lost it: *and the darkness did not come upon* or *succeed to the light:* i. e. it was not a light which was followed again by darkness. See xii. 35.

6. *ʼΕγένετο* is to be taken with *ἄνθρωπος*, not with *ἀπεσταλμένος*: *there was a man who was sent from God.* Elsner, Palairet.

7. *περὶ τοῦ φωτός.* The meaning of *the light,* as explained in ver. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: thus *he bore witness of the light, that all through his preaching might believe* in him, who brought light and immortality to life. See 2 Tim. i. 10. where the words *καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου* are exactly in accordance with ver. 4—7. of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

9 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. [e]ἦν τὸ φῶς τὸ ἀληθινὸν,
10 ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. [f]ἐν τῷ
κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν
11 οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
12 [g]ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ
13 γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· [h]οἳ οὐκ ἐξ αἱ-
μάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς,
ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.
14 [i]Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ
ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
15 πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. [k]Ἰωάννης μαρτυρεῖ
περὶ αὐτοῦ, καὶ κέκραγε λέγων, "Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω
μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν."
16 [l]Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ
17 χάριν ἀντὶ χάριτος· [m]ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις
18 καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. [n]Θεὸν οὐδεὶς
ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ

e iii. 19; et viii. 12; et ix. 5; et xii. 46.
f Heb. i. 2.
g Rom. viii. 15; Gal. iii. 26; 2 Pet. i. 4; 1 Joh. iii. 1.
h iii. 5; Jac. i. 18; 1 Pet. i. 23.
i Matt. i. 16; et xvii. 2; Lu i. 31; et ii. 7; 2 Pet. i. 17; Col. i. 19; et ii. 3, 9.
k ver.26,&c.; et iii. 31; Matt. iii. 11; Mar. i. 7; Lu. iii. 16.
l Col. i. 19; et ii. 9.
m Exod. xx. 1, &c.; Deut. v. 6, &c.
n vi. 46; Exod. xxxiii. 20; Deut. iv. 12; 1 Joh. iv. 12; 1 Tim. vi. 16; Matt. xi. 27; Lu. x. 22.

9. ἐρχόμενον is referred to φῶς by Grotius, Beausobre, Doddridge: to ἄνθρωπον by Wolfius, Palairet. The latter seems most natural, though the former is supported by iii. 19; xii. 46. *The light which giveth life to every man is the true light.*

11. τὰ ἴδια and οἱ ἴδιοι evidently mean the Jews.

12, 13. This still continues the notion, of men having no power by their birth to live for ever, but of their having the power restored to them when born again through Jesus Christ.

13. οἱ ἐγεννήθησαν. Whose birth was henceforth to be reckoned, not as from their earthly parents, but from God: or the 11th, 12th, and 13th verses may be paraphrased thus; *The Jews rejected him: but whoever received him, became a child of God, of whatever country he was, and without any regard to his being descended from Abraham.*

14. ἐθεασάμεθα. S. John alludes to his having witnessed the transfiguration of Christ. (See 2 Pet. i. 17.) Παρὰ πατρὸς may either be connected with μονογενοῦς, *the only begotten of the Father;* or with δόξαν, *we saw him in a state of glory, in the glory which came from the Father, when he pronounced him to be his beloved or only begotten Son.* The whole verse means, *Jesus Christ appeared upon earth as a man; but we, his chosen disciples, saw him in a state of glory; and while he was upon earth, he was filled with the Holy Ghost to preach the truth:* or perhaps ἀληθείας means that Christ was the *true* end of the types and ordinances of the Mosaic law: see ver. 17. Δόξαν ὡς μονογενοῦς may mean *the glory which is suited to him who was then declared by God to be his only begotten Son.*

15. πρῶτός μου ἦν. Πρῶτος is used for *before* in xv. 18. Since John the Baptist was born before Jesus, he could only have said that Jesus was *before him* on account of his pre-existence. The same testimony is repeated in ver. 27, 30, and it is inserted here as agreeing with what is said in ver. 14, that Jesus existed in a state of glory previous to his appearing on earth. It might be paraphrased thus, *What I have said of the glory which we saw come upon Jesus, agrees with the testimony which John bore to his previous state of glory.* This testimony was borne by John for the first time upon the occasion mentioned in ver. 27, and is anticipated in ver. 15. Ἔμπροσθεν perhaps denotes priority of rank, πρῶτος priority of existence: *He who came after me into the world, has become superior to me, because he existed before me.*

16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, *Mémoires*, tom. i. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in ver. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in ver. 17. *Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace,* χάριν ἀντὶ χάριτος, *grace answering to the grace of Christ.*

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the Law. Χάρις and ἀλήθεια perhaps mean the same as πνεῦμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed him to us.

o v. 33. πατρὸς, ἐκεῖνος ἐξηγήσατο. [o]Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ 19
Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς
p iii. 28; Act. xiii. 25. καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτὸν, "Σὺ τίς εἶ;" [p]Καὶ ὡμο- 20
λόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, "Ὅτι οὐκ εἰμὶ
q Deut. xviii. 15. ἐγὼ ὁ Χριστός." [q]Καὶ ἠρώτησαν αὐτὸν, "Τί οὖν; Ἠλίας εἶ 21
σύ;" Καὶ λέγει, "Οὐκ εἰμί." "Ὁ προφήτης εἶ σύ;" Καὶ
ἀπεκρίθη, "Οὔ." Εἶπον οὖν αὐτῷ, "Τίς εἶ; ἵνα ἀπόκρισιν 22
r Esa. xl. 3; Matt. iii. 3; Mar. i. 3; Lu. iii. 4. δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;" [r]Ἔφη, 23
"Ἐγὼ 'φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου·'
καθὼς εἶπεν Ἡσαΐας ὁ προφήτης." Καὶ οἱ ἀπεσταλμένοι 24
s Deut. xviii. 15. ἦσαν ἐκ τῶν Φαρισαίων· [s]καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, 25
"Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε
t Matt. iii. 11; Mar. i. 7; Lu. iii. 16; Act. i. 5; et xi. 16; et xix. 4. ὁ προφήτης;" [t]Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, "Ἐγὼ 26
βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε.
αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· 27
οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδή-
ματος." Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, 28
ὅπου ἦν Ἰωάννης βαπτίζων.

u ver. 36; Exod. xii. 3; Esa. liii. 7; 1 Pet. i. 19. [u]Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς 29
αὐτὸν, καὶ λέγει, "Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρ-
x ver. 27. τίαν τοῦ κόσμου. [x]οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου 30
ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
y Matt. iii. 16; Mar. i. 10; Lu. iii. 21. κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ 31
τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων." [y]Καὶ ἐμαρτύρησεν 32

19. *καὶ αὕτη.* And this testimony, which I have just quoted, was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12; he meant, that he was not really Elias risen from the dead. Ὁ *προφήτης* might mean, *the prophet* promised in Deut. xviii. 15, though that would be the same with *the Messiah.* The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvi. 14.

26 *μέσος κ. τ. λ.* Tillemont observes that this may have been literally true. *Mémoires,* tome i. p. 160.

28. Βηθαβαρᾷ. Almost all the old MSS. and versions read Βηθανίᾳ· but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πέραν τοῦ Ἰορδάνου (compare iii. 26; x. 40.) have any other meaning than *beyond,* or *on the other side of Jordan.* See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Βαταναία: but the place, where John baptized, seems certainly to have been in Judæa. See Matt. iii. 1; Mark i. 5; Luke iii. 3.

29. *τῇ ἐπαύριον.* This was after the baptism of Jesus; and in ver. 33. John reminds the people of what he had said the day before: but τῇ ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows: 1. The baptism of Jesus. 2. The temptation. (Neither of these related by S. John.) 3. The mission from Jerusalem, ver. 19—27. 4. The address of John on the following day, ver. 29, &c.

Ibid. *ὁ αἴρων, that taketh upon himself.* L. de Dieu.

30. He appeals to his saying recorded in ver. 27.

31. *κἀγὼ οὐκ ᾔδειν αὐτόν. And at first I did not know him.* This is explained more at length in ver. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt. iii. 14.

Ibid. *ἀλλ' ἵνα φανερωθῇ. But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming: by these means his coming was made known to the people of Israel.*

Ibid. *ἐν τῷ ὕδατι βαπτίζων.* The phrase *in the water* is exactly applicable to the ancient mode of baptizing, but in ver. 33. we find *ἐν πνεύματι ἁγίῳ*, so that *ἐν ὕδατι* may properly be translated *with water.*

Ἰωάννης λέγων, "Ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ
33 περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ᾽ αὐτόν. [z]κἀγὼ οὐκ ᾔδειν [z] Matt. iii. 11 Act. i. 5.
αὐτόν· ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν,
Ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτὸν,
34 οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. κἀγὼ ἑώρακα, καὶ
μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ."
35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν
36 αὐτοῦ δύο. [a]καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, [a] ver. 29.
37 "Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ." Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λα-
38 λοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφεὶς δὲ ὁ Ἰησοῦς, καὶ
θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, "Τί ζητεῖτε;"
Οἱ δὲ εἶπον αὐτῷ, "Ῥαββὶ," ὃ λέγεται ἑρμηνευόμενον, Διδάσ-
39 καλε, "ποῦ μένεις;" Λέγει αὐτοῖς, "Ἔρχεσθε καὶ ἴδετε."
Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν
40 ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη. [b]Ἦν Ἀνδρέας ὁ ἀδελφὸς Σί- [b] Matt. iv. 18.
μωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου,
41 καὶ ἀκολουθησάντων αὐτῷ. εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν
τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, "Εὑρήκαμεν τὸν Μεσσίαν,"
42 ὅ ἐστι μεθερμηνευόμενον, ὁ Χριστός· [c]καὶ ἤγαγεν αὐτὸν πρὸς [c] Matt. xvi. 18.
τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, "Σὺ εἶ Σίμων [d] xii. 21.
ὁ υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς·" ὃ ἑρμηνεύεται Πέτρος. [e] xxi. 2;
43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· Gen. iii. 15; et xxii. 18;
καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ, "Ἀκολούθει μοι." et xlix. 10; Deut. xviii.
44 [d]Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου 15; 2 Sam. vii. 12;
45 καὶ Πέτρου. [e]Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει Esa. vii. 14; et ix. 6;
αὐτῷ, "Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρή- et xl. 10, 11;
46 καμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ." [f]Καὶ et liii. 1, &c.; Jer. xxiii. 5;
εἶπεν αὐτῷ Ναθαναὴλ, "Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;" et xxxiii. 14; Ezech.
47 Λέγει αὐτῷ Φίλιππος, "Ἔρχου καὶ ἴδε." [g]Εἶδεν ὁ Ἰησοῦς τὸν xxxiv. 23;
Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, "Ἴδε et xxxvii. 24; Dan. ix. 24;
48 ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι." Λέγει αὐτῷ Ναθα- Mich. v. 2; Zach. vi. 12;
ναὴλ, "Πόθεν με γινώσκεις;" Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν et ix. 9.
αὐτῷ, "Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν [f] vii. 41, 42; Matt. ii. 23;
49 εἶδόν σε." Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, "Ῥαββὶ, σὺ Lu. ii. 4. [g] Psal. xxxii.
50 εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ." Ἀπεκρίθη 2.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, *the word of God came unto him in the wilderness*, iii. 2.

35. Τῇ ἐπαύριον. Two days after the mission of the priests and Levites: see ver. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εὐθύς.)

Ibid. δύο. One of these was Andrew, ver. 41. the other has been supposed to be John. Epiphanius says *John* or *James*. vol. i. p. 436—438.

39. δεκάτη. Some think that S. John followed the Roman computation of time.

41. The reading is perhaps Χριστὸς without the article.

43. The words ὁ Ἰησοῦς seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαϊδὰ is *an inhabitant of Bethsaida: ἐκ τῆς πόλεως, a native of the city.* Greswell. The city of Peter and Andrew was Capernaum.

45. Ναθαναήλ. Nathanael has been supposed to be the same with Bartholomew: but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω
τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει." [h] Καὶ λέγει αὐτῷ, 51
"Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳ-
γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαί-
νοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου."

[h] Gen. xxviii. 12; Matt. iv. 11; Lu. xxii. 43; et xxiv. 4; Act. i. 10.

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλι- 2
λαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς 2
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου, 3
λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, "Οἶνον οὐκ ἔχουσι."
Λέγει αὐτῇ ὁ Ἰησοῦς, "Τί ἐμοὶ καὶ σοὶ, γύναι; οὔπω ἥκει ἡ 4
ὥρα μου." Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, "Ὅ τι ἂν 5
λέγῃ ὑμῖν, ποιήσατε." [i] Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμε- 6
ναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη-
τὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, "Γεμίσατε τὰς ὑδρίας 7
ὕδατος." Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς, 8
"Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ." Καὶ ἤνεγκαν.
ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ 9
οὐκ ᾔδει πόθεν ἐστιν· (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ
ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ, 10
"Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν
μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
ἕως ἄρτι." Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς 11
ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ
ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

[i] Mar. vii. 3.

ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ 12
αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ
ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰου- 13
δαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. [k] καὶ εὗρεν ἐν τῷ 14
ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ

[k] Matt. xxi. 12; Mar. xi. 15; Lu. xix. 45.

51. This was perhaps a proverbial expression for a person working miracles.

Chap. II. 1. On the third day after leaving Bethabara (Wetstein, Priestley): after returning into Galilee (Newcome). The latter is probably right, because Jesus had now some disciples, ver. 2.

Ibid. γάμος. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Joses, Simon, and Judas, who were sons of Clopas and Mary. Compare John xix. 25; Matt. xxvii. 56; John vii. 3, 5, 10. It is equally improbable that it was the marriage of John himself.

Ibid. Κανά. Josephus mentions a village of Galilee called *Cana*. *Vit.* § 16. p. 9. It took him all night to go from thence to Tiberias. ib. § 17. The Syriac version has *Catna*, which L. de Dieu says was not far from Nazareth.

4. Τί ἐμοὶ καὶ σοί; might mean, *what is that to me and thee?* but the phrase generally means, *what have I to do with thee?* See Mark i. 24; 2 Sam. xvi. 10; 1 Kings xvii. 18.

Ibid. γύναι. The use of this term does not imply a want of affection. See Palairet. Compare xix. 26.

6. μετρητάς. See L. de Dieu, *ad l.* For ἀνὰ see Matt. xx. 9.

8. ἀρχιτρικλίνῳ. Concerning this person see Ursinus, *Append. ad Ciaccon. de Triclin.* p. 344. Bulengerus, *De Conviviis*, iv. 4. et 5.

10. μεθύω sometimes means merely to drink plentifully, as in Gen. xliii. 34. Hackspanius, Boisius.

11. ἐπίστευσαν. *Were confirmed in their faith.*

12. μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid. ἀδελφοί. See note at Matt. xiii. 55.

13. τὸ πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4; xi. 55.

14. περιστέρας. See note at Matt. xxi. 12.

15 τοὺς κερματιστὰς καθημένους. καὶ ποιήσας φραγέλλιον ἐκ
σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ
τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τρα-
16 πέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν,
“Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου
17 οἶκον ἐμπορίου.” [l] Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι [l] Psal. lxix. 9.
γεγραμμένον ἐστὶν, ‘Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.’
18 [m] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Τί σημεῖον [m] vi. 30; Matt. xii. 38;
19 δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;” [n] Ἀπεκρίθη ὁ Ἰησοῦς καὶ et xvi. 1;
εἶπεν αὐτοῖς, “Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις Mar. viii. 11; Lu. xi. 29.
20 ἐγερῶ αὐτόν.” Εἶπον οὖν οἱ Ἰουδαῖοι, “Τεσσαράκοντα καὶ ἓξ [n] Matt.
ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς xxvi. 61; et xxvii. 40;
21 αὐτόν;” Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Mar. xiv. 58; et xv. 29
22 [o] ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι [o] Lu. xxiv. 8.
τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ
23 εἶπεν ὁ Ἰησοῦς. ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ
ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ
24 τὰ σημεῖα ἃ ἐποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν
25 αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· [p] καὶ ὅτι οὐ χρείαν εἶχεν [p] vi. 64;
ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί Act. i. 24; Apoc. ii. 23.
ἦν ἐν τῷ ἀνθρώπῳ.

3 [q] ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα [q] vii. 50; et xix. 39.
2 αὐτῷ, ἄρχων τῶν Ἰουδαίων. [r] οὗτος ἦλθε πρὸς τὸν Ἰησοῦν [r] ix. 16, 33;
νυκτὸς, καὶ εἶπεν αὐτῷ, “Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλή- Act. x. 38.
λυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν,
3 ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ.” [s] Ἀπεκρίθη ὁ Ἰη- [s] Tit. iii. 5
σοῦς καὶ εἶπεν αὐτῷ, “Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεν-
4 νηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.” Λέγει

15. φραγέλλιον. From the Latin *flagellum.* It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is probably καταφάγεται.

18. ὅτι. Beza and L. de Dieu understand it as *since,* or *because.* They knew that he had no commission from the high-priests, and they said, *If you claim authority from heaven, what miracle do you work in proof of this?* See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to the sixth year of Darius. *Dem. Evang.* p. 392. But the Jews probably spoke of a more recent building. Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (A. U. C. 734.) vol. ii. p. 105. and finished it in eighteen months, vol. i. p. 782. But he was eight years in building the porticos, &c. *ib.*; and Prideaux appears to be right, who translates the passage thus, *Forty-six years hath this temple been in building;* and adds, “For although then forty-six years had passed from the time this building had begun, and in nine years and an half it was made fit for the divine service, yet a great number of labourers and artificers were still continued at work during all the time of our Saviour's being here on earth, and for some years after.” *Connex.* sub an. 17. B. C.

22. αὐτοῖς is wanting in many MSS.

Ibid. γραφῇ. See xx. 9. They then believed the prophecies in the Old Testament, and that which had been delivered by Jesus himself.

23. ἐν τῇ ἑορτῇ. *During the continuance of the feast.* iv. 45.

25. *And because he had no need of information concerning any of these persons who professed to believe in him.*

Chap. III. 1. ἄρχων. Probably a member of the sanhedrim.

2. τὸν Ἰησοῦν has perhaps been substituted for the true reading αὐτόν.

3. ἄνωθεν signifies either *again,* or *from above.* Josephus uses it for *again,* vol. i. p. 48; but

πρὸς αὐτὸν ὁ Νικόδημος, "Πῶς δύναται ἄνθρωπος γεννηθῆναι
γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύ-
τερον εἰσελθεῖν καὶ γεννηθῆναι;" Ἀπεκρίθη ὁ Ἰησοῦς, "Ἀμὴν 5
ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ
δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον 6
ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-
ματος, πνεῦμά ἐστι. μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεν- 7
t Eccl. xi. 5; 1 Cor. ii. 11. νηθῆναι ἄνωθεν. [t] τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν 8
αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·
u vi. 52, 60. οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος." [u] Ἀπεκρίθη 9
Νικόδημος καὶ εἶπεν αὐτῷ, "Πῶς δύναται ταῦτα γενέσθαι;"
Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, "Σὺ εἶ ὁ διδάσκαλος τοῦ 10
x ver. 32; et viii. 28; et xii. 49; et xiv. 24. Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; [x] ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ 11
οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρ-
τυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ 12
y vi. 62; Eph. iv. 9. πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; [y] καὶ 13
οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ κατα-
z viii. 28; et xii. 32; Num. xxi. 9; 2 Reg. xviii. 4. βὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ· [z] καὶ καθὼς 14
Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν
a ver. 36; Lu. xix. 10; 1 Joh. v. 10. υἱὸν τοῦ ἀνθρώπου· [a] ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπ- 15
όληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. [b] οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν 16
b Rom. v. 8; et viii. 32; 1 Joh. iv. 9. κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. [c] οὐ 17
c ix. 39; et xii. 47; Lu. ix. 56; 1 Joh. iv. 14. γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. [d] ὁ πιστεύων εἰς 18
d v. 24; et vi. 40, 47; et xx. 31. αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίσ-
τευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. [e] αὕτη δέ 19
e i. 5, 10, 11. ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγά-
πησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ
f Job xxiv. 13, et seqq. αὐτῶν τὰ ἔργα. [f] πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ 20
g Eph. v. 8. οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [g] ὁ δὲ 21

Origen considered it to mean, in this place, *from above*, vol. iv. p. 561; and this is certainly its meaning in ver. 31; xix. 11. 23; James i. 17; iii. 15; Matt. xxvii. 51. Nicodemus seems to have taken it for δεύτερον, but that is not conclusive as to our Saviour's meaning; and he that is born *from above* is in fact born *again*, so that our Saviour may be said to have intended both.

3. οὐ δύναται. He cannot enter into the covenant of the gospel.

5. ἐξ ὕδατος καὶ πνεύματος. The meaning would be equally expressed by ἐξ ὕδατος ἐν πνεύματι. A person is born again of the Spirit, (ver. 6.) and this takes place at baptism.

8. τὸ πνεῦμα. Our version says, *the wind;* but many early writers took it literally for *the Spirit.* It does not signify *wind* in any other place of the New Testament. See Wolfius.

12. τὰ ἐπίγεια. *That part of the scheme of our redemption, which has its operation in this world.*

13. In Prov. xxx. 4. we read **Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη;**

Ibid. καταβάς. This seems decisive for the pre-existence of Christ, see ver. 31; and the words ὁ ὢν are very remarkable, as shewing that Christ was still in heaven while he was on earth.

17. If any persons are not saved through Christ, their condemnation will not be in consequence of his coming into the world: they were condemned already, and have rejected the only means of having that condemnation removed. See ver. 18, 36; v. 24: Mark xvi. 16.

ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ
τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα."
22 [h] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν
23 Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. [i] ἦν
δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα
24 πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. [k] οὔπω γὰρ
25 ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν
ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθα-
26 ρισμοῦ· [l] καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, "Ῥαββὶ,
ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε
27 οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν." [m] Ἀπ-
εκρίθη Ἰωάννης καὶ εἶπεν, "Οὐ δύναται ἄνθρωπος λαμβάνειν
28 οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. [n] αὐτοὶ ὑμεῖς
μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι
29 ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην,
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ
ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη
30 οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ
31 δὲ ἐλαττοῦσθαι. [o] ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ
ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ
32 τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, [p] καὶ ὃ ἑώρακε
καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
33 λαμβάνει. [q] ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι
34 ὁ Θεὸς ἀληθής ἐστιν· [r] ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα
τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα.
35 [s] ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ
36 αὐτοῦ. [t] ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπει-
θῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ'
αὐτόν."
4 [u] ὩΣ οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰη-
2 σοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· καίτοιγε

h iv. 1.
i Matt. iii. 6, 16; Mar. i. 5; Lu. iii. 7;
k Matt. xiv. 3.
l i. 7, 15, 26, 34; Matt. iii. 11; Mar. i. 7; Lu. iii. 16.
m 1 Cor. iv. 7; Jac. i. 17.
n i. 20, 30; Mal. iii. 1; Matt. xi. 10; Mar. i. 2; Lu. i. 17; et vii. 27.
o viii. 23; 1 Cor. xv. 47.
p v. 20; et viii. 26; et xii. 49; et xiv. 10.
q 1 Joh. v. 10; Rom. iii. 4.
r i. 16; Eph. iv. 7.
s v. 22; et xvii. 2; Matt. xi. 27; et xxviii. 18; Lu. x. 22; Heb. ii. 8.
t iii. 15, 16; et vi. 47; 1 Joh. v. 11.
u iii. 22, 26.

22. *τὴν Ἰουδαίαν γῆν.* This must mean the territory of Judæa in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

Ibid. *καὶ ἐβάπτιζεν.* But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. *Mémoires*, tome i. p. 30. 218.

23. Σαλεὶμ has been supposed to be *Shalim*, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the tribe of Issachar. Ænon signifies *fons columbi*, so that there was probably a spring there.

25. *περὶ καθαρισμοῦ.* *Concerning the real effect of baptism.* As soon as Jesus baptized, persons began to doubt whether there was any use in John's baptism: and John's disciples came now to consult him about this. Many MSS. read Ἰουδαίου.

27. He means to say, that he was only executing a commission.

29. *νύμφιος.* See note at Matt. ix. 15.

31. *He that has his origin from the earth, belongs to the earth.*

32. *οὐδείς.* *Scarcely any one.*

33. *But if any one does receive it, he thereby expresses his conviction that God is true:* i. e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.

36. *μένει.* It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See ver. 17.

Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· ἀφῆκε 3
τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ 4
[x] Gen. iii. 19; et xlviii. 22; Jos. xxiv. 32. αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. [x] ἔρχεται οὖν εἰς πόλιν 5
τῆς Σαμαρείας λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν
Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ 6
οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ
τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας 7
ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, "Δός μοι πιεῖν." οἱ γὰρ 8
μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγο-
[y] viii. 48; Lu. ix. 52, 53; Act. x. 28; 2 Reg. xvii. 24. ράσωσι. [y] λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, "Πῶς σὺ Ἰου- 9
δαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρεί-
τιδος;" οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. [z] Ἀπεκρίθη 10
[z] vi. 35; et vii. 38, 39; Esa. xii. 3. Ἰησοῦς καὶ εἶπεν αὐτῇ, "Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς
ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ
[a] Jer. ii. 13. ἔδωκεν ἄν σοι ὕδωρ ζῶν." [a] Λέγει αὐτῷ ἡ γυνὴ, "Κύριε, οὔτε 11
ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ
ὕδωρ τὸ ζῶν; μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς 12
ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ
[b] vi. 58. αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;" [b] Ἀπεκρίθη ὁ Ἰησοῦς καὶ 13
εἶπεν αὐτῇ, "Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει
[c] vi. 27, 35; et vii. 38, 39. πάλιν· [c] ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ 14
διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται
ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον." Λέγει 15
πρὸς αὐτὸν ἡ γυνὴ, "Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν." Λέγει αὐτῇ ὁ Ἰησοῦς, 16
"Ὕπαγε, φώνησον τὸν ἄνδρά σου, καὶ ἐλθὲ ἐνθάδε." Ἀπεκρίθη 17
[d] vi. 14; Lu. vii. 16; et xxiv. 19. ἡ γυνὴ καὶ εἶπεν, "Οὐκ ἔχω ἄνδρα." Λέγει αὐτῇ ὁ Ἰησοῦς,
[e] Deut. xii. 5, 11; 1 Reg. ix. 3; 2 Par. vii. 12. "Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες· 18
καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας."
[d] Λέγει αὐτῷ ἡ γυνὴ, "Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. [e] οἱ 19 20

Chap. IV. 4. ἔδει. Josephus says that it was *the custom* of the Galileans to travel through Samaria, when they went to the festivals at Judæa. *Antiq.* xx. 6. 1. and again, πάντως ἔδει for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. *Vita.* 52. Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. Mark x. 1.

5. Συχάρ. Josephus mentions a town in Samaria called Σίκιμα, near to mount Garizim, vol. i. p. 582. and this hill was near to Sychar, ver. 20. It is supposed to be the place afterwards called *Flavia Neapolis.*

6. οὕτως may be rendered *eo facto, postea.* L. de Dieu, Alberti. It probably means, *he sat down just as a tired person would do.* See xiii. 25. (note;) Acts xxvii. 17.

7. γυνή. The name of *Photina* is given to her by Greek writers. Tillemont, *Mémoires,* tome i. p. 219.

9. οὐ γὰρ—Σαμαρείταις. This is the remark of the evangelist.

12. πατρός. Josephus says that the Samaritans claimed to be descended from Joseph. *Antiq.* ix. 14. 3.

13, 14. Οὐδὲ ἂν οὖν ἐκ λάκκου πίοι, ᾧ δίδωσιν ὁ Θεὸς τὰς ἀκράτου μεθύσματος πόσεις, τότε μὲν διά τινος ὑπηρετοῦντος τῶν ἀγγέλων, ὃν οἰνοχοεῖν ἠξίωσε· τότε δὲ καὶ δι' ἑαυτοῦ, μηδένα τοῦ διδόντος καὶ τοῦ λαμβάνοντος μεταξὺ τιθείς. Philo Jud. vol. i. p. 296.

18. πέντε. Heinsius conceived that these five had been lawful husbands.

20. —— καὶ πρὸς ἀλλήλους ἐπολέμουν, τῶν μὲν Ἱεροσολυμιτῶν τὸ παρ' αὐτοῖς ἱερὸν ἅγιον εἶναι λεγόντων, καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων· τῶν δὲ Σαμαρειτῶν εἰς τὸ Γαριζεὶν ὄρος κελευόντων. Joseph. vol. i. p. 585.

πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέ-
γετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν."
21 Λέγει αὐτῇ ὁ Ἰησοῦς, "Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα,
ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε
22 τῷ πατρί. [f]ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν [f] 2 Reg.
23 ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλ' ἔρχεται xvii. 29; Esa. ii. 3;
ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι Lu. xxiv. 47; Rom. iii. 2;
τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους et ix. 4.
24 ζητεῖ τοὺς προσκυνοῦντας αὐτόν. [g]πνεῦμα ὁ Θεός· καὶ τοὺς [g] 2 Cor.iii.17.
προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν."
25 Λέγει αὐτῷ ἡ γυνὴ, "Οἶδα ὅτι Μεσσίας ἔρχεται," (ὁ λεγόμενος
26 Χριστός·) "ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα." [h]Λέγει [h] ix. 37.
27 αὐτῇ ὁ Ἰησοῦς, "Ἐγώ εἰμι, ὁ λαλῶν σοι." Καὶ ἐπὶ τούτῳ
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδεὶς μέντοι εἶπε, "Τί ζητεῖς;" ἢ, "Τί λαλεῖς μετ'
αὐτῆς;"
28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν
29 πόλιν, καὶ λέγει τοῖς ἀνθρώποις, "Δεῦτε, ἴδετε ἄνθρωπον, ὃς
εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;"
30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
31 Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες,
32 "Ῥαββὶ, φάγε." Ὁ δὲ εἶπεν αὐτοῖς, "Ἐγὼ βρῶσιν ἔχω
33 φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε." Ἔλεγον οὖν οἱ μαθηταὶ πρὸς
34 ἀλλήλους, "Μήτις ἤνεγκεν αὐτῷ φαγεῖν;" Λέγει αὐτοῖς ὁ
Ἰησοῦς, "Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμ-
35 ψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. [i]οὐχ ὑμεῖς λέγετε ὅτι [i] Matt. ix. 37; Lu. x. 2.
ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν,
ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι
36 λευκαί εἰσι πρὸς θερισμὸν ἤδη. καὶ ὁ θερίζων μισθὸν λαμβάνει,
καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ
37 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς,
38 ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα

21. *προσκυνήσετε.* The time is coming, when there will be no particular place for worshipping God. Or it may mean literally, that sacrifices would soon cease to be offered in Judæa or Samaria.

22. *σωτηρία ἐκ τῶν Ἰουδαίων.* This was probably expected by the Samaritans.

25. This is a curious passage, as shewing that the Samaritans expected the Messiah. The words *ὁ λεγόμενος Χριστὸς* are an explanation of the evangelist.

27. *ἐθαύμαζον*, which is the reading of many MSS., is better than *ἐθαύμασαν.*

29. *ἴδετε—μήτι.* *See whether.* Beza, Hombergius.

35. It is generally understood from these words, that they were spoken four months before the passover. Heinsius conjectured that the four months, in which were the feasts of Easter and Pentecost, were called *τετράμηνον*, and that our Saviour meant to speak of the harvest coming soon. *Aristarch.* Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The true reading seems to be *τετράμηνος.*

36. *And the reaper receives his reward,* though he had not the trouble of sowing; *and gathers in a crop to everlasting life.*

37. *For in this instance the saying is the truth, that one soweth and another reapeth.* John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, *De Adagiis N. T.*

ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ
ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.” Ἐκ δὲ τῆς πόλεως 39
ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν
λόγον τῆς γυναικὸς μαρτυρούσης, “Ὅτι εἶπέ μοι πάντα ὅσα
ἐποίησα.” Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων 40
αὐτὸν μεῖναι παρ᾽ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ 41
[k] xvii. 8. πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, [k]τῇ τε γυναικὶ 42
ἔλεγον, “Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ
γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ
τοῦ κόσμου, ὁ Χριστός.”

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς 43
[l] Matt. xiii. 57; Mar. vi. 4; Lu. iv. 24. τὴν Γαλιλαίαν. [l]αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης 44
ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν 45
Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ
ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς
τὴν ἑορτήν.

[m] ii. 1, 11. [m]Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, 46
ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς
ἠσθένει ἐν Καπερναούμ. οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς 47
Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα
αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ
[n] 1 Cor. i. 22. ἀποθνήσκειν. [n]εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, “Ἐὰν μὴ ση- 48
μεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.” Λέγει πρὸς αὐτὸν 49
ὁ βασιλικὸς, “Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον
μου.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Πορεύου· ὁ υἱός σου ζῇ.” Καὶ 50
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ
ἐπορεύετο. ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήν- 51
τησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, “Ὅτι ὁ παῖς σου ζῇ.”
Ἐπύθετο οὖν παρ᾽ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ 52
εἶπον αὐτῷ, “Ὅτι χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρε-
τός.” Ἔγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν 53
αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱός σου ζῇ·” καὶ ἐπίστευσεν αὐτὸς
καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν 54
ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς 5

43, 44. *τῇ ἰδίᾳ πατρίδι* must mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. *βασιλικὸς* is often used by Josephus, and always for a person, *qui in famulitio et ministerio regis sit.* Krebsius. He was probably attached to Herod's court. See Heinsius, *Aristarch.*

47. *ἀκούσας.* Capernaum was about twenty-five miles from Cana.

52. *κομψότερον ἔσχε.* So Epictetus, *ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ φοβεῖσθαι τί εἴπῃ· μὴ δ᾽ ἂν εἴπῃ, Κόμψως ἔχεις, ὑπερχαίρειν.* *Diss.* iii. 10.

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2; iv. 45: so that this perhaps means, *This was the second time that Jesus worked a miracle upon his coming out of Judæa into Galilee.*

Chap. V. 1. *ἑορτὴ, a festival,* most probably not *the* festival of the passover; for this happened soon after, (vi. 4.) and is called *ἡ ἑορτή.* John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the passover, see Newcome.

2 εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προ-
βατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε
3 στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθε-
νούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος
4 κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-
βήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν
ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσή-
5 ματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν
6 τῇ ἀσθενείᾳ. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι
πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, "Θέλεις ὑγιὴς γενέσθαι;"
7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, "Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα
ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ
8 δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει." [o] Λέγει αὐτῷ ὁ — o Matt. ix. 6;
Ἰησοῦς, "Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει." — Mar. ii. 11; Lu. v. 24.
9 [p] Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον — p ix. 14.
αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
10 [q] Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, "Σάββατόν — q Exod.
11 ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράββατον." Ἀπεκρίθη αὐτοῖς, — xx. 10; Deut. v. 13;
"Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράββατόν — Neh. xiii. 19; Jer. xvii.
12 σου, καὶ περιπάτει." Ἠρώτησαν οὖν αὐτὸν, "Τίς ἐστιν ὁ — 21, &c.; Matt. xii. 2;
ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράββατόν σου, καὶ περι- — Mar. ii. 24;
13 πάτει;" Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευ- — Lu. vi. 2.
14 σεν, ὄχλου ὄντος ἐν τῷ τόπῳ. [r] Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ — r viii. 11;
Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, "Ἴδε ὑγιὴς γέγονας· μη- — Matt. xii. 45.
15 κέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται." Ἀπῆλθεν ὁ
ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ
ποιήσας αὐτὸν ὑγιῆ.

16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν
17 αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. [s] ὁ δὲ Ἰησοῦς — s xiv. 10.
ἀπεκρίνατο αὐτοῖς, "Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ — t vii. 19; et viii. 38;
18 ἐργάζομαι." [t] Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι — et ix. 4; et x. 33;
ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα — Phil. ii. 6.
19 ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. [u] ἀπεκρίνατο — u ver. 30; et viii. 38.

2. Ἔστι. It has been thought from this expression, that John wrote his Gospel before the destruction of Jerusalem. But the pseudo-Athanasius says, ἦν κολυμβήθρα καὶ νῦν ἐστιν; and he seems to speak accurately, for he adds, πέντε στοὰς εἶχε, νῦν γὰρ περιῃρέθη τὰ πέριξ οἰκοδομήματα. vol. ii. p. 70.

Ibid. προβατικῇ. Arnoldus understands πύλῃ, as in Nehem. iii. 1; xii. 39. *Thes. Crit. Sacr.* pt. i. p. 375.

Ibid. Bethesda means either *domus misericordiæ*, or *effusionis*.

Ibid. στοάς. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

6. L. de Dieu is inclined to translate ὅτι πολὺν ἤδη χρόνον ἔχει, *that he was old.*

13. ἐξένευσεν, from ἐκνεῖν, *enatare, ex malis emergere, secedere.* Krebsius. *Jesus escaped without notice, because there was a great crowd.* L. de Dieu.

17. ἐργάζεται. This is probably in allusion to God resting from his *works* on the Sabbath; and Jesus meant to say, *Ye think that works such as these must not be done on the Sabbath, because God rested on the Sabbath: but I tell you, that God has never rested to this time from doing works of mercy such as these, and I shall persist in doing them.*

18. ἴσον. This shews in what sense the Jews understood the term, *Son of God.*

οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ
δύναται ὁ υἱὸς ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν
πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς
x iii. 35. ὁμοίως ποιεῖ. [x]ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν 20
αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα
ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ 21
y iii. 35; ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. [y]οὐδὲ γὰρ ὁ πατὴρ 22
et xvii. 2; Matt. xi. 27; κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· [z]ἵνα 23
et xxviii. 18; Act. xvii. 31. πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν
z 1 Joh. ii. 23. τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. [a]Ἀμὴν 24
a iii. 18; et vi. 40, 47; ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
et viii. 51. πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται,
b Eph. ii. 1, 5; ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. [b]Ἀμὴν ἀμὴν 25
1 Tim. v. 6; Apoc. iii. 1; λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκού-
Rom. vi. 4; Gal. ii. 20. σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσον-
ται. ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ 26
τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ 27
c Dan. xii. 2; κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. [c]μὴ θαυμάζετε τοῦτο· 28
1 Cor. xv. 52; 1 Thess. iv. 16. ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
d Matt. xxv. 46. τῆς φωνῆς αὐτοῦ, [d]καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, 29
εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν
e ver. 19; κρίσεως. [e]οὐ δύναμαι ἐγὼ ποιεῖν ἀπ᾽ ἐμαυτοῦ οὐδέν. καθὼς 30
et vi. 38. ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ
θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.
f viii. 14. [f]Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν 31
g Esa. xlii. 1; ἀληθής. [g]ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής 32
Matt. iii. 17; et xvii. 5. ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
h i. 19. "[h]Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ 33
ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, 34

19. ἐὰν μὴ is to be taken for ἀλλὰ, as in Gal. ii. 16, and so is εἰ μὴ in Matt. xii. 4; xxiv. 36.

20. I have written ἃ αὐτὸς ποιεῖ. *The Father points out to the Son, and enables him to do, the works which he himself does.*

21. There is probably a double allusion here, to dead persons being restored to life, and to eternal life being given again to man when it was lost. Jesus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: *it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.*

22. οὐδὲ γάρ. The connexion denoted by the particle γὰρ is with θέλει in ver. 21. *For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judging.*

25. νεκροί. *Those that by sin had lost all title to eternal life,* ζήσονται, *shall be put in the way of obtaining eternal life,* viz. by listening to the preaching of Jesus.

26. ζωὴν probably means, *the power of restoring eternal life to man: For as the Father has the power of again giving to man the eternal life which had been lost, in the same manner has He enabled His Son to give this eternal life.* See i. 4. This is merely one instance of what is said generally in ver. 19.

27. ὅτι υἱός. *Because he is not only the Son of God, but he has taken upon himself every part of the mediatorial office of the Messiah; and this will not be complete till he has judged the world.*

28. *Do not wonder at what I have said of giving eternal life to man: for the time will come, when the dead will actually rise again from their graves.* Chrysostom and Theophylact connected ὅτι υἱὸς ἀνθρώπου ἐστί with μὴ θαυμάζετε.

31. This seems to contradict viii. 14. The meaning is here, My witness of myself will not be received as true, though it is really true.

34. οὐ λαμβάνω. *I am not anxious to receive*

35 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιό-
μενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν
36 ἐν τῷ φωτὶ αὐτοῦ. [i] ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάν- [i] i. 33; et vi. 27;
νου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ et viii. 18;
τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπ- et x. 25; et xii. 28.
37 έσταλκε· [k] καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ [k] Exod. xxxiii. 20;
ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ Deut. iv. 12;
38 ἑωράκατε. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι 1 Tim. vi. 16; 1 Joh. iv. 12.
39 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. [l] Ἐρευνᾶτε [l] i. 46;
τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ Esa. viii. 20; et xxxiv. 16;
40 ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν Lu. xvi. 29; et xxiv. 27;
41 πρός με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· Act. xvii. 11; Deut. xviii.
42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυ- 15.
43 τοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμ-
βάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον
44 λήψεσθε. [m] πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλή- [m] xii. 43; Rom. ii. 29.
λων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ
45 ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα·
46 ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. [n] εἰ [n] Gen. iii. 15; et xxii. 18;
γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖ- et xlix. 10;
47 νος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς Deut. xviii. 15.
τοῖς ἐμοῖς ῥήμασι πιστεύσετε;"

6 ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς
2 Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς,
ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
3 ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
4 μαθητῶν αὐτοῦ. [o] ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. [o] Exod. xii. 18;
5 [p] ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι Lev. xxiii. 5;
πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Num. xxviii. 16; Deut.
6 "Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;" Τοῦτο δὲ xvi. 1.
7 ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. Ἀπ- [p] Matt. xiv. 15;
εκρίθη αὐτῷ Φίλιππος, "Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν Mar. vi. 35; Lu. ix. 12.
8 αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ." Λέγει αὐτῷ εἷς
ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,
9 "[q] Ἔστι παιδάριον ἓν ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ [q] 2 Reg. iv. 43.
10 δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;" Εἶπε δὲ

testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.

35. ἠθελήσατε. *Ye were pleased.*

Ibid. αὐτοῦ, sc. τοῦ λύχνου. John was not *the Light*, τὸ φῶς, i. 8. but he was ὁ λύχνος.

39. Ἐρευνᾶτε might be indicative or imperative. See Raphel. *ad l.* Wolfius.

45. μὴ δοκεῖτε. The Syriac version takes this interrogatively, and so Palairet.

Ibid. ἠλπίκατε, *ye used to hope, and still continue to hope,* which is the proper force of the perfect tense.

Chap. VI. 1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the north-eastern side. Tiberias was a town on the southern extremity of the lake.

4. This was the second passover. See ii. 13; xi. 55.

5. πρὸς τὸν Φίλιππον. Jesus may have addressed Philip, because he was of Bethsaida, i. 44. and the desert place was near to Bethsaida. Luke ix. 10.

ὁ Ἰησοῦς, "Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν." ἦν δὲ χόρτος
πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ
πεντακισχίλιοι. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ- 11
τήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις·
ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ὡς δὲ ἐνεπλήσθησαν, 12
λέγει τοῖς μαθηταῖς αὐτοῦ, "Συναγάγετε τὰ περισσεύσαντα
κλάσματα, ἵνα μή τι ἀπόληται." Συνήγαγον οὖν, καὶ ἐγέμισαν 13
δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων,
ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. [r] οἱ οὖν ἄνθρωποι ἰδόντες ὃ 14
ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, "Ὅτι οὗτός ἐστιν ἀληθῶς
ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον." Ἰησοῦς οὖν γνοὺς 15
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποιήσωσιν
αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

[r] i. 21; et iv. 19; et vii. 40; Lu. vii. 16; et xxiv. 19; Deut. xviii. 15.

[s] Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν 16
θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θα- 17
λάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐλη-
λύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἥ τε θάλασσα ἀνέμου μεγάλου 18
πνέοντος διηγείρετο. ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ 19
τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσ-
σης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. ὁ δὲ 20
λέγει αὐτοῖς, "Ἐγώ εἰμι· μὴ φοβεῖσθε." Ἤθελον οὖν λαβεῖν 21
αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς
εἰς ἣν ὑπῆγον.

[s] Matt. xiv. 22; Mar. vi. 47.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν 22
ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβη-
σαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς
αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ
ἀπῆλθον, (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ 23
τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου·
ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθη- 24
ταὶ αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς
Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὑρόντες αὐτὸν πέραν 25
τῆς θαλάσσης, εἶπον αὐτῷ, "Ῥαββὶ, πότε ὧδε γέγονας;"
Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, "Ἀμὴν, ἀμὴν λέγω ὑμῖν, 26
ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν
ἄρτων καὶ ἐχορτάσθητε. [t] ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολ- 27
λυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ
υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν

[t] ver. 40, 54; et i. 32; et iv. 14; et v. 37; et viii. 18; Matt. iii. 17; et xvii. 5; Mar. i. 11; et ix. 7; Lu. iii. 22; et ix. 35; 2 Pet. i. 17.

10. *πεντακισχίλιοι*, beside women and children. Matt. xiv. 21.

17. *εἰς Καπερναούμ*. See note at Mark vi. 45.

22. *ὁ ὄχλος*. These were the multitudes who had been fed on the north-eastern side of the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. *εἰς Καπερναούμ*. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from Tiberias, which is on the western side of the lake to the south of Capernaum.

27. *ἐσφράγισεν*. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

28 *ὁ Θεός." Εἶπον οὖν πρὸς αὐτὸν, "Τί ποιοῦμεν, ἵνα ἐργαζώ-*
29 *μεθα τὰ ἔργα τοῦ Θεοῦ;"* [u] *Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν* u 1 Joh. iii.
αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν 23.
30 *ἀπέστειλεν ἐκεῖνος."* [x] *Εἶπον οὖν αὐτῷ, "Τί οὖν ποιεῖς σὺ* x Matt.
31 *σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;* [y] *οἱ πα-* xii. 38; et xvi. 1;
τέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμ- Mar. viii. 11; Lu. xi. 29;
32 *μένον, 'Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.'" Εἶπεν* 1 Cor. i. 22.
οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδω- y Exod. xvi. 4, 14;
κεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν Num. xi. 7; Psal. lxxviii.
33 *ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος τοῦ* 24; Sap. xvi. 20;
Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ 1 Cor. x. 3.
34 *κόσμῳ." Εἶπον οὖν πρὸς αὐτὸν, "Κύριε, πάντοτε δὸς ἡμῖν τὸν*
35 *ἄρτον τοῦτον."* [z] *Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, "Ἐγώ εἰμι ὁ ἄρτος* z iv. 14;
τῆς ζωῆς· ὁ ἐρχόμενος πρός με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων et vii. 37; Esa. lv. 1.
36 *εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑωράκατέ*
37 *με καὶ οὐ πιστεύετε. πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἥξει·*
38 *καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω·* [a] *ὅτι καταβέβηκα* a iv. 34;
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ et v. 30; Matt. xxvi.
39 *θέλημα τοῦ πέμψαντός με.* [b] *τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμ-* 39; Mar. xiv. 36;
ψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, Lu. xxii. 42.
40 *ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.* [c] *τοῦτο δέ ἐστι τὸ* b x. 28; et xvii. 12;
θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πισ- et xviii. 9.
τεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ c iii. 15, 16.
41 *ἐσχάτῃ ἡμέρᾳ." Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι*
42 *εἶπεν, "Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ·"* [d] *καὶ* d Matt.
ἔλεγον, "Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς xiii. 55; Mar. vi. 3;
οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, "Ὅτι Lu. iv. 22.
43 *ἐκ τοῦ οὐρανοῦ καταβέβηκα;" Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ*
44 *εἶπεν αὐτοῖς, "Μὴ γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται*
ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτὸν, καὶ
45 *ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.* [e] *ἔστι γεγραμμένον ἐν* e Esa. liv. 13; Jer. xxxi. 34;
τοῖς προφήταις, 'Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ.' Πᾶς Heb. viii. 10; et x. 16.
οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρός με· f i. 18;
46 [f] *οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ,* Matt. xi. 27; Lu. x. 22.

30, 31. The multitude seem now to have thought less of the late miracle than they had done before: see ver. 14: they now contrast it with the miracle of the manna, which was *bread from heaven*, and fed many thousands for forty years.

32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with the word of God, vol. i. p. 120, 121, 484, 499, 566. See Deut. viii. 3.

33. *The real bread of God is that which comes down from heaven.* See ver. 50.

36. ὅτι καὶ ἑωράκατέ με, *that ye have even seen me, and yet do not believe.*

39. ἵνα πᾶν κ. τ. λ. See a similar construction in xvii. 2. Here it means, ἵνα ἐκ πάντων, οὓς δέδωκέ μοι, μὴ ἀπολέσω.

40. θεωρῶν. Vitringa thinks that allusion is intended to the brasen serpent.

44. ἑλκύσῃ. This is an obscure intimation of the future gift of the Holy Spirit. See ver. 63, 65.

45. ἐν τοῖς προφήταις. One of the divisions of the scriptures was called *The Prophets.*

g iii. 16, 18, οὗτος ἑώρακε τὸν πατέρα. [g] ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων 47
36. h Exod. εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. [h] οἱ πατέ- 48
xvi. 15; Num. xi. 7; ρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον· οὗτός 49 50
Psal. lxxviii. ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ
24; 1Cor. x. 5; Heb. iii. 16, φάγῃ καὶ μὴ ἀποθάνῃ. [i] ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα- 51
19. i iii. 13; νοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν
αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ
k iii. 9. δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς." [k] Ἐμάχοντο οὖν πρὸς ἀλ- 52
λήλους οἱ Ἰουδαῖοι, λέγοντες, "Πῶς δύναται οὗτος ἡμῖν δοῦναι
τὴν σάρκα φαγεῖν;" Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν, 53
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-
l iv. 14. που, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. [l] ὁ 54
τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώ-
νιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σάρξ 55
μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.
ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, 56
κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ 57
m iii. 13. τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ. [m] οὗτός 58
ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ
πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν
ἄρτον, ζήσεται εἰς τὸν αἰῶνα." Ταῦτα εἶπεν ἐν συναγωγῇ 59
διδάσκων ἐν Καπερναούμ.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, "Σκλη- 60
ρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;" Εἰδὼς 61
δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ
n iii. 13; αὐτοῦ, εἶπεν αὐτοῖς, "Τοῦτο ὑμᾶς σκανδαλίζει; [n] ἐὰν οὖν θεω- 62
Mar. xvi. 19; Lu. xxiv. 51; ρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;
Act. i. 9; Eph. iv. 8. [o] τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ 63
o 2 Cor. iii. 6. ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν. [p] ἀλλ' 64
p ii. 25; et xiii. 11. εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν." Ἤιδει γὰρ ἐξ ἀρχῆς ὁ
Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώ-
q ver. 44. σων αὐτόν. [q] Καὶ ἔλεγε, "Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς 65
δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός
μου." Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ 66

53. It does not seem necessary to believe, that Jesus here alluded to his future institution of the eucharist. See Wolfius, *ad l.*

57. διὰ τὸν πατέρα, *because the Father lives.* The full meaning would be, *I have life in myself, and have power to give life, because the Father* (*who dwelleth in me, and I in Him,*) *hath life in Himself, and hath power to give life.*

61—63. The Jews had taken offence at two things: 1. that Jesus said he had come down from heaven, ver. 42: 2. that he spoke of giving his flesh to eat, ver. 52. He now notices both these points; the first in ver. 62, the second in ver. 63.

62. *If ye see me ascending up into heaven, ye may believe that I came down from heaven.*

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely *his flesh*, which will enable men to live for ever, but *the Holy Spirit*, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. Διὰ τοῦτο. He alludes to what was said in ver. 44, and explains it of the gift of *the* Spirit, as is intimated in ver. 63.

66. Ἐκ τούτου, not *from that time*, but *therefore.* L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. i. p. 428. and Luke, *ib.*

67 ὀπίσω, καὶ οὐκέτι μετ᾽ αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς
68 τοῖς δώδεκα, "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;" Ἀπεκρίθη οὖν
αὐτῷ Σίμων Πέτρος, "Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
69 ζωῆς αἰωνίου ἔχεις· [r]καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν [r] xi. 27;
70 ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος." [s]Ἀπεκρίθη Matt. xvi. 16; Mar. viii. 29;
αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ Lu. ix. 20. [s] viii. 44;
71 ἐξ ὑμῶν εἷς διάβολός ἐστιν;" Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Lu. vi. 13.
Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ
τῶν δώδεκα.

7 ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ
γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰου-
2 δαῖοι ἀποκτεῖναι. [t]Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ [t] Lev. xxiii. 34.
3 σκηνοπηγία. [u]εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, "Μετά- [u] Matt.
βηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ xii. 46; Mar. iii. 31;
4 σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τί Act. i. 14.
ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέ-
5 ρωσον σεαυτὸν τῷ κόσμῳ." [v]Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίσ- [v] Mar. iii. 21.
6 τευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, "Ὁ καιρὸς ὁ
ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν
7 ἕτοιμος. [x]οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι [x] iii. 19;
ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. et xiv. 17; et xv. 18.
8 [y]ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς [y] viii. 20.
τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται."
9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς
11 τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ᾽ ὡς ἐν κρυπτῷ. [z]Οἱ οὖν Ἰουδαῖοι [z] xi. 56.
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, "Ποῦ ἐστιν ἐκεῖνος;"
12 [a]Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν [a] ver. 40;
ἔλεγον, "ὅτι ἀγαθός ἐστιν." ἄλλοι δὲ ἔλεγον, "Οὔ· ἀλλὰ et vi. 14; et ix. 16;
13 πλανᾷ τὸν ὄχλον." [b]Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ et x. 19; Matt. xxi. 46;
αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων. Lu. vii. 16.

14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, [b] ix. 22; et xii. 42;
15 καὶ ἐδίδασκε. καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, "Πῶς οὗτος et xix. 38.
16 γράμματα οἶδε, μὴ μεμαθηκώς;" [c]Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς [c] viii. 28;
καὶ εἶπεν, "Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαν- et xii. 49; et xiv. 10, 24.
17 τός με· ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ

p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. i. *Append.* p. 41.

70. διάβολος is perhaps here taken in its literal sense of *an accuser*.

CHAP. VII. 2. The feast of tabernacles was on the fifteenth day of the seventh month, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James, was probably one of the twelve. See Luke vi. 16.

6. Ὁ καιρὸς, *the time of his being put to death.* He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

14. τῆς ἑορτῆς. See ver. 2.

15. γράμματα means *learning*.

17. Schomerus understood this verse to mean, *If a man wish to do the will of God, he will observe or satisfy himself concerning any doctrine which he may hear, whether it is really of God or no. Theol. Moral.* vii. 6. But τῆς διδαχῆς perhaps alludes to διδαχὴ in ver. 16. *If a*

τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ
d v. 41. λαλῶ. [d]ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ 18
ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ
e Exod. xx. 1; ἀδικία ἐν αὐτῷ οὐκ ἔστιν. [e]οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, 19
et xxiv. 3; Act. vii. 53. καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; [f]τί με ζητεῖτε ἀποκτεῖ-
f v. 16, 18; et x. 39; ναι;" [g]Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, "Δαιμόνιον ἔχεις· τίς σε 20
et xi. 53; Matt. xii. 14; ζητεῖ ἀποκτεῖναι;" Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἓν 21
Mar. iii. 6. ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. [h]Μωσῆς 22
g viii. 48, 52; et x. 20. δέδωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν,
h Gen. ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.
xvii. 10; Lev. xii. 3. εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ 23
νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα
i Deut. i. ἐν σαββάτῳ; [i]μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν 24
16, 17; Prov. xxiv. κρίνατε." Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, "Οὐχ 25
23; Jac. ii. 1. οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἴδε, παρρησίᾳ λαλεῖ, 26
καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες,
k Matt. ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; [k]ἀλλὰ τοῦτον οἴδαμεν 27
xiii. 55; Mar. vi. 3; πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν
Lu. iv. 22. l viii. 26, 42, ἐστίν." [l]Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ 28
55. λέγων, "Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ
οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
m x. 15; οἴδατε· [m]ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, κἀκεῖνός με 29
Matt. xi. 27. n viii. 20, 37; ἀπέστειλεν." [n]Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπ- 30
Mar. xi. 18; Lu. xix. 47; έβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.
et xx. 19. [o]Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, 31
o viii. 30. "Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιή-
σει, ὧν οὗτος ἐποίησεν;" Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου 32
γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι
p xiii. 33; καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. [p]εἶπεν οὖν 33
et xvi. 16. αὐτοῖς ὁ Ἰησοῦς, "Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω
q viii. 21; πρὸς τὸν πέμψαντά με. [q]ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ 34
et xiii. 33 ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν." Εἶπον οὖν οἱ Ἰου- 35
δαῖοι πρὸς ἑαυτοὺς, "Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς

person doubt concerning my doctrine, whether it be of God, let him do the will of God, and then see whether my doctrine is not in accordance with that will.

21. See ver. 16. I have coupled διὰ τοῦτο with θαυμάζετε rather than with Μωσῆς, according to Theophylact, H. Stephens, Casaubon, Beza, &c.

22. This seems to prove, that the Sabbath was an earlier institution than circumcision, or the argument would not be valid.

23. ὅλον ἄνθρωπον. Circumcision only affected part of a man: Jesus made him altogether sound.

24. κατ' ὄψιν. He means to say, *do not condemn in me what you approve of in Moses: if you allow a man to be circumcised on the sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge* κατ' ὄψιν, *according to the person, and not according to justice.* L. de Dieu.

27. πόθεν must mean *of what parents*, or, *of what father*; for they knew where Christ was to be *born*, ver. 42, and Christ in his answer *shews who was his father.* Raphel. The Jews might allude to Isaiah liii. 8. *Who shall declare his generation?*

33. αὐτοῖς is probably an interpolation.

34. εἰμί. H. Stephens, Beza, and Casaubon read εἶμι, *eo*, instead of εἰμὶ, *sum.* So also Theophylact, and the Arabic version. Ὅπου signifies *whither* in viii. 21, 22; Matt. viii. 19.

οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων
36 μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστιν
οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ,
Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;"
37 [r] Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ
Ἰησοῦς, καὶ ἔκραξε λέγων, "Ἐάν τις διψᾷ, ἐρχέσθω πρός με
38 καὶ πινέτω· [s] ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποτα-
39 μοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος." [t] Τοῦτο δὲ
εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες
εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω
40 ἐδοξάσθη. [u] πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον,
41 ἔλεγον, "Οὗτός ἐστιν ἀληθῶς ὁ προφήτης." [x] Ἄλλοι ἔλεγον,
"Οὗτός ἐστιν ὁ Χριστός." Ἄλλοι δὲ ἔλεγον, "Μὴ γὰρ ἐκ
42 τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; [y] οὐχὶ ἡ γραφὴ εἶπεν, ὅτι
ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου
43 ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;" [z] Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγέ-
44 νετο δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ'
45 οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας. ἦλθον οὖν οἱ ὑπηρέται
πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι,
46 "Διατί οὐκ ἠγάγετε αὐτόν;" Ἀπεκρίθησαν οἱ ὑπηρέται, "Οὐ-
δέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος."
47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, "Μὴ καὶ ὑμεῖς πεπλά-
48 νησθε; [a] μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ
49 τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον,
50 ἐπικατάρατοί εἰσι." [b] Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν
51 νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν, "[c] Μὴ ὁ νόμος ἡμῶν κρίνει
τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί
52 ποιεῖ;" [d] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, "Μὴ καὶ σὺ ἐκ τῆς
Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλι-
53 λαίας οὐκ ἐγήγερται." Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον
8 αὐτοῦ.
2 ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν· ὄρθρου δὲ

[r] iv. 14; et vi. 35; Lev. xxiii. 36; Esa. lv. 1; Apoc. xxii. 17.
[s] Esa. xii. 3; et xliv. 3.
[t] Joel ii. 28; Act. ii. 17.
[u] i. 21; et iv. 42; et vi. 14; Deut. xviii. 15; Matt. xxi. 46; Lu. vii. 16.
[x] ver. 52; et i. 46.
[y] Psal. cxxxii. 11; Mich. v. 2; Matt. ii. 5; Lu. ii. 4; 1 Sam. xvi. 1, 4.
[z] ix. 16; et x. 19.
[a] xii. 42; 1 Cor. i. 20; et ii. 8; Act. vi. 7
[b] iii. 2.
[c] Exod. xxiii. 1; Lev. xix. 15; Deut. i. 17; et xvii. 4, 8; et xix. 15.
[d] i. 46; Esa. ix. 1, 2; Matt. iv. 15.

35. τὴν διασπορὰν τῶν Ἑλλήνων. i. e. the Jews, who were dispersed in various countries, and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81, &c. L. de Dieu, Grotius. Others have understood it of the Gentiles. Salmasius, Krebsius.

37. The eighth day of the feast of tabernacles. See L. de Dieu.

38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and pour it on the altar, saying, *With joy shall ye draw water out of the wells of salvation*, Isaiah xii. 8. See also xliv. 3; lv. 1; lviii. 11; Ezek. xxxvi. 25; Zach. xiv. 8. Heinsius understood the passage to mean, *He that believeth on me as the scripture has commanded*, &c. &c. So also Theophylact, Glassius, Calovius, &c. Perhaps the whole passage is to be pointed thus: ἐάν τις διψᾷ, ἐρχέσθω πρός με, καὶ πινέτω ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή. Ποταμοὶ κ. τ. λ.

39. οὔπω ἦν, *was not yet given to men.* The Holy Spirit was to be given when Jesus was taken away, but not till then. See xvi. 7. The meaning of ἐδοξάσθη may be seen in xii. 16.

40. τὸν λόγον. The reading is probably τῶν λόγων.

48. ἀρχόντων. But see ver. 26. and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius.

Chap. VIII. 1—11. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz

πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς 3
καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμέ-
νην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, "Διδάσ- 4
καλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη. [e]ἐν 5
δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσ-
θαι· σὺ οὖν τί λέγεις;" Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, 6
ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ
δακτύλῳ ἔγραφεν εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, 7
ἀνακύψας εἶπε πρὸς αὐτοὺς, "Ὁ ἀναμάρτητος ὑμῶν, πρῶτος
τὸν λίθον ἐπ' αὐτῇ βαλέτω." Καὶ πάλιν κάτω κύψας ἔγραφεν 8
εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχό- 9
μενοι, ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
ἐν μέσῳ ἑστῶσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασά- 10
μενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, "Ἡ γυνὴ, ποῦ εἰσιν
ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;" Ἡ δὲ εἶπεν, 11
"Οὐδεὶς, κύριε." Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, "Οὐδὲ ἐγώ σε κατα-
κρίνω· πορεύου καὶ μηκέτι ἁμάρτανε."

[e] Lev. xx.10; Deut.xxii.22.

[f]Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, "Ἐγώ εἰμι τὸ 12
φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ
σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς." Εἶπον οὖν αὐτῷ οἱ Φαρι- 13
σαῖοι, "Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
ἀληθής." [g]Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Κἂν ἐγὼ μαρ- 14
τυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα
πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχο-
μαι, καὶ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ 15
κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής 16
ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
[h]καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ 17
μαρτυρια ἀληθής ἐστιν. ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ 18
μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ." Ἔλεγον οὖν αὐτῷ, 19
"Ποῦ ἐστιν ὁ πατήρ σου;" Ἀπεκρίθη ὁ Ἰησοῦς, "Οὔτε ἐμὲ
οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου

[f] i. 5, 9; et ix. 5; et xii. 46.

[g] v. 31

[h] Deut. xvii. 6; et xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

decides that the passage is undoubtedly authentic.

5. λιθοβολεῖσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall *be put to death.* It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale's *Koran*, vol. i. p. 55, 56. Philo Judæus says of a πόρνη, ὡς λύμη οὖν καὶ ζημία καὶ κοινὸν μίασμα καταλευέσθω. vol. ii. p. 308. He is not speaking of *adultery.*

6. πειράζοντες. Some say that they wished to accuse him of exciting rebellion, if he determined that she ought to be stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31.

9. ἑστῶσα. The reading is probably οὖσα.

10. οὐδείς σε κατέκρινεν; *Hath no one executed the sentence upon thee in the way that I proposed?*

15. οὐ κρίνω οὐδένα. *Judico neminem,* i. e. *non testor de me ipso.* Raphel. See viii. 50. where κρίνων is used in the same sense.

20 ἤδειτε ἄν.” [i]Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζο- [i] vii. 8, 30.
φυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι
οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.
21 [k]Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ ὑπάγω, καὶ [k] vii. 34; et xiii. 33.
ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
22 ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.” Ἔλεγον οὖν οἱ Ἰουδαῖοι,
“Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ
23 δύνασθε ἐλθεῖν;” Καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐκ τῶν κάτω
ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ,
24 ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν, ὅτι ἀποθα-
νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ
25 εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.” Ἔλεγον οὖν αὐτῷ,
“Σὺ τίς εἶ;” Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Τὴν ἀρχὴν ὅ, τι
26 καὶ λαλῶ ὑμῖν. [l]πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ [l] vii. 28.
ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ’ αὐτοῦ, ταῦτα
27 λέγω εἰς τὸν κόσμον.” Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
28 ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὅταν ὑψώσητε τὸν
υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι· καὶ ἀπ’ ἐμαυ-
τοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα
29 λαλῶ. καὶ ὁ πέμψας με, μετ’ ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον
30 ὁ πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.” Ταῦτα
αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰου-
δαίους, “Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθη-
32 ταί μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευ-
33 θερώσει ὑμᾶς.” Ἀπεκρίθησαν αὐτῷ, “Σπέρμα Ἀβραάμ ἐσμεν,
καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι
34 γενήσεσθε;” [m]Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω [m] Rom. vi. 16; 2 Pet. ii. 19.
ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.
35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς
36 τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι
37 ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀπο-
38 κτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἐγὼ ὃ ἑώρακα παρὰ
τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ
39 ὑμῶν, ποιεῖτε.” Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Ὁ πατὴρ
ἡμῶν Ἀβραάμ ἐστι.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Εἰ τέκνα τοῦ

20. *γαζοφυλακίῳ*. This was in the court of the women. See Mark xii. 41.

21. *πάλιν*. This may be with reference to vii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi. 16.

25. *Τὴν ἀρχὴν* is used for *altogether, at all*, and for *originally, at first*. It is used in the latter sense in Gen. xiii. 4; xliii. 18, 20; Dan. viii. 1. Raphel prefers the former; he reads *ὅτι*, and places only a comma after *ὑμῖν*; *from the fact of my speaking to you at all*, because you do not believe me, *I have many things to allege against you*. See xii. 48; xv. 22. For *τὴν ἀρχὴν* signifying *omnino*, see Palairet. The meaning perhaps is, *I am altogether what I have before told you that I am.*

35. Compare Heb. iii. 5, 6.

37. *οὐ χωρεῖ ἐν ὑμῖν, non penetrat in vobis.* L. de Dieu.

Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ 40
με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν
ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ὑμεῖς 41
ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.” Εἶπον οὖν αὐτῷ, “Ἡμεῖς
ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.”
Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγα- 42
πᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ
ἀπ᾽ ἐμαυτοῦ ἐλήλυθα, ἀλλ᾽ ἐκεῖνός με ἀπέστειλε. διατί τὴν 43
λαλιὰν τὴν ἐμὴν οὐ γινώσκετε, ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον
n 1 Joh. iii. 8; Judæ ver. 6. τὸν ἐμόν; [n] ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυ- 44
μίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
ἀπ᾽ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλή-
θεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι
ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν 45
λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; 46
o 1 Joh. iv. 6. εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; [o] ὁ ὢν ἐκ 47
τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ
p vii. 20; et x. 20. ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.” [p] Ἀπεκρίθησαν οὖν οἱ 48
Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σα-
μαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;” Ἀπεκρίθη Ἰησοῦς, 49
“Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ 50
ζητῶν καὶ κρίνων. ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν 51
ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.” Εἶπον 52
οὖν αὐτῷ οἱ Ἰουδαῖοι, “Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις.
Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν
λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. μὴ 53
σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;” Ἀπεκρίθη
Ἰησοῦς, “Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· 54
ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς
ὑμῶν ἐστι, καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν 55
εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ᾽
οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν 56

41. ἐκ πορνείας. Origen thinks that the Jews meant to reproach Jesus with being born of fornication. *ad l.*

42. ἐξῆλθον relates to his coming originally from God, as being begotten by him: ἥκω to his now coming into the world, as sent by him. See xvi. 28; xvii. 8.

43. Beza translates it, *Quare locutionem istam meam non agnoscitis, quod non potestis audire sermonem meum?* L. de Dieu prefers making the second part of the verse an answer to the first: ἀκούειν is *to obey*. Compare vii. 17. Λαλία is *discourse*, λόγος, *doctrine*.

44. The reading is probably ἐκ τοῦ πατρός.

Ibid. ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. These words do not contain the *cause*, but the *proof*: *we may know that the devil did not continue in the truth, because there is no truth in him.* L. de Dieu.

Ibid. καὶ ὁ πατὴρ αὐτοῦ. sc. ψεύδους. In the Syriac there is no ambiguity: the pronoun is feminine: *he is a liar, and the father of it*, i. e. *of a lie.* L. de Dieu.

48. Σαμαρείτης. The Samaritans would perhaps have said of the Jews, as Jesus had now said, that *they were not God's people.*

50. ἔστιν ὁ ζητῶν καὶ κρίνων. There is one that seeketh my glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεὸς ἡμῶν.

ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.”
57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, “Πεντήκοντα ἔτη οὔπω
58 ἔχεις, καὶ Ἀβραὰμ ἑώρακας;” Εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν
59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί.” [q] Ἦραν [q] x. 31.
οὖν λίθους ἵνα βάλωσιν ἐπ᾽ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ
ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν
οὕτως.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώ-
2 τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Ῥαββὶ, τίς ἥμαρ-
3 τεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;” Ἀπεκρίθη
ὁ Ἰησοῦς, “Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ᾽ ἵνα
4 φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ
ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε
5 οὐδεὶς δύναται ἐργάζεσθαι. [r] ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ [r] i. 5, 9. et viii. 12; et xii. 35, 46.
6 κόσμου.” Ταῦτα εἰπὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ
τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
7 τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, “Ὕπαγε, νίψαι εἰς τὴν κολυμβή-
θραν τοῦ Σιλωάμ·” ὃ ἑρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν
οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
τυφλὸς ἦν, ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαι-
9 τῶν;” Ἄλλοι ἔλεγον, “Ὅτι οὗτός ἐστιν·” Ἄλλοι δὲ, “Ὅτι
10 ὅμοιος αὐτῷ ἐστιν.” Ἐκεῖνος ἔλεγεν, “Ὅτι ἐγώ εἰμι.” Ἔλε-
11 γον οὖν αὐτῷ, “Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;” Ἀπεκρίθη
ἐκεῖνος καὶ εἶπεν, “Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποί-
ησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς
τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ
12 νιψάμενος ἀνέβλεψα.” Εἶπον οὖν αὐτῷ, “Ποῦ ἐστιν ἐκεῖ-
νος;” Λέγει, “Οὐκ οἶδα.”
13
14 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. ἦν

56. ἠγαλλιάσατο ἵνα ἴδῃ, *was greatly anxious to see.* Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's countenance. *Remarks,* vol. i. p. 45. So also Amelius.

58. πρὶν Ἀβραὰμ γενέσθαι, *before Abraham was born.* Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

Chap. IX. 2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's *own sins* could have caused him to be *born blind.* We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: *Master, who did sin? this man?* [that he has been struck blind:] *or his parents, that he was born blind?* Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good men. *Antiq.* xviii. 1. 3; *De Bel. Jud.* ii. 8. 14. The Talmudists, however, held the transmigration of the souls of all men. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in Matt. xvi. 14.

3. Οὔτε οὗτος ἥμαρτεν. *Neither hath this man's sin, nor that of his parents, been the cause of his blindness: but the result of it will be, that the operations of God will be displayed.* See note at Matt. i. 22.

8. τυφλός. Most MSS. read προσαίτης. The man was no longer sitting and begging, but walking about of himself.

11. ἀνέβλεψα. This verb does not always mean *to recover sight,* but often simply *to see:* here it would be *to begin to see.* L. de Dieu.

δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν
αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρι- 15
σαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, “Πηλὸν ἐπέθηκεν
ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.” Ἔλεγον 16
οὖν ἐκ τῶν Φαρισαίων τινὲς, “Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ
τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.” Ἄλλοι ἔλεγον, “Πῶς
δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;” Καὶ
σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν, “Σὺ τί 17
λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς;” Ὁ δὲ
εἶπεν, “Ὅτι προφήτης ἐστίν.” Οὐκ ἐπίστευσαν οὖν οἱ Ἰου- 18
δαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώ-
νησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἠρώτησαν 19
αὐτοὺς, λέγοντες, “Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε
ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;” Ἀπεκρίθησαν 20
αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἴδαμεν ὅτι οὗτός ἐστιν ὁ
υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ 21
οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν·
αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλή-
[s] xii. 42. σει.” [s] Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰου- 22
δαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν
ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γο- 23
νεῖς αὐτοῦ εἶπον, “Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.” Ἐφώ- 24
νησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον
αὐτῷ, “Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος
ἁμαρτωλός ἐστιν.” Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, “Εἰ 25
ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέ-
πω.” Εἶπον δὲ αὐτῷ πάλιν, “Τί ἐποίησέ σοι; πῶς ἤνοιξέ 26
σου τοὺς ὀφθαλμούς;” Ἀπεκρίθη αὐτοῖς, “Εἶπον ὑμῖν ἤδη, 27
καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέ-
λετε αὐτοῦ μαθηταὶ γενέσθαι;” Ἐλοιδόρησαν οὖν αὐτὸν, καὶ 28
εἶπον, “Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν
[t] viii. 14. μαθηταί. [t] ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον 29
δὲ οὐκ οἴδαμεν πόθεν ἐστιν.” Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν 30
αὐτοῖς, “Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε
[u] Prov. xv. 29; πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς. [u] οἴδαμεν δὲ ὅτι 31
et xxviii. 9; Esa. i. 15. ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ
τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκού- 32
σθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν 33
οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.” Ἀπεκρίθησαν 34
καὶ εἶπον αὐτῷ, “Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ

15. The reading is probably πηλὸν ἐπέθηκέ μοι ἐπὶ τοὺς ὀφθαλμούς.

22. ἀποσυνάγωγος. Either *deprived of the common advantages of society*, or *prohibited from entering the synagogues.*

30. *It is extraordinary that ye should say, that ye do not know whence this man is, when he hath been able to open my eyes.* It is plain, that a man who can do this must be from God.

35 διδάσκεις ἡμᾶς;" καὶ ἐξέβαλον αὐτὸν ἔξω. Ἤκουσεν ὁ Ἰη-
σοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ,
36 "Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;" Ἀπεκρίθη ἐκεῖνος καὶ
37 εἶπε, "Τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;" Εἶπε δὲ αὐτῷ
ὁ Ἰησοῦς, "Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός
38 ἐστιν." Ὁ δὲ ἔφη, "Πιστεύω, κύριε." καὶ προσεκύνησεν αὐτῷ.
39 [x] Καὶ εἶπεν ὁ Ἰησοῦς, "Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον x iii. 19; et xii. 47.
ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ
40 γένωνται." Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ'
41 αὐτοῦ, καὶ εἶπον αὐτῷ, "Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;" [y] Εἶπεν y xv. 22.
αὐτοῖς ὁ Ἰησοῦς, "Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν
δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

10 "ἈΜΗΝ, ἀμὴν, λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας
εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖ-
2 νος κλέπτης ἐστὶ καὶ λῃστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας,
3 ποιμήν ἐστι τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ
πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ
4 κατ' ὄνομα, καὶ ἐξάγει αὐτά. καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ,
ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
5 ὅτι οἴδασι τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν,
ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν
6 φωνήν." Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν, ἀμὴν, λέγω ὑμῖν,
8 ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. πάντες ὅσοι πρὸ ἐμοῦ
ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
9 πρόβατα. ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθή-
10 σεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. ὁ
κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
11 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. [z] Ἐγώ εἰμι z Esa. xl. 11;
ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν Ezech. xxxiv. 23;
12 ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ et xxxvii. 24.
εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι
τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορ-
13 πίζει τὰ πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι,
14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ εἰμι ὁ ποιμὴν ὁ
καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,
15 καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ

36. The reading is probably καὶ τίς ἐστι;

39. Εἰς κρίμα. *A consequence of my coming will be to make a distinction between those who see the truth, and those who do not.*

41. *If ye had been really blind, and could not have seen this miracle, ye would not have been guilty in denying it.* Elsner, Clarke.

CHAP. X. 6. παροιμίαν is opposed to παρρησίᾳ in xvi. 25, 29.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impostors. See Acts v. 36, &c. Whitby. The words πρὸ ἐμοῦ are wanting in many MSS.

14, 15. The members of this sentence, if properly disposed, would be as follow: γινώσκω τὰ ἐμὰ, καθὼς γινώσκω τὸν πατέρα· καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατήρ.

[a] Ezech. xxxvii. 22. τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. [a] καὶ ἄλλα πρό- 16
βατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ
ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία
ποίμνη, εἷς ποιμήν. διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ 17
τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἴρει 18
αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν
ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύ-
την τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου." Σχίσμα οὖν 19
πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
[b] vii. 20; et viii. 48, 52. [b] ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, "Δαιμόνιον ἔχει καὶ μαίνεται· 20
τί αὐτοῦ ἀκούετε;" Ἄλλοι ἔλεγον, "Ταῦτα τὰ ῥήματα οὐκ 21
ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
ἀνοίγειν;"

[c] 1 Mac. iv. 59. [c] ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ 22
χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ 23
τοῦ Σολομῶντος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον 24
αὐτῷ, "Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς,
[d] ver. 38; et v. 36. εἰπὲ ἡμῖν παρρησίᾳ." [d] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Εἶπον 25
ὑμῖν, καὶ οὐ πιστεύετε, τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ
[e] viii. 19. πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· [e] ἀλλ' ὑμεῖς οὐ πισ- 26
τεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον
ὑμῖν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω 27
αὐτά· καὶ ἀκολουθοῦσί μοι, κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· 28
καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ
[f] xiv. 28. ἐκ τῆς χειρός μου. [f] ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων 29
ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός
[g] xvii. 11, 22. μου. [g] ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν." [h] Ἐβάστασαν οὖν πάλιν 30
[h] viii. 59. λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ 31 32
Ἰησοῦς, "Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου·
διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;" Ἀπεκρίθησαν αὐτῷ οἱ 33
Ἰουδαῖοι, λέγοντες, "Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν
[i] Psal. lxxxii. 6. Θεόν." [i] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἔστι γεγραμμένον 34
ἐν τῷ νόμῳ ὑμῶν, 'Ἐγὼ εἶπα, θεοί ἐστε;' εἰ ἐκείνους εἶπε 35
θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆ-

22. *τὰ ἐγκαίνια.* This feast was instituted by Judas Maccabeus, when the temple was purified from the profanation of Antiochus Epiphanes. 1 Macc. iv. 59; Josephus, *Antiq.* xii. 7. 7. It continued eight days from the twenty-fifth day of the month Casleu, which fell about the middle of December. See Wolfius.

23. For Solomon's porch see Josephus, *Antiq.* xx. 9. 7. A porch, or portico, *στοά*, was a kind of cloister, or covered colonnade enclosing a square.

24. *αἴρεις, do you keep in suspense?* Erasmus, Beza, Camerarius.

25. *Εἶπον. I have said to you before, that my works* &c. See v. 36.

33. *ποιεῖς σεαυτὸν Θεόν.* This shews in what sense the Jews understood those words, *I and the Father are one*, ver. 30. and the phrase, *Son of God:* see ver. 36.

34. *νόμῳ* is here used for all the scriptures, as in xii. 34; xv. 25; Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jesus is God in a higher sense than those, *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο.*

36 ναι ἡ γραφὴ, ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον,
ὑμεῖς λέγετε, "Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;
37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· [j] εἰ δὲ j xiv. 10, 11; et xvii. 21, 22.
38 ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ."
39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς
αὐτῶν.

40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου
41 ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. καὶ πολλοὶ
ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, "Ὅτι Ἰωάννης μὲν σημεῖον
ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου,
42 ἀληθῆ ἦν." Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

11 ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης
2 Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [k] ἦν δὲ Μαρία ἡ k xii. 3; Matt. xxvi. 7; Mar. xiv. 3.
ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ
3 ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. ἀπέστειλαν
οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, "Κύριε, ἴδε, ὃν φιλεῖς
4 ἀσθενεῖ." Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, "Αὕτη ἡ ἀσθένεια
οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα
5 δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς." Ἠγάπα δὲ ὁ Ἰησοῦς
6 τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν
ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.
7 Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, "Ἄγωμεν εἰς τὴν
8 Ἰουδαίαν πάλιν." Λέγουσιν αὐτῷ οἱ μαθηταὶ, "Ῥαββὶ, νῦν
ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;"
9 Ἀπεκρίθη ὁ Ἰησοῦς, "Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν
τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ
10 κόσμου τούτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσ-
11 κόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ." Ταῦτα εἶπε, καὶ μετὰ
τοῦτο λέγει αὐτοῖς, "Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ
12 πορεύομαι ἵνα ἐξυπνίσω αὐτόν." Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ,
13 "Κύριε, εἰ κεκοίμηται, σωθήσεται." Εἰρήκει δὲ ὁ Ἰησοῦς
περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοι-
14 μήσεως τοῦ ὕπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρ-
15 ρησίᾳ, "Λάζαρος ἀπέθανε· καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε,
16 ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν." Εἶπεν οὖν Θω-

35. καὶ οὐ δύναται λυθῆναι ἡ γραφή. *And the scripture cannot be contradicted*: i. e. if the scripture calls these persons *Gods*, and in this respect cannot be wrong.

40. Jesus staid at Bethabara about a month. Newcome.

Chap. XI. 1. Epiphanius has preserved a tradition that Lazarus was thirty years old at this time, and that he lived thirty years more. vol. i. p. 652. For the prepositions ἀπὸ and ἐκ, see note at i. 45. and also Luke x. 38.

2. ἀλείψασα. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

9. τὸ φῶς τοῦ κόσμου τούτου, *the natural light*. Jesus meant to say, that *his time was not yet come*: (see vii. 6; ix. 4.)

10. ἐν αὐτῷ. sc. τῷ κόσμῳ. Knatchbull, Saubertus, Franckius. Others refer it to the man walking in the night.

16. Θωμᾶς, in Hebrew תְּאֹם, from תָּאַם, *gemellos parere*.

μᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, "Ἄγωμεν καὶ
ἡμεῖς, ἵνα ἀποθάνωμεν μετ᾽ αὐτοῦ."
Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη 17
ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύ- 18
μων, ὡς ἀπὸ σταδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων 19
ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυ-
θήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα, ὡς 20
ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν
τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, 21
"Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ἀλλὰ καὶ 22
νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός." Λέγει 23
l v. 29. αὐτῇ ὁ Ἰησοῦς, "Ἀναστήσεται ὁ ἀδελφός σου." [l]Λέγει αὐτῷ 24
Μάρθα, "Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
ἡμέρᾳ." Εἶπεν αὐτῇ ὁ Ἰησοῦς, "Ἐγώ εἰμι ἡ ἀνάστασις καὶ 25
m vi. 35. ἡ ζωή. ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται· [m]καὶ πᾶς ὁ 26
ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύ-
n iv. 42; et vi. 69; εις τοῦτο;" [n]Λέγει αὐτῷ, "Ναὶ, κύριε· ἐγὼ πεπίστευκα, ὅτι 27
Matt. xvi. 16. σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος."
Καὶ ταῦτα εἰποῦσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν 28
αὐτῆς λάθρα εἰποῦσα, "Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε."
Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. 29
οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ᾽ ἦν ἐν τῷ τόπῳ 30
ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ᾽ 31
αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μα-
ρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-
τες, "Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ." Ἡ οὖν 32
Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν εἰς
τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, "Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
ἀπέθανέ μου ὁ ἀδελφός." Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίου- 33
σαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβρι-
μήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, καὶ εἶπε, "Ποῦ 34
τεθείκατε αὐτόν;" Λέγουσιν αὐτῷ, "Κύριε, ἔρχου καὶ ἴδε."
Ἐδάκρυσεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι, "Ἴδε, πῶς 35 36
o ix. 6. ἐφίλει αὐτόν." [o]Τινὲς δὲ ἐξ αὐτῶν εἶπον, "Οὐκ ἠδύνατο οὗτος 37
ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος
μὴ ἀποθάνῃ;" Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, 38
ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽
αὐτῷ. λέγει ὁ Ἰησοῦς, "Ἄρατε τὸν λίθον." Λέγει αὐτῷ ἡ 39

17. *τέσσαρας ἡμέρας ἔχοντα.* So Arrian, ἤδη δὲ τρίτην ἡμέραν αὐτῷ τοῦ πλοῦ ἔχοντι ἐξαγγέλλεται. vi. 17. 9.

20. Mary probably staid in the house from excessive grief. See xii. 2, 3; Luke x. 40—42.

25. *Ἐγώ εἰμι.* It is by my death and resurrection, that the power of rising again and living for ever is restored to man.

33. *ἐνεβριμήσατο τῷ πνεύματι* is said of a person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have *ἐταράχθη τῷ πνεύματι.*

38. *ἐπέκειτο* is improperly translated, *lay upon it;* for a Jewish tomb was not open at top, but it was a chamber with an aperture at the side. (See note at Mark xvi. 5.) *Ἐπέκειτο* means, *was applied to it.*

ἀδελφὴ τοῦ τεθνηκότος Μάρθα, "Κύριε, ἤδη ὄζει· τεταρταῖος
40 γάρ ἐστι." Λέγει αὐτῇ ὁ Ἰησοῦς "Οὐκ εἶπόν σοι, ὅτι ἐὰν
41 πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;" Ἦραν οὖν τὸν λίθον,
οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς
42 ἄνω, καὶ εἶπε, "Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ
δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-
43 εστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας." Καὶ
ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, "Λάζαρε, δεῦρο ἔξω."
44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ
Ἰησοῦς, "Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν."
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν,
καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.
46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον
47 αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. [p]συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, "Τί ποιοῦμεν; ὅτι οὗτος ὁ
48 ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες
πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦ-
49 σιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος." Εἷς δέ τις ἐξ αὐτῶν
Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς,
50 "Ὑμεῖς οὐκ οἴδατε οὐδέν· [q]οὐδὲ διαλογίζεσθε, ὅτι συμφέρει
ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ
51 ἔθνος ἀπόληται." Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιε-
ρεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰη-
52 σοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους
μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συν-
53 αγάγῃ εἰς ἕν. ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα
54 ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ περιεπάτει
ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς
τῆς ἐρήμου, εἰς Ἐφραῒμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ
55 τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ
ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα,
56 ἵνα ἁγνίσωσιν ἑαυτούς. ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον
μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, "Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ

p Matt. xxvi. 3; Mar. xiv. 1; Lu. xxii. 2.

q xviii. 14.

39. τεταρταῖος. He had been buried four days, see ver. 17. He may have been dead a longer time.

48. Ῥωμαῖοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Καϊάφας. See note at Luke iii. 2.

51. προεφήτευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in ver. 48. and he said in reply, *If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.*

52. S. John means to say, that, though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

55. This was the third passover which Jesus had attended since his baptism. See ii. 13; vi. 4.

Ibid. ἁγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

ἔλθῃ εἰς τὴν ἑορτήν;" Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ 57
Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως
πιάσωσιν αὐτόν.

r Matt. xxvi. 6; Mar. xiv. 3.
r Ὁ ΟΥΝ Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη- 12
θανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν.
ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ 2
s xi. 2.
Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ. s Ἡ οὖν Μαρία 3
λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε
τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς
πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώ- 4
της, ὁ μέλλων αὐτὸν παραδιδόναι, "Διατί τοῦτο τὸ μύρον οὐκ 5
t xiii. 29.
ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;" t Εἶπε δὲ 6
τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης
ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
εἶπεν οὖν ὁ Ἰησοῦς, "Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐντα- 7
u Deut. xv. 11; Matt. xxvi. 11; Mar. xiv. 7.
φιασμοῦ μου τετήρηκεν αὐτό. u τοὺς πτωχοὺς γὰρ πάντοτε 8
ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε."

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ 9
ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον
ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα 10
καὶ τὸν Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον 11
τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

x Matt. xxi. 8; Mar. xi. 7; Lu. xix. 35. y Psal. cxviii. 25, 26.
x Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαν- 12
τες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, y ἔλαβον τὰ βαΐα τῶν 13
φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, "Ὠ-
σαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς
τοῦ Ἰσραήλ." Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, 14
z Zach. ix. 9.
καθώς ἐστι γεγραμμένον, 'z Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ 15
βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.' Ταῦτα δὲ 16
οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ
Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα,
καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐ- 17
τοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν

CHAP. XII. 1. πρὸ ἓξ ἡμερῶν τοῦ πάσχα. So in Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δεῖπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. λίτραν, from the Latin *libram.*

6. ἐβάσταζεν. Huetius explains this to be, *auferebat, furabatur,* as at xx. 15. Not. in Origen. vol. iii. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius: but opposed by Abreschius, p. 535, who interprets βαστάζειν, *tractare, administrare.*

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Greswell.

10. ἐβουλεύσαντο, *determined.* Grotius, Palairet.

12. Τῇ ἐπαύριον. If the remark at ver. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their fulfilment was first offered to them; but afterwards &c.

18 αὐτὸν ἐκ νεκρῶν· διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι
19 ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι
εἶπον πρὸς ἑαυτοὺς, "Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ
κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν."
20 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυ-
21 νήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ
Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, "Κύριε,
22 θέλομεν τὸν Ἰησοῦν ἰδεῖν." Ἔρχεται Φίλιππος καὶ λέγει τῷ
Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.
23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, "Ἐλήλυθεν ἡ ὥρα ἵνα
24 δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·
25 ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. [a] ὁ φιλῶν τὴν ψυχὴν [a] Matt. x. 39;
αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ et xvi. 25; Mar. viii. 35;
26 κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. [b] ἐὰν ἐμοὶ δια- Lu. ix. 24; et xvii. 33.
κονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διά- [b] xiv. 3;
κονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ et xvii. 24; 1 Thess. iv.
πατήρ. 17.
27 "Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; πάτερ, σῶσόν
με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
28 ταύτην. πάτερ, δόξασόν σου τὸ ὄνομα." Ἦλθεν οὖν φωνὴ ἐκ
29 τοῦ οὐρανοῦ, "Καὶ ἐδόξασα, καὶ πάλιν δοξάσω." Ὁ οὖν ὄχλος
ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον, [c] xvi. 11.
30 "Ἄγγελος αὐτῷ λελάληκεν." Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, [d] iii. 14.
31 "Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. [c] νῦν κρίσις [e] 2 Sam. vii. 13
ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη- Psal. lxxxix.
32 θήσεται ἔξω· [d] κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω 29, 36; et cx. 4;
33 πρὸς ἐμαυτόν." Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελ- Esa. ix. 6, 7; Ezech.
34 λεν ἀποθνήσκειν. [e] Ἀπεκρίθη αὐτῷ ὁ ὄχλος, "Ἡμεῖς ἠκούσα- xxxvii. 25; Dan. ii. 44;
μεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς et vii. 14, 27.

20. Ἕλληνες. See note at vii. 35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he would allow these foreigners to see him: and he answered, *The time is coming, when all persons will desire to see me: but it will not be till after my death.*

25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

27. τί εἴπω; Irenæus adds, οὐκ οἶδα. i. 8. 2.

Ibid. ἀλλά. Athanasius reads Ἀββά. p. 1195.

28. δόξασον. These are words of resignation: *Cause thy name to be glorified in any manner that seemeth good to thee.*

Ibid. Καὶ ἐδόξασα. *I have caused my name to be glorified by my former dispensations, and now I shall do so again by thy death.* See xiii. 31.

30. δι' ἐμέ. To afford me any conviction or satisfaction.

31. κρίσις seems very like our English word *crisis. Now is the critical time, which will decide whether the prince of this world will prevail or no.*

Ibid. ἄρχων. See xiv. 30; xvi. 11; 2 Cor. iv. 4; Eph. ii. 2.

32. This is a prediction of the conversion of the world to Christianity, which would necessarily cause the power of Satan to end.

34. νόμου. See note at x. 34.

Ibid. If we compare this with ver. 32, it seems plain that the Jews knew that Jesus called himself *the Son of Man*, and that they understood *the Son of Man* to mean *Christ.* (See note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away

σὺ λέγεις, "Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν
f i. 9. οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;" [f]Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, 35
"Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως
τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν
ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ἕως τὸ φῶς ἔχετε, πιστεύετε 36
εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε." Ταῦτα ἐλάλησεν ὁ Ἰη-
σοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ 37
g Esa. liii. 1; Rom. x. 16. ἐπίστευον εἰς αὐτόν· [g]ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πλη- 38
ρωθῇ, ὃν εἶπε, 'Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ
βραχίων Κυρίου τίνι ἀπεκαλύφθη;' Διὰ τοῦτο οὐκ ἠδύναντο 39
h Esa. vi. 9; Matt. xiii. 14; Mar. iv. 12; Lu. viii. 10; Act. xxviii. 26; Rom. xi. 8. πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας, '[h]Τετύφλωκεν αὐτῶν τοὺς 40
ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ
ἰάσωμαι αὐτούς.' Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν 41
αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· ὅμως μέντοι καὶ ἐκ τῶν ἀρχόν- 42
των πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους
i v. 44. οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. [i]ἠγάπησαν 43
γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.
k 1 Pet. i. 21. [k]Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, "Ὁ πιστεύων εἰς ἐμὲ, οὐ 44
πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ, 45
l i. v. 9; et iii. 19; et viii. 12; et ix. 5. θεωρεῖ τὸν πέμψαντά με. [l]ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, 46
ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. [m]καὶ ἐάν 47
m iii. 17; Mar. xvi. 16. τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω
αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν
κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει 48
τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν
n xiv. 10. ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [n]ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ 49
πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί
λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν 50
λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ."

o Matt. xxvi. 1; Mar. xiv. 1; Lu. xxii. 1. [o]ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυ- 13
θεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πα-

35. Instead of answering their question, he tells them, that only a short time remained for them to find out who he really was.

36. *υἱοὶ φωτός.* See note at 2 Thess. ii. 3.

Ibid. *ἐκρύβη.* He went to Bethany. Matt. xxi. 17.

39. *οὐκ ἠδύναντο*, i. e. they could not believe on account of their obstinate prejudice. See viii. 43; xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14, is almost word for word from the LXX, so that *λαὸς οὗτος* appears to be the nominative to *τετύφλωκεν* and *πεπώρωκεν*.

41. *αὐτοῦ*, i. e. *of Christ.* John therefore thought that Isaiah saw the glory of Christ: but Isaiah says that he saw *the Lord of hosts*, vi. 1. 3. Again in Acts xxviii. 25. S. Paul says that *the Holy Ghost* spake to Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16.

48. *ὁ λόγος. The doctrine.* This was, that a person must believe in Christ, or he cannot be saved.

50. *And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.*

Chap. XIII. 1. *εἰς τέλος.* See note at Luke xviii. 5.

τέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπη-
2 σεν αὐτούς. καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβλη-
κότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν
3 παραδῷ, [p]εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς
τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,
4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν
5 λέντιον, διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ
ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ
6 λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον·
καὶ λέγει αὐτῷ ἐκεῖνος, "Κύριε, σύ μου νίπτεις τοὺς πόδας;"
7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας
8 ἄρτι, γνώσῃ δὲ μετὰ ταῦτα." Λέγει αὐτῷ Πέτρος, "Οὐ μὴ
νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα." Ἀπεκρίθη αὐτῷ ὁ
9 Ἰησοῦς, "Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ." Λέγει
αὐτῷ Σίμων Πέτρος, "Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ
10 καὶ τὰς χεῖρας καὶ τὴν κεφαλήν." [q]Λέγει αὐτῷ ὁ Ἰησοῦς,
"Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ'
ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες."
11 Ἤιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, "Οὐχὶ
πάντες καθαροί ἐστε."

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια
αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, "Γινώσκετε τί πεποίηκα
13 ὑμῖν; [r]ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ
14 καλῶς λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας,
ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπ-
15 τειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς
16 ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. [s]ἀμὴν, ἀμὴν, λέγω ὑμῖν,
οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος
17 μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε
18 ἐὰν ποιῆτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς
ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, '[t]Ὁ τρώγων μετ'
19 ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.' Ἀπ' ἄρτι
λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι
20 ἐγώ εἰμι. [u]ἀμὴν, ἀμὴν, λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα

p iii. 35; et xvii. 2; Matt. xxviii. 18.
q xv. 3.
r Matt. xxiii. 8, 10; 1 Cor. viii. 6.
s xv. 20: Matt. x. 24; Lu. vi. 40.
t Psal. xli. 9.
u Matt. x. 40.

2. δείπνου γενομένου. *When the supper had taken place:* not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in ἐγείρεται ἐκ τοῦ δείπνου, in ver. 4.

4. τὰ ἱμάτια, probably not all his clothes, but the *pallium* and *stola:* the *tunica* may have remained. See xxi. 7; Matt. v. 40; Mark xiv. 52. Τὰ ἱμάτια is used for *an outer garment,* or *cloak,* in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as well as his feet: Jesus tells him that it was not his intention to wash their whole body, but only their feet, for this was the only part which required washing: *He that has bathed himself has no need of washing himself again, except his feet.* He wished Peter to understand, that he did not do this merely as an ordinary washing, but to give them a lesson of humility.

11. τὸν παραδιδόντα αὐτόν. *Him that was betraying him,* i. e. seeking or meditating to betray him.

18. Ὁ τρώγων κ. τ. λ. In the LXX, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.

πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμ-
ψαντά με.”
x Matt. xxvi. 21; Mar. xiv. 18; Lu. xxii. 21. [x]Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύ- 21
ρησε καὶ εἶπεν, “Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν
παραδώσει με.” Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, ἀπο- 22
y xxi. 20. ρούμενοι περὶ τίνος λέγει. [y]ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν 23
αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν 24
τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἐπιπε- 25
σὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, “Κύριε,
τίς ἐστιν;” Ἀποκρίνεται ὁ Ἰησοῦς, “Ἐκεῖνός ἐστιν, ᾧ ἐγὼ 26
βάψας τὸ ψωμίον ἐπιδώσω.” Καὶ ἐμβάψας τὸ ψωμίον, δίδω-
σιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. καὶ μετὰ τὸ ψωμίον, τότε 27
εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς,
“Ὃ ποιεῖς, ποίησον τάχιον.” Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνα- 28
z xii. 6. κειμένων πρὸς τί εἶπεν αὐτῷ. [z]τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσ- 29
σόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀγόρασον
ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν·” ἢ τοῖς πτωχοῖς ἵνα τὶ δῷ.
λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νὺξ, ὅτε 30
οὖν ἐξῆλθε. 31

Λέγει ὁ Ἰησοῦς, “Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ 32
a vii. 34; et viii. 21. Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. [a]Τεκνία, 33
ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς
Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
b xv. 12; Lev. xix. 18; Matt. xxii 39; Gal. vi. 2; Jac. ii. 8; 1 Pet. i. 22; 1 Joh. iii. 11; et iv. 16, 21. ὑμῖν λέγω ἄρτι. [b]ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε 34
ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλή-
λους. ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν 35
ἀγάπην ἔχητε ἐν ἀλλήλοις.” [c]Λέγει αὐτῷ Σίμων Πέτρος, 36
“Κύριε, ποῦ ὑπάγεις;” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ὅπου
c xxi. 19. ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθή-
σεις μοι.” Λέγει αὐτῷ ὁ Πέτρος, “Κύριε, διατί οὐ δύναμαι 37
σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.”
d Matt. xxvi. 34; Mar. xiv. 30; Lu. xxii. 34. [d]Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θή- 38
σεις; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει, ἕως οὗ
ἀπαρνήσῃ με τρίς.

“Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, 14
καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ 2

21. *ἐταράχθη*. See xi. 33.

23. *εἷς*. S. John himself. He must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. *Thes. Crit. Sacr.* pt. i. p. 197. *Ὃν ἠγάπα, for whom he had a particular affection.*

25. Most MSS. read *οὕτως* after *ἐκεῖνος*. See note at iv. 6.

Ibid. *λέγει αὐτῷ*. This was said in a low tone, so as not to be heard by the rest. Philo Judæus speaks of a person, *πολλάκις δὲ καὶ ἐπικλίνας πρὸς οὓς, ἵνα μὴ κατακούοι τις ἕτερος, ἡσυχῇ καὶ πρᾴως ἐνουθέτει.* vol. ii. p. 552. The answer of Jesus was alike inaudible to the rest.

28. *οὐδεὶς ἔγνω*. Because they had not heard what Jesus said to John.

30. *ὅτε οὖν ἐξῆλθε*. *Οὖν* is probably an interpolation, or else these words should be connected with what follows.

Chap. XIV. 2. *μοναὶ πολλαί*. This was

εἰσίν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἑτοιμάσαι τόπον
3 ὑμῖν. [e]καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχο- [e] ver. 18; et xii. 26;
μαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, et xvii. 24.
4 καὶ ὑμεῖς ἦτε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε."
5 Λέγει αὐτῷ Θωμᾶς, "Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς
6 δυνάμεθα τὴν ὁδὸν εἰδέναι;" Λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐγὼ εἰμὶ
ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα,
7 εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε
8 ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν." Λέγει
αὐτῷ Φίλιππος, "Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ
9 ἡμῖν." [f]Λέγει αὐτῷ ὁ Ἰησοῦς, "Τοσοῦτον χρόνον μεθ' ὑμῶν [f] ver. 20; et xii. 45;
εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν et xvii. 21 23.
10 πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; οὐ πισ-
τεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα,
ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ
11 μένων, αὐτὸς ποιεῖ τὰ ἔργα. πιστεύετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ,
καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.
12 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ,
κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν
13 πατέρα μου πορεύομαι. [g]καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, [g] xv. 16; et xvi. 23,24;
14 τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητε Matt. vii. 7;
ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Mar. xi. 24.
15 16 "Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. καὶ ἐγὼ
ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
17 μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσ-
μος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό·
ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.
18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ
19 ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ,
20 καὶ ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ
21 ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. ὁ ἔχων τὰς
ἐντολάς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ
ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγα-
22 πήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν." Λέγει αὐτῷ Ἰού-
δας, οὐχ ὁ Ἰσκαριώτης, "Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις

understood of different degrees of rewards in the next life by Irenæus, p. 337; Clem. Alex. p. 579-797; and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.

3. *πορεύομαι.* This is said in explanation of his declaration in xiii. 33. which had perplexed Peter. He repeats, that he was *going*, but states the reason.

4. *Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.*

11. *εἰ δὲ μή. But if you will not believe my assertion.*

12. *ὅτι ἐγώ.* This perhaps means, that, when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were *to do greater things*, inasmuch as they were to convert a much greater number than Jesus thought fit to convert in his life.

16. *παράκλητος* is properly *advocatus*, a person called in for advice or assistance. Ἄλλον is used with reference to Jesus, who was going away.

22. Most MSS. read *καὶ τί γέγονεν, and what has happened?*

ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;" Ἀπεκρίθη ὁ Ἰησοῦς 23
καὶ εἶπεν αὐτῷ, "Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει,
καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα,
καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με, τοὺς λόγους 24
μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ
πέμψαντός με πατρός. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 25
h xv. 26, et xvi. 7; Lu. xxiv. 49. [h] ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ 26
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς
πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν 27
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ
ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. ἠκούσατε ὅτι ἐγὼ 28
εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με,
i x. 29. ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· [i] ὅτι ὁ πατήρ
k xiii. 19. μου μείζων μου ἐστί. [k] καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα 29
ὅταν γένηται, πιστεύσητε.

l xii. 31; et xvi. 11. m x. 18. "[l] Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ 30
κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· [m] ἀλλ' ἵνα 31
γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι
ὁ πατὴρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

"ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωρ- 15
γός ἐστι. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ 2
πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.
n xiii. 10. [n] ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. μεί- 3
νατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν 4
φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ
ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ 5
κλήματα. ὁ μένων ἐν ἐμοὶ, (κἀγὼ ἐν αὐτῷ,) οὗτος φέρει καρπὸν
o Matt. iii. 10; et vii. 19. πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. [o] ἐὰν μή τις 6
μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συν-
p xvi. 23; 1 Joh. iii. 22. άγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. [p] ἐὰν μείνητε 7
ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτή-
σεσθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα 8
καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς 9
ἠγάπησέ με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ
q xiii. 34; Eph. v. 2; 1 Joh. iii. 11, 16; et iv. 21; 1 Thess. iv. 9. τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ 10
μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ 11
ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. [q] αὕτη ἐστὶν ἡ 12

30. ἔρχεται γάρ. *For the devil is now coming to make his final effort against me, and I shall submit to death, though he has not really any power over me.* Τούτου is probably an interpolation.

31. ἀλλ' ἵνα γνῷ. *But the result of his coming will be, that the world will know &c.*

Chap. XV. 1. This discourse may have been occasioned by the speech reported in Matt. xxvi. 29.

Ibid. γεωργὸς is applied to the culture of vines by Porphyry and Herodian. See Palairet.

5. χωρὶς ἐμοῦ, i. e. *ἐν ἐμοὶ οὐ μένοντες.*

8. καὶ γενήσεσθε. And so will ye be my disciples.

ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.
13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν ψυχὴν αὐτοῦ
14 θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε
15 ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦ-
λος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι
16 πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν. [r] οὐχ [r] Matt. xxviii. 19.
ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα
ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν
μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ
17 ὑμῖν. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
18 "Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν
19 μεμίσηκεν. [s] εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· [s] 1 Joh. iv. 5.
ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ
20 τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. [t] μνημονεύετε τοῦ [t] xiii. 16; Matt. x. 24;
λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου Lu. vi. 40.
αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου
21 ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. [u] ἀλλὰ ταῦτα πάντα [u] xvi. 3;
ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά Matt. xxiv. 9.
22 με. [x] εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν [x] ix. 41.
23 δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν,
24 καὶ τὸν πατέρα μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ
οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωρά-
25 κασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου· [y] ἀλλ' ἵνα [y] Psal.
πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, 'Ὅτι ἐμί- xxxv. 19; et lxix. 4.
26 σησάν με δωρεάν.' [z] ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω [z] xiv. 26;
ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ et xvi. 7; Lu. xxiv. 49.
27 πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· [a] καὶ ὑμεῖς [a] Act. i. 21;
δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. et v. 32.
16 "Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ἀποσυν-
2 αγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀπο-
3 κτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. [b] καὶ ταῦτα [b] xv. 21.
4 ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. [c] ἀλλὰ [c] Matt. ix. 15;
ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, Mar. ii. 19; Lu. v. 34.
ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ'
5 ὑμῶν ἤμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ
6 ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν,

20. *ἐτήρησαν, τηρήσουσιν.* Knatchbull conceives *τηρεῖν* here to be the same as *παρατηρεῖν*, *insidiose observare.* So also Ferus, Gatakerus, R. Simon, &c.

22. *εἰ μὴ ἦλθον.* *If I had not come in the way in which I have come*, i. e. with miracles, and convincing proofs of my divine mission. See ver. 24.

24. *ἑωράκασι.* They have seen my miracles.

26. *ἐκεῖνος.* It is to be observed that this is masculine, though *πνεῦμα* is neuter.

Chap. XVI. 2. *λατρείαν προσφέρειν* is, *to offer sacrifice.* Compare Exod. vii. 16; viii. 20; x. 24.

3. *ὑμῖν* is probably an interpolation.

4—6. *I did not tell you of these persecutions at first, because I was then going to stay with you some time: but now I am on the point of returning to my Father, and therefore tell you of them: and when I have done it, you only think of the sorrowful part, without asking me any question as to the place to which I am going.*

ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν 7
λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω,
ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω
αὐτὸν πρὸς ὑμᾶς· καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ 8
ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. περὶ ἁμαρτίας 9
μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς 10
[d] xii. 31. τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· [d] περὶ δὲ κρί- 11
σεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

"Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν 12
[e] xiv. 26; et xv. 26. ἄρτι· [e] ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει 13
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος 14
[f] xvii. 10. ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. [f] πάντα 15
ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ
λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ 16
πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα."
Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, "Τί ἐστι 17
τοῦτο, ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μι-
κρὸν καὶ ὄψεσθέ με; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;"
Ἔλεγον οὖν, "Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν 18
τί λαλεῖ." Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ 19
εἶπεν αὐτοῖς, "Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον,
Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.
ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ 20
κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν
εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν 21
ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει
τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν
κόσμον. καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι 22
ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
[g] xiv. 13; et xv. 16; Matt. vii. 7; et xxi. 22; Mar. xi. 24; Lu. xi. 9; Jac. i. 5. αἴρει ἀφ' ὑμῶν, [g] καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε 23
οὐδέν. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πα-
τέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἕως ἄρτι οὐκ ᾐτήσατε 24
οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ
ὑμῶν ᾖ πεπληρωμένη. ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· 25

7. ἀλλ' ἐγώ. *But though you have not asked me, yet I tell you of myself*, &c.

8. ἐλέγξει τὸν κόσμον. *Will convince the world*, or, *furnish proof to the world.*

9. περὶ ἁμαρτίας. *That those persons have been guilty of sin, who do not believe in me.*

10. περὶ δικαιοσύνης. *Of my righteousness; that I was not an impostor as they supposed, but that I have ascended up into heaven.*

11. περὶ κρίσεως. *Of my power to judge my enemies.*

15. λήψεται. The reading is probably λαμβάνει.

16. ὅτι ὑπάγω. *Because my being taken away from you is not perishing, but only returning to my Father.* Clarke.

20. ὁ κόσμος χαρήσεται. *The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me.* Clarke. For κόσμος, see xvii. 9.

22. οὐκ ἐρωτήσετε. *Ye will not want to ask me any questions*, because all things will be revealed to you.

24. πεπληρωμένη. *Perfect.*

ἀλλ᾽ ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ
26 παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρω-
27 τήσω τὸν πατέρα περὶ ὑμῶν· [h] αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, [h] xvii. 8, 25.
ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ
28 Θεοῦ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς
τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς
τὸν πατέρα."
29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ἴδε, νῦν παρρησίᾳ λαλεῖς,
30 καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ
οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ
31 Θεοῦ ἐξῆλθες." Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Ἄρτι πιστεύετε.
32 [i] ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος [i] Matt.
εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ xxvi. 31; Mar. xiv. 27.
33 μετ᾽ ἐμοῦ ἐστι. ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε.
ἐν τῷ κόσμῳ θλίψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν
κόσμον."

17 [k] ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς [k] xii. 23.
αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, "Πάτερ, ἐλήλυθεν ἡ ὥρα·
2 δόξασόν σου τὸν υἱὸν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ· [l] καθὼς [l] v. 27;
ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, Matt. xxviii. 18.
3 δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα
γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας
4 Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτε-
5 λείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σὺ,
πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
6 παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδω-
κάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ
7 τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς
8 μοι, παρὰ σοῦ ἐστιν· [m] ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα [m] ver. 25;
αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ et xvi. 27, 30.
9 ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ἐγὼ περὶ αὐ-
τῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς
10 μοι, ὅτι σοί εἰσι. [n] καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· [n] xvi. 15.
11 καὶ δεδόξασμαι ἐν αὐτοῖς. [o] καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κοσμῳ, καὶ [o] ver. 21; et x. 30.

26. *καὶ οὐ λέγω.* Knatchbull points it *καὶ οὐ, λέγω ὑμῖν, ὅτι ἐγὼ κ. τ. λ.* It perhaps means, *I say nothing of my asking the Father for you.* Wolfius, Clarke.

30. *ἵνα τίς σε ἐρωτᾷ.* This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. Knatchbull, Clarke.

33. *ἵνα ἐν ἐμοί.* *That when these things come to pass, ye may be able to bear them by the comfort which my doctrine gives you.*

Ibid. *ἕξετε.* Most MSS. read *ἔχετε.*

CHAP. XVII. 2. *ἵνα πᾶν κ. τ. λ.* See a similar construction in vi. 39. Here it means, *ἵνα πᾶσιν, οὓς δέδωκας αὐτῷ, δώσῃ ζωὴν αἰώνιον.*

3. The conditions of a man's enjoying eternal life are, that he should believe in God, and in Jesus Christ.

5. This passage is decisive for the pre-existence of Christ.

6. *τοῖς ἀνθρώποις.* *The disciples.* Some put a full stop after this word, and connect *οὓς δεδωκὰς* with what follows.

9. *τοῦ κόσμου.* *The unbelieving part of the world.* See xvi. 20.

οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. πάτερ ἅγιε,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν
p xviii. 9; Psal. cix. 8. ἓν, καθὼς ἡμεῖς. [p] ὅτε ἤμην μετ᾽ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτή- 12
ρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ
οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
γραφὴ πληρωθῇ. νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν 13
τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν
αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμί- 14
σησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ
ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ᾽ 15
ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶ, 16
καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἁγίασον αὐτοὺς ἐν τῇ ἀλη- 17
θείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. καθὼς ἐμὲ ἀπέστειλας 18
εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ 19
ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι
ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ 20
q x. 38; τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· [q] ἵνα πάντες ἓν 21
et xiv. 10; 1 Joh. i. 3; ὦσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν
et iii. 24. ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. καὶ 22
ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν
καθὼς ἡμεῖς ἕν ἐσμεν· ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι 23
τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπ-
r ver. 5; ἔστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας. [r] Πάτερ, 24
et xii. 26; et xiv. 3; οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ᾽
1 Thess. iv. 17. ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγά-
πησάς με, πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ 25
κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν
ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ 26
γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ
s Matt. ἐν αὐτοῖς."
xxvi. 36; Mar. xiv. 32; [s] ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ 18
Lu. xxii. 39; πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλ-
2 Sam. xv. 23. θεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ᾔδει δὲ καὶ Ἰούδας, ὁ παρα- 2
t Matt. xxvi. 47; διδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ
Mar. xiv. 43; μετὰ τῶν μαθητῶν αὐτοῦ. [t] ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, 3
Lu. xxii. 47; Act. i. 16. καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ

11. *οὓς.* Most MSS. read ᾧ.

11, 12. *αὐτούς.* Judas was not included in this prayer, for he was already gone out, xiii. 30.

12. *υἱὸς ἀπωλείας.* See note at 2 Thess. ii. 3.

17. *ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου.* *Consecrate them to the preaching of thy word.*

19. *I devote myself for them, that they also may be devoted to preaching the truth.*

20. *πιστευσόντων.* Most MSS. read *πιστευόντων.*

Chap. XVIII. 1. Προσετέτακτο δὲ αὐτοῖς ἐξ ἀπέχοντας τῶν Ἱεροσολύμων σταδίους στρατοπεδεύσασθαι κατὰ τὸ Ἐλαιῶν καλούμενον ὄρος, ὃ τῇ πόλει πρὸς ἀνατολὴν ἀντίκειται, μέσῃ φάραγγι βαθείᾳ διειργόμενον, ἣ Κεδρὼν ὠνόμασται. Joseph. vol. ii. p. 321. He also speaks of gardens at the foot of the mount of Olives. *Ib.* p. 324. John perhaps wrote *τοῦ Κέδρων*, which is the reading of many MSS. The brook was not named from *cedars*, but from *darkness.*

2. *πολλάκις.* See Luke xxi. 37.

4 μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς
πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, "Τίνα
5 ζητεῖτε;" Ἀπεκρίθησαν αὐτῷ, "Ἰησοῦν τὸν Ναζωραῖον."
Λέγει αὐτοῖς ὁ Ἰησοῦς, "Ἐγώ εἰμι." Εἱστήκει δὲ καὶ Ἰού-
6 δας, ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν. ὡς οὖν εἶπεν αὐτοῖς,
"Ὅτι ἐγώ εἰμι," ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.
7 πάλιν οὖν αὐτοὺς ἐπηρώτησε, "Τίνα ζητεῖτε;" Οἱ δὲ εἶπον,
8 "Ἰησοῦν τὸν Ναζωραῖον." Ἀπεκρίθη ὁ Ἰησοῦς, "Εἶπον
ὑμῖν, ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν."
9 [u] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, 'Ὅτι οὓς δέδωκάς μοι, οὐκ [u] xvii. 12.
10 ἀπώλεσα ἐξ αὐτῶν οὐδένα.' Σίμων οὖν Πέτρος ἔχων μάχαι-
ραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ
11 ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ
Μάλχος. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, "Βάλε τὴν μάχαιράν
σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ
πίω αὐτό;"

12 [x] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰου- [x] Matt. xxvi. 57; Mar. xiv. 53; Lu. xxii. 54.
13 δαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, [y] καὶ ἀπήγαγον
αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν [y] Lu. iii. 2.
14 ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. [z] ἦν δὲ Καϊάφας ὁ συμβουλεύ- [z] xi. 50.
σας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ
15 τοῦ λαοῦ. [a] Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ [a] Matt. xxvi. 58; Mar. xiv. 54; Lu. xxii. 54.
ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ,
16 καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ὁ δὲ
Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ
ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ
17 εἰσήγαγε τὸν Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
Πέτρῳ, "Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τού-
18 του;" Λέγει ἐκεῖνος, "Οὐκ εἰμί." Εἱστήκεισαν δὲ οἱ δοῦλοι
καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐ-
20 τοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,
"Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρ-
21 χονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με ἐπερωτᾷς; ἐπ-
ερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν
22 ἃ εἶπον ἐγώ." Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν
παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, "Οὕτως ἀπο-

6. This can only be considered as the effect of something miraculous.

11. σοῦ seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination of Jesus (ver. 19, 23.) took place.

15. ἄλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, *Mémoires*, tome i. p. 1083.

20. The article before συναγωγῇ is an interpolation.

κρίνῃ τῷ ἀρχιερεῖ;" Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Εἰ κακῶς 23
ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
δέρεις;" (Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν 24
τὸν ἀρχιερέα.)

[b] Matt. xxvi. 69; Mar. xiv. 66; Lu. xxii. 55.

[b] Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν 25
αὐτῷ, "Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;" Ἠρνήσατο
ἐκεῖνος, καὶ εἶπεν, "Οὐκ εἰμί." Λέγει εἷς ἐκ τῶν δούλων τοῦ 26
ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, "Οὐκ
ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;" Πάλιν οὖν ἠρνήσατο ὁ 27
Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

[c] Matt. xxvii. 1; Mar. xv. 1; Lu. xxiii. 1; Act. x. 28; et xi. 3.

[c] ἌΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραι- 28
τώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ 29
Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, "Τίνα κατηγορίαν φέρετε κατὰ
τοῦ ἀνθρώπου τούτου;" Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, "Εἰ 30
μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν." Εἶπεν 31
οὖν αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν
νόμον ὑμῶν κρίνατε αὐτόν." Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,
"Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·" [d] ἵνα ὁ λόγος τοῦ 32
Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀπο-
θνήσκειν. [e] Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, 33
καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, "Σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;" Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ἀφ' ἑαυτοῦ σὺ 34
τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;" Ἀπεκρίθη ὁ Πι- 35
λάτος, "Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρ-
χιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;" Ἀπεκρίθη ὁ Ἰη- 36

[d] Matt. xx. 19; Mar. x. 33; Lu. xviii. 32.
[e] Matt. xxvii. 11; Mar. xv. 2; Lu. xxiii. 3.

23. εἰ κακῶς ἐλάλησα. This alludes to his *doctrine*, concerning which the high priest had examined him, ver. 19: and ἐλάλησα is the same as in ver. 20. *If I have ever taught a bad doctrine, bring proofs of it.*

24. This verse has been taken to mean, that Annas *now* sent Jesus to Caiaphas: but it is plain, that the high priest, who had examined Jesus, was Caiaphas, so that he had been sent to him before; and S. John only meant to mark that Jesus was *bound*, when he was sent. This made him more helpless, when the officer struck him. The word οὖν, which some MSS. insert after ἀπέστειλεν, is an interpolation.

28. πραιτώριον. See note at Matt. xxvii. 27. Jesus was now brought to Pilate's house.

Ibid. These words have been quoted as proving that Jesus anticipated the passover; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called πάσχα. *Thes. Crit. Sacr.* pt. i. p. 191. Ἀλλ' ἵνα φάγωσι, *but that they might be fit to eat the passover.*

31. ἡμῖν οὐκ ἔξεστιν κ. τ. λ. i. e. the power of life and death was taken away from them A.D. 8, when Judæa was reduced to the form of a Roman province. (Prideaux, Lardner.) But Biscoe has argued very ably that the Jews retained this power, p. 133, &c. He thinks these words mean, *It is not lawful for us to put any man to death this holy festival:* for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath. This was the interpretation of Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7; Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19; xxvi. 2; John xii. 32, 33; and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. βασιλεύς. Pilate had heard this from the people who brought Jesus to him. See Luke xxiii. 2.

σοῦς, "Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ
ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ
ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
37 βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν." Εἶπεν οὖν αὐτῷ ὁ Πι-
λάτος, "Οὐκοῦν βασιλεὺς εἶ σύ;" Ἀπεκρίθη ὁ Ἰησοῦς, "Σὺ
λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ
εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ.
38 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς." Λέγει αὐτῷ
ὁ Πιλάτος, "Τί ἐστιν ἀλήθεια;" Καὶ τοῦτο εἰπὼν, πάλιν
ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, "Ἐγὼ οὐδεμίαν
39 αἰτίαν εὑρίσκω ἐν αὐτῷ. [f] ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν [f] Matt.
ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασι- xxvii. 15; Mar. xv. 6;
40 λέα τῶν Ἰουδαίων;" [g] Ἐκραύγασαν οὖν πάλιν πάντες, λέγον- Lu. xxiii. 17. [g] Act. iii. 14.
τες, "Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν·" ἦν δὲ ὁ Βαραββᾶς
19 λῃστής. [h] Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστί- [h] Matt.
2 γωσε. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπ- xxvii. 26; Mar. xv. 15.
έθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐ-
3 τὸν, καὶ ἔλεγον, "Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·" καὶ ἐδί-
4 δουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ
λέγει αὐτοῖς, "Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ
5 οὐδεμίαν αἰτίαν εὑρίσκω." Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει
6 αὐτοῖς, "Ἴδε, ὁ ἄνθρωπος." Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, "Σταύρωσον, σταύρω-
σον." Λέγει αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς καὶ σταυ-
7 ρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν." Ἀπεκρίθησαν
αὐτῷ οἱ Ἰουδαῖοι, "Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον
ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν."
8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφο-
9 βήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰη-
σοῦ, "Πόθεν εἶ σύ;" Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν αὐτῷ ὁ Πιλάτος, "Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;"
11 Ἀπεκρίθη ὁ Ἰησοῦς, "Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ,
εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι
12 μείζονα ἁμαρτίαν ἔχει." Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπο-
λῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, "Ἐὰν τοῦτον
ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα αὐτὸν
13 ποιῶν, ἀντιλέγει τῷ Καίσαρι." Ὁ οὖν Πιλάτος ἀκούσας τοῦ-
τον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ

Chap. XIX. 1. ἐμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, αἷς ἔθος τοὺς κακούργων πονηροτάτους προπηλακίζεσθαι. vol. ii. p. 528.

2. ἱμάτιον πορφυροῦν. See Matt. xxvii. 28.

6. Most MSS. add αὐτὸν after σταύρωσον.

7. νόμον. Some think that allusion is made to Lev. xxiv. 16.

9. Πόθεν. *Of what parents*, vii. 27.

13. τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαβ-
βαθά· ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει 14
τοῖς Ἰουδαίοις, "Ἴδε, ὁ βασιλεὺς ὑμῶν." Οἱ δὲ ἐκραύγασαν, 15
"Ἆρον, ἆρον, σταύρωσον αὐτόν." Λέγει αὐτοῖς ὁ Πιλάτος,
"Τὸν βασιλέα ὑμῶν σταυρώσω;" Ἀπεκρίθησαν οἱ ἀρχιερεῖς,
"Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα." Τότε οὖν παρέδωκεν 16
αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

[i] Matt. xxvii. 33; Mar. xv. 22; Lu. xxiii. 33.

[i] Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ βαστάζων τὸν 17
σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγε-
ται Ἑβραϊστὶ Γολγοθᾶ· ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ 18
ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [k] Ἔ- 19
γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ
γεγραμμένον, "Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων."
Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι 20
ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί. ἔλεγον οὖν 21
τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, "Μὴ γράφε, Ὁ βασι-
λεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι τῶν
Ἰουδαίων." Ἀπεκρίθη ὁ Πιλάτος, "Ὃ γέγραφα, γέγραφα." 22

[k] Matt. xxvii. 37; Mar. xv. 26; Lu. xxiii. 38.

[l] Matt. xxvii. 35; Mar. xv. 24; Lu. xxiii. 34.

[l] Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ 23
ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ
μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν
ὑφαντὸς δι' ὅλου. [m] εἶπον οὖν πρὸς ἀλλήλους, "Μὴ σχίσωμεν 24
αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται·" ἵνα ἡ γραφὴ
πληρωθῇ, ἡ λέγουσα, 'Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.'

[m] Psal. xxii. 18.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἱστήκεισαν δὲ παρὰ 25
τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς
αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰη- 26

13. Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly *a parapet encompassing a flat roof*; but here it seems to mean, *a paved place upon which there was a βῆμα*, or *tribunal*. Aristeas, speaking of the temple, says, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε, apud Eus. *Præp. Evang.* p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, *it was the day preceding the passover sabbath*. *Thes. Crit. Sacr.* pt. i. p. 193. See ver. 31.

Ibid. ἕκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45; Luke xxiii. 44. Some MSS. also read τρίτη in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfius.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὑτοῦ σταυρόν. *De Sera Num. Vind.* p. 554. A. See also Dion. Hal. vii. p. 456; Chariton, p. 66. ed. D'Orville; Artemid. ii. 61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38; xvi. 24.

19. τίτλον. From the Latin *titulus*. So Suetonius, "Patremfamilias detractum e spectaculis in arenam canibus objecit, cum hoc titulo, *Impie locutus parmularius*." *Domit.* c. 10.

25. Μαρία ἡ τοῦ Κλωπᾶ. Theophylact considered this to be the daughter of Joseph by the wife of his brother Clopas, and to be the sister of Salome. *ad Matt.* xiii. 55. But if we compare Matt. xxvii. 56. she seems to have been the mother of James and Joses, who were called ἀδελφοί, i. e. *cousins* of our Lord. See Matt. xiii. 55.

σοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν
27 ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, "Γύναι, ἰδοὺ, ὁ υἱός σου." Εἶτα
λέγει τῷ μαθητῇ, "Ἰδοὺ, ἡ μήτηρ σου." Καὶ ἀπ' ἐκείνης τῆς
28 ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. [n] Μετὰ τοῦτο εἰδὼς [n] Psal. lxix. 21.
ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ,
29 λέγει, "Διψῶ." [o] Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλή- [o] Matt. xxvii. 48.
σαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν
30 αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε,
"Τετέλεσται·" καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.
31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα
ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ ἡμέρα
ἐκείνου τοῦ σαββάτου·) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν
32 αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ
τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυ-
33 ρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
34 τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἷς τῶν στρατιω-
τῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα
35 καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν
ἡ μαρτυρία, κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύ-
36 σητε. [p] ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, 'Ὀστοῦν οὐ [p] Exod. xii. 46;
37 συντριβήσεται αὐτοῦ.' [q] Καὶ πάλιν ἑτέρα γραφὴ λέγει, 'Ὄψον- Num. ix. 12.
ται εἰς ὃν ἐξεκέντησαν.' [q] Zach. xii. 10
38 [r] ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ [r] xii. 42;
Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν Matt. xxvii. 57; Mar.
φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπ- xv. 42; Lu. xxiii. 50.
έτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.
39 [s] ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ [s] iii. 1.
πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.
40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ

27. There was a tradition that the Virgin accompanied S. John to Ephesus.

29. *ὑσσώπῳ.* Matthew and Mark says *καλάμῳ.* See L. de Dieu, Wolfius.

31. See Deut. xxi. 23; Josh. x. 27. Josephus also says, *τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν.* vol. ii. p. 287.

Ibid. *μεγάλη.* It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. Greswell.

34. *εἷς τῶν στρατιώτων.* His name is said by Bede to have been *Legorrius*, by others *Longinus.*

Ibid. *αἷμα καὶ ὕδωρ.* Many writers have supposed the two Sacraments to be prefigured, and have connected this passage with 1 John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and uncertain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of ver. 35. to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom.

36. In Exod. xii. 46. the LXX write, *καὶ ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ*: but the quotation more nearly resembles Psalm xxxiii. 20. *φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν οὐ συντριβήσεται.*

37. *Καὶ ἐπιβλέψονται πρός με, ἀνθ' ὧν κατωρχήσαντο.* LXX. John appears to have read אֵלָיו *him*, instead of אֵלַי *me:* and so read thirty-six Hebrew MSS. *Ἐξεκεντησαν* is in the versions of Aquila, Theodotion, and Symmachus, though not in the LXX.

39. *τὸ πρῶτον.* *On the first occasion of his going to him.*

Ibid. *λίτρας ἑκατον.* It has been said that *λίτρα* signified a small coin, *obolus Ægineticus. Thes. Crit. Sacr.* pt. i. p. 276.

40. *ὀθονίοις.* Most MSS. read *ἐν ὀθονίοις.*

τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν 41
δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνη-
μεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρα- 42
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
Ἰησοῦν.

t Matt. xxviii. 1; Mar. xvi. 1; Lu. xxiv. 1.

[t] ΤΗ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται 20
πρωῒ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον
ἠρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα 2
Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ
λέγει αὐτοῖς, "Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδα-
μεν ποῦ ἔθηκαν αὐτόν." [u] Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος 3
μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· 4
καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε
πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει κείμενα τὰ 5
ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκο- 6
λουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ
ὀθόνια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, 7
οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς
ἕνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν 8
πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· οὐδέπω γὰρ 9
ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλ- 10
θον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. [x] Μαρία δὲ εἱστήκει 11
πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς
τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, 12
ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ
σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, "Γύναι, τί κλαί- 13
εις;" Λέγει αὐτοῖς, "Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα
ποῦ ἔθηκαν αὐτόν." [y] Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ 14
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰη-
σοῦς ἐστί. λέγει αὐτῇ ὁ Ἰησοῦς, "Γύναι, τί κλαίεις; τίνα 15
ζητεῖς;" Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ,
"Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας·
κἀγὼ αὐτὸν ἀρῶ." Λέγει αὐτῇ ὁ Ἰησοῦς, "Μαρία." Στρα- 16
φεῖσα ἐκείνη λέγει αὐτῷ, "Ῥαββουνί·" ὃ λέγεται, Διδάσκαλε.
λέγει αὐτῇ ὁ Ἰησοῦς, "Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα 17
πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ
εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν,
καὶ Θεόν μου καὶ Θεὸν ὑμῶν." Ἔρχεται Μαρία ἡ Μαγδα- 18

u Lu. xxiv. 12.

x Mar. xvi. 5.

y Matt. xxviii. 9; Mar. xvi. 9.

40. τοῖς Ἰουδαίοις. The insertion of this remark seems to confirm the notion of this Gospel being written at Ephesus, or at least not for the Jews.

Chap. XX. 1. Μαρία. Both the Maries came, Matt. xxviii. 1; Mark xvi. 1, 2.

10. πάλιν merely means *back again.* See Palairet.

11. Μαρία. Epiphanius supposed it to be the Virgin, vol. i. p. 1075. but it was certainly Mary Magdalene. See ver. 1, 18; Mark xvi. 9.

17. Μή μου ἅπτου perhaps means, *do not be in a hurry to lay hold of me and to keep me, for I have not yet ascended to my Father, but shall stay some time longer with you.*

λην ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ
ταῦτα εἶπεν αὐτῇ.
19 [z] Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, [z] Mar. xvi. 14;
καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, Lu. xxiv. 36; 1 Cor. xv. 5.
διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
20 μέσον, καὶ λέγει αὐτοῖς, "Εἰρήνη ὑμῖν." Καὶ τοῦτο εἰπὼν
ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν
21 οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς
πάλιν, "Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατὴρ, κἀγὼ
22 πέμπω ὑμᾶς." Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς,
23 "Λάβετε πνεῦμα ἅγιον. [a] ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφ- [a] Matt.
24 ίενται αὐτοῖς· ἄν τινων κρατῆτε κεκράτηνται." Θωμᾶς δὲ, εἷς xvi. 19; et xviii. 18.
ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε
25 ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, "Ἑωρά-
καμεν τὸν κύριον." Ὁ δὲ εἶπεν αὐτοῖς, "Ἐὰν μὴ ἴδω ἐν ταῖς
χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου
εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευ-
26 ρὰν αὐτοῦ, οὐ μὴ πιστεύσω." Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν
ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ
Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ
27 εἶπεν, "Εἰρήνη ὑμῖν." Εἶτα λέγει τῷ Θωμᾷ, "Φέρε τὸν δάκ-
τυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου,
καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ
28 πιστός." Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, "Ὁ κύριός
29 μου καὶ ὁ Θεός μου." [b] Λέγει αὐτῷ ὁ Ἰησοῦς, "Ὅτι ἑώρακάς [b] 1 Pet. i. 8.
με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύ-
σαντες."
30 [c] Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώ- [c] xxi. 25.
πιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ
31 τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν
ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν
τῷ ὀνόματι αὐτοῦ.
21 ΜΕΤΑ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς
μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δ
2 οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος
Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ
3 Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς
Σίμων Πέτρος, "Ὑπάγω ἁλιεύειν." Λέγουσιν αὐτῷ, "Ἐρχό-
μεθα καὶ ἡμεῖς σὺν σοί." Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον
4 εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας δὲ ἤδη
γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν
5 οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, "Παι-

29. Θωμᾶ appears to be an interpolation.
Chap. XXI. 3. It would seem, that the disciples had returned to their former employment. All the best MSS. read ἐνέβησαν.

δία, μή τι προσφάγιον ἔχετε;" Ἀπεκρίθησαν αὐτῷ, "Οὔ."
Ὁ δὲ εἶπεν αὐτοῖς, "Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ 6
δίκτυον, καὶ εὑρήσετε." Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκύσαι
[d] xiii. 23. ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. [d] λέγει οὖν ὁ μαθητὴς 7
ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, "Ὁ κύριός ἐστι."
Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην
διεζώσατο, (ἦν γὰρ γυμνὸς,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασ-
σαν. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν 8
μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες
τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ- 9
πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
λέγει αὐτοῖς ὁ Ἰησοῦς, "Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιά- 10
σατε νῦν." Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ 11
τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ
τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

Λέγει αὐτοῖς ὁ Ἰησοῦς, "Δεῦτε, ἀριστήσατε." Οὐδεὶς δὲ 12
ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, "Σὺ τίς εἶ;" εἰδότες ὅτι
ὁ κύριός ἐστιν. ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον 13
καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο ἤδη τρίτον 14
ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, 15
"Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων;" Λέγει αὐτῷ,
"Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε." Λέγει αὐτῷ, "Βόσκε
τὰ ἀρνία μου." Λέγει αὐτῷ πάλιν δεύτερον, "Σίμων Ἰωνᾶ, 16
ἀγαπᾷς με;" Λέγει αὐτῷ, "Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ
σε." Λέγει αὐτῷ, "Ποίμαινε τὰ πρόβατά μου." Λέγει αὐτῷ 17
τὸ τρίτον, "Σίμων Ἰωνᾶ, φιλεῖς με;" Ἐλυπήθη ὁ Πέτρος, ὅτι
εἶπεν αὐτῷ τὸ τρίτον, "φιλεῖς με;" καὶ εἶπεν αὐτῷ, "Κύριε,
σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε." Λέγει αὐτῷ ὁ
[e] 2 Pet. i. 14. Ἰησοῦς, "Βόσκε τὰ πρόβατά μου. [e] ἀμὴν, ἀμὴν, λέγω σοι, ὅτε 18
ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες·
ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει,
καὶ οἴσει ὅπου οὐ θέλεις." Τοῦτο δὲ εἶπε, σημαίνων ποίῳ 19
θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, "Ἀκο-
[f] ver. 7; et xiii. 23. λούθει μοι." [f] Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, 20
ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ
δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, "Κύριε, τίς ἐστιν ὁ πα-
ραδιδούς σε;" Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, "Κύριε, 21
οὗτος δὲ τί;" Λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐὰν αὐτὸν θέλω μένειν 22

7. *γυμνός.* He had only his under garment on. Mark xiv. 52.

15. *πλεῖον τούτων.* This was perhaps added, because Peter alone had come out of the boat to meet Jesus. *Am I to infer from this action, that thou lovest me more than these do?*

18. *ἐζώννυες —— περιεπάτεις.* Dr. Clarke thinks that this alludes to Peter having put on his fisher's coat and come to Jesus.

Ibid. *ἐκτενεῖς.* This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

22. *μένειν.* See 1 Cor. xv. 6.

23 ἕως ἔρχομαι, τι πρός σε; σὺ ἀκολούθει μοι." Ἐξῆλθεν οὖν ὁ
λόγος οὗτος εἰς τοὺς ἀδελφοὺς, Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ
ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει·
ἀλλ', "Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;"
24 ΟΥΤΟΣ ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ
γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία
25 αὐτοῦ. [g] ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, g xx. 30.
ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆ-
σαι τὰ γραφόμενα βιβλία. Ἀμήν.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58; but it was probably written during that period, or at the beginning of it; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published; for, if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

A.D. 31.

1 ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεό-
2 φιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς
ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὓς
3 ἐξελέξατο, ἀνελήφθη. οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαρά-
κοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας
4 τοῦ Θεοῦ. [a] καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο-
σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ
5 πατρὸς, "ἣν ἠκούσατέ μου· [b] ὅτι Ἰωάννης μὲν ἐβάπτισεν
ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ
6 πολλὰς ταύτας ἡμέρας." Οἱ μὲν οὖν συνελθόντες ἐπηρώτων
αὐτὸν, λέγοντες, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις
7 τὴν βασιλείαν τῷ Ἰσραήλ;" Εἶπε δὲ πρὸς αὐτοὺς, "Οὐχ ὑμῶν
ἐστι γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ
8 ἐξουσίᾳ· [c] ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύ-
ματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ
ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς."
9 [d] Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπ-
10 έλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζοντες
ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο
11 παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, οἳ καὶ εἶπον, "Ἄνδρες

[a] Lu. xxiv. 49; Joh. xiv. 26; et xv. 26.
[b] Matt. iii. 11; Mar. i. 8; Lu. iii. 16; Joh. i. 26; infr. ii. 4; et xi. 16; et xix. 4.
[c] ii. 2.
[d] Mar. xvi. 19; Lu. xxiv. 51.

CHAP. I. 1. *Τὸν πρῶτον λόγον.* The allusion to S. Luke's Gospel is evident. Philo Judæus uses *λόγος* in the same way, *ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ τοῦ κ. τ. λ.* vol. ii. p. 445.

Ibid. *Θεόφιλε.* See Luke i. 3.

Ibid. *ὧν ἤρξατο—ἄχρι ἧς ἡμέρας, the things which he did from the beginning of his ministry till the day when,* &c. See Mark ii. 23.

2. The words *διὰ πνεύματος ἁγίου* have been connected with *ἐξελέξατο*, but they more properly belong to *ἐντειλάμενος*, and may mean, *having told the apostles that his commands would be more fully made known to them by the Holy Ghost.*

4. *συναλιζόμενος.* Camerarius (with the Vulgate) understands this of Jesus *associating with* his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his *convening them* for the last time immediately before his ascension.

Ibid. *ἣν ἠκούσατέ μου.* He had promised this in Matt. x. 20; John xiv. 26; xv. 26. Compare Luke xxiv. 49.

7. *ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Hath appointed by his own power.*

8. Jerusalem—Judæa—Samaria—the whole world. The gradual extension of the gospel is here foretold. When the disciples were sent out, as related in Matt. x. 5, the Samaritans and the Gentiles were expressly excluded.

10. The reading is probably *ἐσθήσεσι λευκαῖς.*

A.D. 31. Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ
Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύ-
σεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.”
Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου 12
Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.
Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν κατα- 13
μενοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,
Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος
Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. οὗτοι 14
πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ
τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν
τοῖς ἀδελφοῖς αὐτοῦ.
ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν 15
μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν
[e] Joh. xiii. 18; et xviii. 3. εἴκοσιν·) “[e] Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν ταύ- 16
την, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ
Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· ὅτι 17
κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς δια-
[f] Matt. xxvii. 5. κονίας ταύτης.” ([f] Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ 18
μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ
ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, καὶ γνωστὸν ἐγένετο πᾶσι 19
τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο
τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος.)
[g] Psal. lxix. 25; et cix. 8. “[g] γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, ‘Γενηθήτω ἡ ἔπαυλις 20
αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ.’ καὶ ‘τὴν ἐπι-
σκοπὴν αὐτοῦ λάβοι ἕτερος.’ Δεῖ οὖν τῶν συνελθόντων ἡμῖν 21
ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ᾽ ἡμᾶς ὁ
κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως 22

12. σαββάτου ὁδόν. About two miles. The ascension took place at Bethany, (Luke xxiv. 50,) which was fifteen stadia from Jerusalem; (John xi. 18.) Josephus says that the mount of Olives was five stadia from Jerusalem: *Antiq.* xx. 8, 6. but he measured from the foot of the hill nearest to the city. See L. de Dieu.

13. ὑπερῷον. L. Bos and Valckenaer derive this word from ὑπὲρ, ὕπερος, as from πατρὸς comes πατρῷϊος. Krebsius and L. de Dieu interpret it of a chamber in the temple. Josephus mentions such, *Antiq.* viii. 3, 2; xi. 5, 4. Luke says, that, when they returned to Jerusalem, they were continually *in the temple*, xxiv. 53. See also Acts ii. 46; v. 20, 21, 42. The passage seems to mean, that they went into *the* upper room, where they had been in the habit of meeting.

13. Ἰούδας Ἰακώβου. See note at Luke vi. 16.

14. The words καὶ τῇ δεήσει are wanting in many MSS.

Ibid. γυναιξί. We find mention of several women, Mary Magdalene, Mary mother of James, Salome, Joanna.

15. ὀνομάτων. See Rev. iii. 4; xi. 13. For ἐπὶ τὸ αὐτό see note at Matt. xxii. 34.

16. γραφὴν ταύτην. He quotes it in ver. 20.

17. σὺν ἡμῖν. Probably ἐν ἡμῖν.

Ibid. ἔλαχε τὸν κλῆρον. *He had his share.* See ver. 25.

18, 19. These two verses should be in a parenthesis, as containing the remark of S. Luke, and not part of S. Peter's speech. This seems plain from the latter part of ver. 19.

18. ἐκτήσατο. According to Matthew xxvii. 7. it was not Judas himself who bought the field, but the chief priests with his money.

Ibid. Matthew says that he hanged himself, ἀπήγξατο, xxvii. 5. It is supposed that the rope broke, and he fell down. See Raphel. ad Matt. A very different story is told by Theophylact: see Routh's *Reliq. Sacr.* vol. i. p. 9. and notes; Wolfius.

20. Γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμενη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν. LXX.

22. ἀπὸ τοῦ βαπτίσματος Ἰωάννου, *from the time of his being baptized by John.* Wolfius.

τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως A.D. 31.
23 αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων." Καὶ ἔστησαν δύο, Ἰω-
σὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ
24 Ματθίαν. καὶ προσευξάμενοι εἶπον, "Σὺ, Κύριε, καρδιογνῶστα
25 πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα, ὃν ἐξελέξω, λαβεῖν
τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη
26 Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον." Καὶ ἔδωκαν κλή-
ρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψη-
φίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.
2 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς,
2 ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. καὶ ἐγένετο ἄφνω ἐκ
τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλή-
3 ρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· καὶ ὤφθησαν αὐτοῖς
διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον
4 αὐτῶν, [h] καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο h i. 5.
λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀπο-
5 φθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι
6 ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενο-
μένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη·

23. Both these persons were said to have been of the seventy disciples. Eus. *H. E.* i. 12. Barsabas has been supposed to be Barnabas, but without foundation. Papias said, that he drank poison without being hurt. (Apud Eus. iii. 39.) Clement of Alexandria says, that some had considered Matthias to be Zacchæus, which seems highly improbable, p. 579. Many MSS. read Βαρσαββᾶν.

24. Κύριε. If this prayer was addressed to Christ, as it seems to have been, it ascribes to him an unquestionable attribute of Deity. See vii. 59; 2 Cor. xii. 8.

25. κλῆρον. Many MSS. read τόπον, and ἀφ' ἧς for ἐξ ἧς.

Ibid. τὸν τόπον τὸν ἴδιον. Some have understood this of a successor *going into the place of Judas:* but it seems certainly to refer to the place of departed spirits, into which Judas was gone. See Bull, *Sermon* ii. Wolfius.

26. ἔδωκαν κλήρους. Mosheim supposes this merely to mean, *they gave their votes. De Rebus ante Const. Cent.* i. 14. Luke writes ἔβαλον κλῆρον in his Gospel, xxiii. 34.

CHAP. II. 1. Πεντηκοστῆς. This feast was celebrated on the fiftieth day after the 16th of Nisan, which was the second day of the passover. It was the last day of the feast of weeks, i. e. seven weeks after the passover. It was also called *the feast of harvest*, Exod. xxiii. 16, because the barley harvest, which began at the passover, ended at this time: and this day was called *the day of the first fruits*, Numb. xxviii. 26, because on that day a new meat offering was offered. It has also been shewn, that the Law was delivered from Sinai on the fiftieth day after the Israelites left Egypt.

Ibid. ἅπαντες. It is doubted whether this means *all the apostles*, or the hundred and twenty also, who are mentioned in i. 15.

Ibid. ἐπὶ τὸ αὐτό. See note at Matt. xxii. 34. They appear to have assembled at the third hour, (ver. 15.) i. e. nine o'clock, which was an hour of prayer.

2. τὸν οἶκον. The house has been said to be that of Mary the mother of John, (xii. 12.) of Simon the leper, of Joseph of Arimathea, of Nicodemus, &c. Krebsius thinks it was a room in the temple. See i. 13.

3. διαμεριζόμεναι γλῶσσαι. This has generally been taken to mean *cloven tongues:* but διαμεριζόμεναι may signify *distributed*, i. e. to each of the apostles. See Heb. ii. 4. Theodoret conceived that the apostles' tongues were divided, and appeared to be on fire. *A tongue of fire* occurs at Isaiah v. 24. in the Hebrew.

Ibid. ἐκάθισε seems to have no nominative. L. de Dieu says it agrees with πῦρ· but it might agree with πνεῦμα understood.

4. λαλεῖν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. ἑτέραις. In Mark xvi. 17. it is καιναῖς.

5. εὐλαβεῖς. Luke calls Simeon δίκαιος καὶ εὐλαβής, ii. 25. They may have been called εὐλαβεῖς, because they were come to attend the festival.

6. φωνῆς. This may perhaps allude to the *sound.* (ἦχος ver. 2.) It was certainly heard by the multitude, (see ver. 33.) who were perhaps assembled in the temple for prayer. Φωνὴ is nowhere used in the New Testament for *a report.*

A.D. 31. ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. ἐξ- 7
ίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, "Οὐκ,
ἰδοὺ, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς 8
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, Πάρ- 9
θοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο-
ταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης 10
τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε
καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐ- 11
τῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;" Ἐξ- 12
ίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες,
"Τί ἂν θέλοι τοῦτο εἶναι;" Ἕτεροι δὲ χλευάζοντες ἔλεγον, 13
"Ὅτι γλεύκους μεμεστωμένοι εἰσί."

Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, 14
καὶ ἀπεφθέγξατο αὐτοῖς, "Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες
Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε
τὰ ῥήματά μου. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύου- 15
i Joel ii. 28. σιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· [i] ἀλλὰ τοῦτό ἐστι τὸ εἰρη- 16
μένον διὰ τοῦ προφήτου Ἰωὴλ, 'Καὶ ἔσται ἐν ταῖς ἐσχάταις 17
ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν·
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
ἐνύπνια ἐνυπνιασθήσονται. καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ 18
τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
ματός μου, καὶ προφητεύσουσι. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ 19
ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
καπνοῦ. ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς 20
αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπι-
k Rom. x. 13. φανῆ. [k] καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου, 21

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke.

9. Ἐλαμῖται. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Ἰουδαίαν. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all, since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed.

Ibid. Ἀσίαν. This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. Δερβαῖος is not included among Ἀσιανοί.

10. *οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι.* The Romans that are in the country, whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες Ῥωμαῖοι may have been the Jews who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12, 13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. ἄνδρες Ἰουδαῖοι are *the natives*, οἱ κατ. Ἱερουσαλὴμ, *the foreigners.*

13. Most MSS. read διαχλευάζοντες.

Ibid. γλεῦκος is explained by Suidas, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῇ.

15. *τρίτη.* This was one of the hours of prayer. See iii. 1; x. 3, 9.

17. *ἐν ταῖς ἐσχάταις ἡμέραις.* The LXX have *μετὰ ταῦτα*, as it is in the Hebrew. The expression of *the last days* generally alludes to the gospel dispensation. See 1 Tim. iv. 1.

Ibid. *ἐνύπνια.* Many MSS. read *ἐνυπνίοις.*

20. *ἡμέραν.* The first coming of Christ. Calovius, Wolfius.

22 σωθήσεται.' [l] Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τού-
τους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγ-
μένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι'
23 αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, τοῦτον τῇ
ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ
24 χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· [m] ὃν ὁ Θεὸς ἀνέστησε,
λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖ-
25 σθαι αὐτὸν ὑπ' αὐτοῦ. [n] Δαβὶδ γὰρ λέγει εἰς αὐτὸν, 'Προω-
ρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου
26 ἐστὶν, ἵνα μὴ σαλευθῶ· διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ
ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκη-
27 νώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς
28 ᾅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι
ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.'
29 [o] Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ
τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ
30 μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. [p] προφήτης
οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρ-
ποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,
31 καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, [q] προϊδὼν ἐλάλησε περὶ τῆς ἀνα-
στάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς
32 ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον τὸν Ἰησοῦν
33 ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. τῇ δεξιᾷ
οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος
λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ
34 ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς. Λέγει δὲ αὐ-
35 τὸς, '[r] Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου· ἕως

A.D. 31.

[l] x. 38.

[m] ver. 32; et iii. 15; et iv. 10; et x. 40; et xiii. 30, 34; et xvii. 31; Rom. iv. 24; et viii. 11; 1 Cor. vi. 14; et xv. 15; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xiii. 20.

[n] Psal. xvi. 8.

[o] xiii. 36; 1 Reg. ii. 10.

[p] xiii. 34; 2 Sam. vii. 12; 1 Par. xxii. 10; Psal. cxxxii. 11.

[q] xiii. 35; Psal. xvi. 10.

[r] Psal. cx. 1.

22. ἀποδεδειγμένον. Krebsius translates it, *qui multis documentis Dei filius verusque Messias demonstratus est.* Alberti, *celebrem factum inter vos.*

23. ὡρισμένῃ. So in Luke xxii. 22. ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον. See also Acts iv. 28. Diodorus Siculus writes, οὐχ ὡς ἔτυχεν, οὐδ' αὐτομάτως, ἀλλ' ὡρισμένῃ τινι καὶ βεβαίως κεκυρωμένῃ θεῶν κρίσει. ii. 30. p. 116. The βουλὴ and πρόγνωσις of God relate to ἔκδοτον: it was determined by God to give up Jesus to the Jews. Λαβόντες is wanting in some MSS.

Ibid. διὰ χειρῶν ἀνόμων perhaps means, *by the instrumentality of the Gentiles.* Wolfius; and the true reading seems to be χειρός.

24. ὠδῖνας. If we take this word in its usual sense of *pains of labour*, it may mean that the grave was made to render back the Lord with violent convulsions and throes. We find ὠδῖνες ᾅδου περιεκύκλωσάν με in Psalm xvii. 5. Ὠδίνων signifies *sorrows* in Matt. xxix. 8.

27. ᾅδου. See note at Luke xvi. 23. Most MSS. read ᾅδην.

29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxi. 11. are ὤμοσε Κύριος —— ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

Ibid. ἀναστήσειν here has no reference to the *resurrection* of Christ, but to God raising him up, or causing him to appear among the Jews. See iii. 22, 26; vii. 37; xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read οὔτε κατελείφθη εἰς ᾅδου, οὔτε κ. τ. λ. and omit ἡ ψυχὴ αὐτοῦ.

33. ἐπαγγελίαν. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably alluded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Νῦν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii. 43.

A.D. 31. ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.' Ἀσφαλῶς 36
οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν
αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώ-
σατε."

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν 37
Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, "Τί ποιήσομεν, ἄνδρες
ἀδελφοί;" Πέτρος δὲ ἔφη πρὸς αὐτοὺς, "Μετανοήσατε, καὶ 38
βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς
ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύ-
ματος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ 39
πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς
ἡμῶν." Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρ- 40
εκάλει, λέγων, "Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύ-
της." Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41
ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ
τρισχίλιαι.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ 42
τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ἐγέ- 43
νετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ
[s] iv. 32. τῶν ἀποστόλων ἐγίνετο. [s]πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ 44
αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις 45
ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν
[t] xx. 7. εἶχε· [t]καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ 46
ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν
ἀγαλλιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ 47
ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει
τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν 3
ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. καί τις ἀνὴρ χωλὸς 2
ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ'

36. Most MSS. read *ὅτι αὐτὸν καὶ Κύριον καὶ Χριστόν.*

38. Many MSS. read *τοῦ κυρίου Ἰησοῦ X.*

39. *τοῖς εἰς μακράν.* It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. *ἀσμένως* is omitted in many MSS.

42. *κοινωνίᾳ.* Hammond interprets it of *making contributions for the poor.* So also Mosheim, *De Rebus ante Const.* Cent. i. 37. See Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Heb. xiii. 16.

Ibid. *κλάσει τοῦ ἄρτου* seems to mean *the Eucharist.* See xx. 7; 1 Cor. x. 16. So Pearson, Wolfius.

43. Many MSS. add *ἐν Ἱερουσαλὴμ* after *ἐγένετο.*

44. Mosheim has shewn, that they did not literally have all their goods in common, but considered themselves bound to assist all who were in need. See iv. 32; v. 4. For *ἐπὶ τὸ αὐτό* see note at Matt. xxii. 34.

46. *κατ' οἶκον* probably means, *in the different places or apartments, where the Christians assembled.* See v. 42; viii. 3; xx. 20.

47. *Χάρις* means *kindness* in iv. 33; 1 Cor. xvi. 3; 2 Cor. viii. 4.

Ibid. *σωζομένους* is used for those who are placed in a state of salvation by baptism.

Ibid. *ἐκκλησίᾳ.* S. Luke used the term in the sense which it bore at the time of his writing.

Chap. III. 1. The ninth hour of prayer, i. e. three p. m. is mentioned in x. 3, 30. This probably happened very soon after the day of Pentecost.

ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ A.D. 31.
3 αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ὃς
ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν,
4 ἠρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν
5 τῷ Ἰωάννῃ, εἶπε, "Βλέψον εἰς ἡμᾶς." Ὁ δὲ ἐπεῖχεν αὐτοῖς,
6 προσδοκῶν τὶ παρ' αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, "Ἀργύριον
καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ
ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει."
7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ
8 ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξαλλόμενος
ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περι-
9 πατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς
10 ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε
αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως
ἐπὶ τῷ συμβεβηκότι αὐτῷ.
11 Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην,
συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
12 Σολομῶντος, ἔκθαμβοι. ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν
λαὸν, "Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περι-
13 πατεῖν αὐτόν; [u]ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ [u] v. 30.
Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν
ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλά-
14 του, κρίναντος ἐκείνου ἀπολύειν. [x]ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον [x] Matt.
15 ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, [y]τὸν xxvii. 20; Mar. xv. 11;
δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, Lu. xxiii. 18; Joh. xviii. 40.
16 οὗ ἡμεῖς μάρτυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, [y] ii. 24.
τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ
ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπ-
17 έναντι πάντων ὑμῶν. καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν
18 ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· [z]ὁ δὲ Θεὸς ἃ προ- [z] Lu. xxiv. 44.
κατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν
19 τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετανοήσατε οὖν καὶ ἐπι-

2. ὡραίαν. Josephus mentions a gate of the temple which was covered with Corinthian brass. *De Bel. Jud.* v. 5. 3.

5. ἐπεῖχεν. See note at Luke xiv. 7.

8. ἐξαλλόμενος ἔστη καὶ περιεπάτει. He first leapt up, then stood upon his legs, and then walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ ἰαθέντος χωλοῦ.

Ibid. στοᾷ. This was a kind of cloister, or covered colonnade. Philo Judæus speaks of four such about the temple, vol. ii. p. 223.

12. τοῦ περιπατεῖν. There is a similar construction in vii. 19: and in xxvii. 1. (ubi v. not.) Perhaps in every such case περὶ is to be understood, and the construction here may be, —*as if we had acted by our own power concerning this man's walking.*

13. Most MSS. read ὑμεῖς μὲν παρεδώκατε.

14. δίκαιον. Jesus is called ὁ δίκαιος in vii. 52; xxii. 14.

15. τὸν ἀρχηγὸν τῆς ζωῆς. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the faith of the apostles.

17. ὥσπερ οἱ ἄρχοντες ὑμῶν perhaps relates only to ἐπράξατε, and not to κατὰ ἄγνοιαν.

18. Many MSS. place αὐτοῦ after Χριστὸν instead of after προφητῶν.

A.D. 31.

στρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν
ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀπο- 20
στείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστὸν, ὃν δεῖ οὐ- 21
ρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων,
ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προ-
φητῶν ἀπ' αἰῶνος. [a] Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, 22
"Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν
ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν
λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ 23
τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.' Καὶ 24
πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι
ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας. [b] ὑμεῖς 25
ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς
πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραὰμ, 'Καὶ τῷ σπέρ-
ματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. [c] ὑμῖν 26
πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπ-
έστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον
ἀπὸ τῶν πονηριῶν ὑμῶν."

ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς 4
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπο- 2
νούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν· καὶ ἐπέβαλον αὐτοῖς 3
τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ
ἑσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευ- 4

[a] vii. 37; Deut. xviii. 18.
[b] Gen. xii. 3; et xxii. 18; et xxvi. 4; Rom. xv. 8.
[c] xiii. 46.

19. ὅπως ἂν ἔλθωσι καιροὶ can hardly mean, *when the times shall come.* Wolf, Raphel, L. de Dieu, Alberti, all translate them literally *ut veniant. Repent, and be converted, for the remission of your sins, that you may see the time which the Lord has appointed,* &c. Compare xvii. 30, 31; 2 Pet. iii. 12. (σπεύδοντας.)

Ibid. ἀνάψυξις generally means *refrigeratio,* from ψύχω: but its meaning in this place is perhaps taken from ψυχή, as ἐξέψυξε is *exspiravit* in v. 5. It would then mean, *the resurrection to eternal life.* It seems certainly to refer to the end of the world, and may be the same as the ἄνεσιν in 2 Thess. i. 7. See Wolfius.

20. ἀποστείλῃ, in allusion to the second coming of Christ. The reading is probably προκεχειρισμένον.

21. ὃν δεῖ οὐρανὸν δέξασθαι is translated by some, *quem occupare oportet cœlum;* but more commonly, *quem cœlum oportet receptum continere.*

Ibid. ἀποκαταστάσεως. See Matt. xvii. 11; Heb. ix. 10. The word is used by Polybius for *a return to peace after disturbance,* iv. 23. 1. and therefore the passage may be the same as 1 Cor. xv. 25. Ὧν ἐλάλησεν may perhaps relate to χρόνων, and not to πάντων. Most MSS. read τῶν ἁγίων.

22. Many MSS. read merely Μωσῆς μὲν εἶπεν.

23. This is very different in the LXX. καὶ ὁ ἄνθρωπος, ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

24. The literal construction is perhaps thus: *And to the same effect spoke all the prophets from Samuel downwards, as many as spoke and predicted these days.* The true reading seems to be κατήγγειλαν.

25. υἱοί. See note at 2 Thess. ii. 3.

Ibid. τῷ σπέρματι. Most MSS. read ἐν τῷ σπέρματι.

26. πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second. Compare ver. 20, 21, 22.

Ibid. ἀναστήσας. See note at ii. 30.

Chap. IV. 1. στρατηγὸς τοῦ ἱεροῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus says, δραμόντες δ' οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. *De Bel. Jud.* vi. 5. 3. See v. 24. See Deylingius, *Obs. Sacr.* pt. iii. p. 304.

Ibid. Σαδδουκαῖοι. See v. 17. This affords an additional reason for the persecution, since the Sadducees denied a resurrection.

3. τήρησιν perhaps means *a prison.* See v. 18.

Ibid. ἑσπέρα. The miracle had been worked at about three o'clock, iii. 1.

σαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε. A.D. 31.
5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας
6 καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, καὶ Ἄνναν
τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ
7 ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες αὐτοὺς ἐν τῷ
μέσῳ, ἐπυνθάνοντο, "Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι
8 ἐποιήσατε τοῦτο ὑμεῖς;" Τότε Πέτρος πλησθεὶς πνεύματος
ἁγίου εἶπε πρὸς αὐτοὺς, "Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι
9 τοῦ Ἰσραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀν-
10 θρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, [d] γνωστὸν ἔστω [d] ii. 24.
πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον
11 ὑμῶν ὑγιής. [e] οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν [e] Psal. cxviii. 22; Esa.
12 οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν xxviii. 16;
ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· [f] οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ Matt. xxi. 42; Mar. xii. 10;
τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι Lu. xx. 17; Rom. ix. 33;
ἡμᾶς." 1 Pet. ii. 7.
13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ [f] Matt. i. 21.
καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύ-
14 μαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· τὸν δὲ
ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον,
15 οὐδὲν εἶχον ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
16 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες, "Τί ποιήσομεν
τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε
δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερὸν, καὶ οὐ
17 δυνάμεθα ἀρνήσασθαι· ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς
τὸν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ
18 τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων." Καὶ καλέσαντες αὐ-
τοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ
19 διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. [g] ὁ δὲ Πέτρος καὶ Ἰωάν- [g] v. 29.
νης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, "Εἰ δίκαιόν ἐστιν ἐνώπιον
20 τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυνά-

4. *χιλιάδες πέντε.* It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

5. *εἰς Ἱερουσαλήμ.* Probably *ἐν Ἱερ.*

6. *Ἄνναν τὸν ἀρχιερέα.* Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of "Annas the high priest," as long as he lived. See note at Luke iii. 2.

Ibid. *Ἰωάννην.* Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. *Ἀλέξανδρον.* This has been supposed to be Alexander, the brother of Philo Judæus, who was Alabarch of the Jews at Alexandria. Krebsius.

Ibid. *γένους ἀρχιερατικοῦ.* Annas had five sons, who held the office of high priest.

11. *οἰκοδομούντων.* Many MSS. read *οἰκοδόμων.*

12. *οὔτε γὰρ ὄνομα.* *For neither is the name, which is given among men, whereby we are to be saved, any other name* than this. Most MSS. read *οὐδέ.*

14. *ἑστῶτα, standing upon his legs,* perfectly cured.

17. *ἀπειλῇ ἀπειλησώμεθα.* So *παραγγελίᾳ παρηγγείλαμεν*, v. 28.

18. Many MSS. omit *αὐτοῖς.*

A.D. 31. μεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν." Οἱ δὲ 21
προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ
πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν
Θεὸν ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ 22
ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα 23
πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. οἱ δὲ ἀκού- 24
σαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον,
"Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ
h Psal. ii. 1. τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, [h] ὁ διὰ στόματος Δαβὶδ 25
τοῦ παιδός σου εἰπὼν, 'Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμε-
λέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχον- 26
τες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ
Χριστοῦ αὐτοῦ.' Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον 27
παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλά-
τος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ χείρ σου καὶ 28
ἡ βουλή σου προώρισε γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ 29
τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σὲ, 30
εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόματος τοῦ
ἁγίου παιδός σου Ἰησοῦ." Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ 31
τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύ-
ματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

i ii. 44. [i] ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ 32
μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,
ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. καὶ μεγάλῃ δυνάμει ἀπεδίδουν 33
τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κύριου Ἰησοῦ·
χαρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδεής τις 34
ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρ-
χον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, καὶ 35
ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ
καθότι ἄν τις χρείαν εἶχεν.

Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ 36

23. τοὺς ἰδίους. See xxiv. 23. In both places it means *the Christians*.

24. S. Luke was probably present when this speech was delivered.

27. We ought perhaps to add, ἐν τῇ πόλει ταύτῃ after ἀληθείας.

30. σὲ after ἐκτείνειν is perhaps an interpolation.

32. ψυχὴ μία. This is mentioned as a proverb among friends, by Aristotle, *Eth. Nic.* ix. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αὐτῷ. i. e. *his own property*, though he felt that the poor had an interest in them. Κοινὰ τὰ τῶν φίλων was a common proverb.

33. χάρις. See note at ii. 47.

34. πωλοῦντες. Selling portions of them.

36. Βαρνάβας. Commentators are puzzled to derive *Barnabas* from any Syriac words signifying *Son of consolation.* Schleusner says נְבָא is *vaticinari, hortari, consolari.* L. de Dieu says נְבִיא is the third person of the future from בִּיא, *consolari*, in Syriac. According to Eusebius, Barnabas was one of the seventy disciples, *H. E.* i. 12: but this seems improbable. Simeon Metaphrastes says that he had studied under Gamaliel with S. Paul. Many MSS. have Ἰωσὴφ instead of Ἰωσῆς, and ἀπὸ for ὑπό.

ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως, Λευΐτης, Κύπριος A.D. 31.
37 τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα,
5 καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. Ἀνὴρ δέ τις
Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε
2 κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς
γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὶ παρὰ τοὺς πόδας τῶν
3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, "Ἀνανία, διατί ἐπλήρωσεν
ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον,
4 καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ
ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ
5 τῷ Θεῷ." Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν
ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας
6 ταῦτα. ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξ-
7 ενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ
8 ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. ἀπεκρίθη δὲ αὐτῇ
ὁ Πέτρος, "Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε;" Ἡ δὲ
9 εἶπε, "Ναὶ, τοσούτου." Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν, "Τί
ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ
πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί
10 σε." Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξ-
έψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν, καὶ
11 ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. καὶ ἐγένετο φόβος
μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα
ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ
13 Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,
14 ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πισ-
15 τεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ
τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν
καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ
16 τινὶ αὐτῶν. συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς
Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμά-
των ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα

CHAP. V. 2. *αὐτοῦ* is perhaps an interpolation.

4. This also confirms what was said at ii. 44.

Ibid. *τί ὅτι*. Perhaps the construction is *τί ἔστιν ὅτι*: but we find in Aristophanes *ὅτι τί δή*; and in Plato *ὅτι δὴ τί*;

6. *νεώτεροι.* In ver. 10. we find *οἱ νεανίσκοι.* Mosheim conceives them to have been persons who held a certain office in the church, like to that of deacons. *De Rebus ante Const.* Cent. i. 37.

Ibid. *συνέστειλαν.* The verb more commonly used is *περιστέλλειν.*

7. *ὡρῶν τριῶν.* This perhaps shews that the Christians observed the Jewish hours of prayer. See iii. 1; x. 3. *Εἰσῆλθεν* means, *entered the place where the Christians were holding their meeting.*

11. *ἐκκλησία* is here used for an assembly of Christians.

13. *κολλᾶσθαι, to associate familiarly with them.* See ix. 26.

15. *κατὰ τὰς πλατείας, in every street.* Many MSS. read *καὶ εἰς* for *κατά.*

17. *Ἀναστὰς* is not used literally for *rising*

A.D. 31. αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον 18
τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν
τηρήσει δημοσίᾳ. ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς 19
θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε, "Πορεύεσθε, καὶ 20
σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς
ζωῆς ταύτης." Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ 21
ἱερὸν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν
αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν
υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐ-
τούς. οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ 22
φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες, "Ὅτι τὸ 23
μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ
τοὺς φύλακας ἔξω ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω
οὐδένα εὕρομεν." Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε 24
ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν
περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. παραγενόμενος δέ τις ἀπήγ- 25
γειλεν αὐτοῖς λέγων, "Ὅτι ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ
φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν."
Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, 26
οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν.
ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν 27
k iv. 18. αὐτοὺς ὁ ἀρχιερεὺς [k] λέγων, "Οὐ παραγγελίᾳ παρηγγείλαμεν 28
ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπλη-
ρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπ-
l iv. 19. αγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου." [l] Ἀποκριθεὶς 29
δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, "Πειθαρχεῖν δεῖ Θεῷ
m ii. 24; μᾶλλον ἢ ἀνθρώποις. [m] ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν 30
et iii. 15. n Heb. ii. 10; Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· [n] τοῦ- 31
Lu. xxiv. 47. τον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι
o Joh. xv. 26, μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. [o] καὶ ἡμεῖς ἐσμὲν 32
27. αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ
ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ."
Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐ- 33
τούς. ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμα- 34

up, but *beginning*. See vi. 9. The high priest was Caiaphas, or perhaps Annas. See iv. 6.

17. *αἵρεσις*. This term was not yet used as one of reproach; but merely meant *a sect* or *party*. See xv. 5; xxvi. 5.

20. *τὰ ῥήματα τῆς ζωῆς ταύτης* perhaps mean *τὰ ῥήματα ταῦτα τῆς ζωῆς*, and may be compared with *ὁ λόγος τῆς σωτηρίας ταύτης* in xiii. 26.

21. Schleusner considers *συνέδριον* and *γερουσία* to be synonymous.

24. *ἱερεύς*. Mill would read *ἀρχιερεύς*. Krebsius defends the common reading, but understands it to mean *the high priest*, as in Matt. viii. 4. In ver. 27. we have *ὁ ἀρχιερεύς*. Many MSS. omit *ἱερεὺς καὶ ὁ*.

31. *ἀρχηγόν*. In iii. 15. Christ is called *ἀρχηγὸν τῆς ζωῆς*, and in Heb. ii. 10. *ἀρχηγὸν τῆς σωτηρίας*.

32. *τὸ πνεῦμα*. This is perhaps an appeal to the miraculous gifts of the Spirit, which many of the believers received. Some MSS. omit *δέ*.

33. *διεπρίοντο*. The metaphor is said to be taken from *the grinding of the teeth against each other*. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was pre-

λιὴλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω A.D. 31.
35 βραχύ τι τοὺς ἀποστόλους ποιῆσαι, εἶπέ τε πρὸς αὐτοὺς,
"Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
36 τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν
ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκολλήθη
ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες
37 ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ
τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
γραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος
ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.
38 καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων,
καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ
39 τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστὶν, οὐ δύ-
40 νασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὑρεθῆτε." Ἐ-
πείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους,
δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ,
41 καὶ ἀπέλυσαν αὐτούς. [p]Οἱ μὲν οὖν ἐπορεύοντο χαίροντες
ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ
42 κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ
καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι
Ἰησοῦν τὸν Χριστόν.

[p] Matt. v. 10, 11, 12; Rom. v. 3; Phil. i. 29; Jac. i. 2; 1 Pet. iv. 13.

6 ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγέ-
νετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι
παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον,

sident of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

34. ἔξω ποιῆσαι, sc. ἑαυτούς. Krebsius. Many MSS. omit τι after βραχύ.

35. The construction is, προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρώποις τούτοις. Bos, Alberti, Palairet.

36. Θευδᾶς. Josephus mentions Theudas, a leader of an insurrection: (*Antiq.* xx. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's within forty years, and three Judas' within ten years, all leaders of insurrections. Casaubon, Krebsius.

Ibid. τινα. In Philo Judæus we find δοξὰς παρ' αὐτῷ τις εἶναι, vol. ii. p. 537. and in Epictetus, κἂν δόξῃς τισιν εἶναι τις. In Acts viii. 9. we read, λέγων εἶναί τινα ἑαυτὸν μέγαν, and in Gal. vi. 3. εἰ δοκεῖ τις εἶναί τι. The phrases εἶναί τινα and ἐγένοντο εἰς οὐδὲν may be opposed to each other.

37. Ἰούδας. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Batanæa. He excited the people against the payment of the tax. *Antiq.* xviii. 1. 6; *De Bel. Jud.* ii. 8. 1.

Ibid. ἀπογραφῆς. This *payment* was about ten years after the *enrolment* mentioned in Luke ii. 2: but it was one and the same ἀπογραφή.

Ibid. ἱκανὸν is perhaps an interpolation.

39. δύνασθε. We should perhaps read δυνήσεσθε, and αὐτούς.

40. δείραντες. Δέρω came to have this signification from the excoriation caused by scourging.

41. αὐτοῦ is perhaps an interpolation.

42. κατ' οἶκον. See note at ii. 46.

Chap. VI. 1. Ἐν ταῖς ἡμέραις ταύταις. See i. 15, where the words can only imply the lapse of a few days. I conceive the appointment of the deacons to have happened within a few months after the ascension: perhaps a little before the feast of tabernacles, which took place about October.

Ibid. Ἑλληνιστῶν. These were the Jews, who lived in foreign countries, and read the scriptures in Greek. The Ἑβραῖοι were the resident inhabitants of Jerusalem, who spoke the language of the country.

Ibid. παρεθεωροῦντο. It is observed by Biscoe, that the Jews in Jerusalem looked down upon the Hellenistic Jews, p. 83.

A.D. 31. "Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ
Θεοῦ, διακονεῖν τραπέζαις. ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας 3
ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις πνεύματος ἁγίου καὶ
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς δὲ 4
τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν."
Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξ- 5
ελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου,
q viii. 5, 26; et xxi. 8. καὶ [q]Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ
Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν 6
ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
τὰς χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ 7
ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολύς τε ὄχλος
τῶν ἱερέων ὑπήκουον τῇ πίστει.

ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει 8
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δέ τινες 9
τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρη-
ναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας,
συζητοῦντες τῷ Στεφάνῳ· καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ 10
σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ- 11
γοντας, "Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα
εἰς Μωσῆν καὶ τὸν Θεόν." Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς 12
πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρ-
πασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν τε μάρ- 13
τυρας ψευδεῖς λέγοντας, "Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥή-
ματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου
καὶ τοῦ νόμου. ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς 14
ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει
τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς." Καὶ ἀτενίσαντες εἰς αὐ- 15
τὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον
αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

2. *διακονεῖν τραπέζαις, to keep an account of the money.* See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. vol. i. p. 50.

Ibid. *πλήρεις πνεύματος ἁγίου* seems always to mean, *possessing the miraculous gifts of the Spirit.* For *σοφία* see 1 Cor. xii. 8.

5. *πλήρη πίστεως καὶ πνεύματος ἁγίου.* I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: *πίστις* is mentioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10; xi. 24.

Ibid. *Φίλιππον.* See viii. 5, 26, 40; xxi. 8. He seems to have lived at Cæsarea.

Ibid. *Νικόλαον.* The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

8. *πλήρης πίστεως καὶ δυνάμεως. Filled with that faith which enabled him to work miracles;* but many MSS. read *χάριτος* for *πίστεως.*

9. *Λιβερτίνων.* This may come from the Latin word *Libertinus:* (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word *λεγομένης* would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. *τῶν ἀπὸ Κιλικίας.* Saul was probably one of these.

13. *βλάσφημα* is wanting in many MSS. as is *τούτου* after *ἁγίου.*

7 Εἶπε δὲ ὁ ἀρχιερεὺς, "Εἰ ἄρα ταῦτα οὕτως ἔχει;" Ὁ δὲ A.D. 31.
2 ἔφη, "Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς
δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ,
3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, [r] καὶ εἶπε πρὸς αὐτὸν, [r] Gen. xii. 1.
'Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο
4 εἰς γῆν ἣν ἄν σοι δείξω.' Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων,
κατῴκησεν ἐν Χαρράν· κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πα-
τέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς
5 νῦν κατοικεῖτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ
βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν
αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ
6 τέκνου. [s] ἐλάλησε δὲ οὕτως ὁ Θεὸς, 'ὅτι ἔσται τὸ σπέρμα αὐ- [s] Gen. xv. 13.
τοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώ-
7 σουσιν, ἔτη τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ
ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύ-
8 σουσί μοι ἐν τῷ τόπῳ τούτῳ.' [t] Καὶ ἔδωκεν αὐτῷ διαθήκην [t] Gen. xvii. 9; et xxi. 2; et xxv. 24; et xxxv. 23.
περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐ-
τὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ
9 τοὺς δώδεκα πατριάρχας. [u] καὶ οἱ πατριάρχαι ζηλώσαντες τὸν [u] Gen. xxxvii. 28.
10 Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, [x] καὶ [x] Gen. xli. 37.
ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ
χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ
κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον
11 αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν,
καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες

Chap. VII. 2. In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long before the temple was built; and that at first they rejected Moses.

Ibid. It might be thought from the passage in Gen. xii. 1. that these words were spoken to Abram, while he was in Haran: but it will bear the sense drawn from it by Stephen. Some think he received a call in both places. Lightfoot, Biscoe. Josephus speaks of God calling him out of Chaldæa. *Antiq.* i. 7, 1. See also Gen. xv. 7; Heb. xi. 8.

Ibid. Χαρράν. In the Hebrew חָרָן, perhaps the place called by Lucan *Charræ.*

4. ἐν γῆς Χαλδαίων. From Ur, which appears from ver. 2. to have been in Mesopotamia.

Ibid. *μετὰ τὸ ἀποθανεῖν.* In Gen. xi. 26, 32. Terah is said to have begot Abram when he was seventy, and to have been two hundred and five when he died: and since Abraham was seventy-five when he left Haran, (xii. 4.) Terah lived many years after. But Eusebius states, according to the Samaritan chronology, that Terah lived only seventy-five years after the birth of Abram: and the Samaritan Pentateuch makes his whole age one hundred and forty-five years. Biscoe thinks, that, though Terah is said to have lived seventy years, and begot Abram, Nahor, and Haran, perhaps Abram was not the eldest, and Terah may have been one hundred and thirty, when Abram was born. So also Mercerus. L. de Dieu thinks that Stephen may have alluded to Abram settling at Hebron, literally in the tribe of Judah: (*εἰς ἣν ὑμεῖς νῦν κατοικεῖτε:*) and sixty years elapsed between this and his leaving Haran.

6. *τετρακόσια.* So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40; Gal. iii. 17. Josephus says four hundred and thirty years in *Antiq.* ii. 15, 2. and four hundred in ii. 9, 1. *De Bel. Jud.* v. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

7. The words *καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ* are not in the LXX nor in the Hebrew. They may refer to ver. 16. *and they shall come hither again.* Wolfius refers to Exod. iii. 12.

A. D. 31. ἡμῶν. [y]ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε 12
[y] Gen. xlii. 1. τοὺς πατέρας ἡμῶν πρῶτον· [z]καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη 13
[z] Gen. xlv. 3. Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
[a] Gen. γένος τοῦ Ἰωσήφ. [a]ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν 14
xlvi. 27; Deut. x. 22. πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν
[b] Gen. xlvi. 5; ψυχαῖς ἑβδομηκονταπέντε. [b]κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, 15
et xlix. 33. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν· [c]καὶ μετετέθησαν 16
[c] Gen. xlvii. 30; εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ
et l. 13; Gen. xxiii. 16; τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. [d]Καθὼς 17
et xxxiii. 19; Jos. xxiv. 32. δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ
[d] Exod. i. 7, 8. Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις 18
οὗ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει τὸν Ἰωσήφ. οὗτος κατα- 19
σοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ
[e] Exod. ii. 2; ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. [e]Ἐν 20
Heb. xi. 23. ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀν-
[f] Exod. ii. 7. ετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. [f]ἐκτεθέντα 21
δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο
αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ 22
Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ 23
ἐπληροῦντο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς
[g] Exod. ii. 11. Ἰσραήλ. [g]καὶ ἰδών τινα ἀδικούμενον, ἠμύνατο καὶ ἐποίησεν 24
ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. ἐνόμιζε 25
δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ
[h] Exod. ii. 13. δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. [h]τῇ δὲ ἐπιούσῃ 26
ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς
εἰρήνην, εἰπὼν, ‘Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἱνατί ἀδικεῖτε
ἀλλήλους;’ Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν, 27
‘Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμᾶς; μὴ ἀν-

12. We should perhaps read *σίτια εἰς Αἴγυπτον.*

14. *Ἰακὼβ* is perhaps an interpolation.

Ibid. *ἑβδομηκονταπέντε.* It appears from Gen. xlvi. 26, 27. that all the persons were seventy, including Jacob himself, Joseph and his two sons who were born in Egypt. The LXX say seventy-five, but they interpolate ver. 20. by adding the children of Manasseh and Ephraim. If we except Joseph and his two sons, there were sixty-seven who came into Egypt: and Jacob's sons' wives may have made the number seventy-five. But it is most probable that Stephen followed the LXX.

16. There seems some confusion here. Abraham bought a burying place of Ephron the Hittite at Macpelah, Gen. xxiii.: and the patriarchs were carried from Egypt and buried at that place according to Jacob's request, xlix. 29—32: but it was Jacob, who bought a parcel of a field of Hamor the father of Shechem, xxxiii. 19. and nothing is said here of a burying place. This however became the inheritance of the children of Joseph; and he himself was buried there, Josh. xxiv. 32. Many MSS. read *Ἐμμὸρ ἐν Συχέμ.*

17. *ὤμοσεν.* Many MSS. read *ὡμολόγησεν.*

19. *τοῦ ποιεῖν.* See iii. 12. Here also I should understand *ἕνεκα. He afflicted our fathers, for the purpose of making them expose their own children.* So Krebsius.

20. *ἀστεῖος τῷ Θεῷ.* Almost all the commentators take this for a Hebraism, *exceedingly beautiful.* Palairet thinks it is the same as *σὺν Θεῷ, by the direction of God.* Josephus speaks of the extreme beauty of Moses. See Heb. xi. 23.

Ibid. Many MSS. omit *αὐτοῦ.*

21. The reading is perhaps *ἐκτεθέντος δὲ αὐτοῦ.*

22. Philo Judæus mentions at great length the learning of Moses, vol. ii. p. 83.

Ibid. Some MSS. read *ἔργοις αὐτοῦ.*

27. Some MSS. read *ἐφ' ἡμῶν.*

ελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;' A. D. 31.
29 Ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν
30 γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. [i] Καὶ πληρωθέντων ἐτῶν [i] Exod. iii. 2.
τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγε-
31 λος Κυρίου ἐν φλογὶ πυρὸς βάτου. ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε
τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ
32 Κυρίου πρὸς αὐτὸν, 'Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς
Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.' Ἔντρομος δὲ
33 γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι. εἶπε δὲ αὐτῷ ὁ
Κύριος, 'Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν
34 ᾧ ἕστηκας, γῆ ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ
μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ
κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς
35 Αἴγυπτον.' Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες, 'Τίς
σὲ κατέστησεν ἄρχοντα καὶ δικαστήν;' τοῦτον ὁ Θεὸς ἄρχοντα
καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ
36 ἐν τῇ βάτῳ. [k] οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ [k] Exod. vii.;
σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ et viii.; et ix; et x.; et xi.;
37 ἐρήμῳ ἔτη τεσσαράκοντα. [l] Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν et xiii.; et xvi. 1.
τοῖς υἱοῖς Ἰσραὴλ, 'Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς [l] iii. 22; Deut. xviii.
38 ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.' [m] Οὗτός 15, 18.
ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέ- [m] Exod. xix. 3, 20.
λου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων
39 ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ᾧ οὐκ ἠθέλησαν
ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά-
40 φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, [n] εἰπόντες τῷ Ἀαρὼν, [n] Exod. xxxii. 1.
'Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς
οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγο-
41 νεν αὐτῷ.' Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
42 χειρῶν αὐτῶν. [o] Ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς [o] Jer. xix. 13; Amos v. 25.
λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ

29. Ἔφυγε. In Exod. ii. 15. Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. ii. p. 87, 88.

Ibid. Μαδιάμ. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea.

33. ἐν ᾧ. Perhaps ἐφ' ᾧ.

34. ἰδὼν εἶδον. This seems to be an Hebraism, though it is used by Lucian, *Dial. Mar.* 4. sub fin. vol. i. p. 300.

35. ἄρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and, like him, he was made an ἄρχων καὶ λυτρωτής. Some MSS. read ἀπέσταλκεν σὺν χειρί.

Ibid. ἀγγέλου. See Exod. xxiii. 20; Numb. xx. 16; Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush: but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elsner, *Diss. de Lege Mosis per Angelos data.*

37. Most MSS. read ἀναστήσει ὁ Θεὸς ἐκ.

38. λόγια ζῶντα. The λόγια were all the commands given by God to Moses. They are called ζῶντα, not because they gave life, (for see Gal. iii. 21,) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2; Heb. v. 12.

42. Ἔστρεψε. Wolfius understands ἑαυτόν, Krebsius γνώμην.

A.D. 31. τῶν προφητῶν, ‘Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη
τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; καὶ ἀνελάβετε τὴν 43
σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφὰν,
τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ
[p] Exod. ὑμᾶς ἐπέκεινα Βαβυλῶνος.’ [p] Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν 44
xxv. 40; Heb. viii. 5. τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ
[q] Jos. iii. 14. Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· [q] ἣν καὶ 45
εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ
κατασχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν
[r] 1 Sam. πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ· [r] ὃς εὗρε χάριν ἐνώπιον 46
xvi. 12, 13; 2 Sam. vii. τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ. [s] Σο- 47
1, &c.; 1 Par. xvii. 12; λομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. Ἀλλ' οὐχ ὁ ὕψιστος ἐν 48
Psal. cxxxii. 5. χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, ‘[t] Ὁ 49
[s] xvii. 24; οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον
1 Reg. vi. 1; et viii. 27. οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος; ἢ τίς τόπος τῆς κατα-
[t] Esa. lxvi. 1. παύσεώς μου; οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;’ 50
[u] Jer. vi. 10; “[u] Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς 51
et ix. 25, 26; Ezech. xliv. 7. ὠσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ
πατέρες ὑμῶν, καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ 52
πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ
τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς
[x] Exod. xix. γεγένησθε· [x] οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, 53
3, et seqq.; Gal. iii. 19. καὶ οὐκ ἐφυλάξατε.” Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς 54
καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρ- 55
χων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν,
εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ 56
εἶπεν, “Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν
τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.” Κράξαντες δὲ 57
φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυ-
[y] xxii. 20. μαδὸν ἐπ' αὐτόν· [y] καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθο- 58
βόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ

43. ἀνελάβετε. The Hebrew word signifies *to raise up*: but some have taken ἀνελάβετε to mean, *ye have borrowed or adopted.* Raphel.

Ibid. Ῥεμφάν. In the LXX Ῥαιφάν; but the Hebrew is כִּיּוּן, *Kijoun*, which is supposed to be the same as the Sun or Saturn. See L. de Dieu.

Ibid. *τύπους. Images.* Josephus calls Rachel's images *τύποι. Antiq.* i. 19. 11. Polybius also speaks of *θεῶν τύπους.* v. 9, 3.

44. Most MSS. read *ἦν τοῖς πατράσιν.*

45. *διαδεξάμενοι. Successores*, Erasmus, Hombergius. *Postea, deinceps*, Wolfius: but Krebsius understands it, *quod patres vestri, qui id, quasi per manus traditum, a majoribus acceperant, attulerunt.* So L. de Dieu.

Ibid. *ἐν τῇ κατασχέσει τῶν ἐθνῶν, while they were taking possession of the land of the heathen.* This was not fully effected till the time of David.

48. *ναοῖς* is perhaps an interpolation.

50. The Hebrew and LXX have this verse affirmatively, *πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου.*

51. *ἀπερίτμητοι τῇ καρδίᾳ.* See Jerem. ix. 26; Ezech. xliv. 7; Rom. ii. 29; Phil. iii. 3. Many MSS. read *καρδίαις.*

52. *τοῦ δικαίου.* Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called *ὁ δίκαιος.* See iii. 14; xxii. 14; James v. 6; 1 Pet. iii. 18.

53. See ver. 35. S. Paul speaks of *ὁ νόμος διαταγεὶς δι' ἀγγέλων*, Gal. iii. 19. and *ὁ δι' ἀγγέλων λαληθεὶς λόγος*, Heb. ii. 2. Josephus also says, *ἡμῶν δὲ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq.* xv. 5. 3.

58. *οἱ μάρτυρες.* See Deut. xvii. 7. The

59 τοὺς πόδας νεανίου καλουμένου Σαύλου, [z]καὶ ἐλιθοβόλουν A.D. 31.
τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, “Κύριε Ἰησοῦ, [z] Matt. v. 44;
60 δέξαι τὸ πνεῦμά μου.” Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ Lu. vi. 28; et xxiii. 34.
μεγάλῃ, “Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.”
8 Καὶ τοῦτο εἰπὼν ἐκοιμήθη. [a]Σαῦλος δὲ ἦν συνευδοκῶν τῇ [a] xxii. 20.
ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς
μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας,
2 πλὴν τῶν ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
3 εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ᾽ αὐτῷ. [b]Σαῦλος [b] xxii. 4;
δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευό- et xxvi. 10, 11
μενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλα-
4 κήν. οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν
λόγον.
5 ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκή-
6 ρυσσεν αὐτοῖς τὸν Χριστόν. προσεῖχόν τε οἱ ὄχλοι τοῖς λεγο-
μένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς
7 καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. πολλῶν γὰρ τῶν ἐχόντων
πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ ἐξήρχετο· πολλοὶ
8 δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο χαρὰ
9 μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋ-
πῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμα-
10 ρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν· ᾧ προσεῖχον πάντες ἀπὸ
μικροῦ ἕως μεγάλου, λέγοντες, “Οὗτός ἐστιν ἡ δύναμις τοῦ
11 Θεοῦ ἡ μεγάλη.” Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ
12 ταῖς μαγείαις ἐξεστακέναι αὐτούς. Ὅτε δὲ ἐπίστευσαν τῷ
Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ
τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ
13 γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν
προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις
14 μεγάλας γινομένας, ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύ-

witnesses laid down their clothes, that they might more readily throw the stones. See xxii. 23.

58. *νεανίου* generally meant a man of about thirty years of age.

Chap. VIII. 1. *συνευδοκῶν*. See note at vi. 9.

Ibid. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. I understand this literally, that the persecution began immediately after the death of Stephen. His funeral is mentioned afterwards. *Τὴν ἐκκλησίαν* perhaps means particularly *all those who bore office in the Church*, such as the six other deacons.

3. *κατὰ τοὺς οἴκους*. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii. 46.

5. *Φίλιππος*. This happened immediately after the death of Stephen, while Saul continued in Jerusalem. It was Philip the deacon.

7. Some MSS. read *πολλοὶ* —— *ἐξήρχοντο*.

9. *Σίμων*. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius, was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. *ἐξιστῶν*. Perhaps *ἐξιστάνων*.

10. *πάντες* seems to be an interpolation, and most MSS. read *ἡ καλουμένη μεγάλη*.

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not

A.D. 31. μοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμαρεια τὸν λόγον τοῦ Θεοῦ,
ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην· οἵτινες 15
καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα
ἅγιον. οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ 16
βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε 17
ἐπετίθουν τὰς χεῖρας ἐπ αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν 18
τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐ-
τοῖς χρήματα, λέγων, "Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα 19
ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον." Πέτρος δὲ 20
εἶπε πρὸς αὐτὸν, "Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν,
ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.
οὐκ ἔστί σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἡ γὰρ 21
καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. μετανόησον 22
οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα
ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ χολὴν 23
πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα." Ἀποκριθεὶς 24
δὲ ὁ Σίμων εἶπε, "Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον,
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε."

Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ 25
κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλάς τε κώμας τῶν
Σαμαρειτῶν εὐηγγελίσαντο.

Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, "Ἀνά- 26
στηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαί-
νουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν" αὕτη ἐστὶν ἔρημος. καὶ 27
ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης
Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης
αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ἦν τε ὑποστρέ- 28
φων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν
προφήτην Ἡσαΐαν. εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, "Πρόσελθε 29
καὶ κολλήθητι τῷ ἅρματι τούτῳ." Προσδραμὼν δὲ ὁ Φίλιπ- 30

related till ch. ix. that the history of Philip may be finished:) and perhaps many of the foreign Jews had left the city, the feast of tabernacles being over.

16. This shews that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS. read ἰδών.

22. Θεοῦ. Most MSS. read κυρίου.

23. The phrases χολὴν πικρίας and σύνδεσμον ἀδικίας seem taken from Deut. xxix. 18. Isaiah lviii. 6.

26. ἔρημος. Strabo says the same of the city of Gaza, ἔνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος. xvi. 2.

27. εὐνοῦχος. His name is said to have been *Indich.* He was probably a Jew, or Cornelius would not have been considered the first Gentile convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3. but Isaiah foretold, that the eunuch should be admitted to a participation of the Gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. Κανδάκης. Candace was a name of the female sovereigns of the country. Plin. *H. N.* vi. 29. The country was probably the modern Abyssinia.

Ibid. προσκυνήσων. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

28. Ἡσαΐαν. This also shews that he was a proselyte.

πος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ A.D. 31.
31 εἶπεν, "Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;" Ὁ δὲ εἶπε, "Πῶς
γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με;" Παρεκάλεσέ τε τὸν
32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. [c] ἡ δὲ περιοχὴ τῆς c Esa. liii. 7.
γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, 'Ὡς πρόβατον ἐπὶ σφαγὴν
ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος· οὕτως
33 οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις
αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται
34 ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.' Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Φιλίππῳ εἶπε, "Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει
35 τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;" Ἀνοίξας δὲ ὁ
Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
36 ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ὡς δὲ ἐπορεύοντο
κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος,
37 "Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι;" Εἶπε δὲ ὁ Φίλ-
ιππος, "Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν." Ἀπο-
κριθεὶς δὲ εἶπε, "Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν
38 Χριστόν." Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν
ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ
39 ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
κυρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ
40 εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος
δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πό-
λεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.
9 [d] Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς d xxvi. 10;
2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ᾐτήσατο παρ' Gal. i. 13; 1 Tim. i. 13.
αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν
τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους
3 ἀγάγῃ εἰς Ἱερουσαλήμ. [e] ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν e xxii. 6;
ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς et xxvi. 12; 1 Cor. xv. 8.
4 ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέ-
5 γουσαν αὐτῷ, "Σαοὺλ, Σαοὺλ, τί με διώκεις;" Εἶπε δὲ, "Τίς

33. *ἐν τῇ ταπεινώσει.* S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, *By an oppressive judgment he was taken off.*

36. Eusebius says that the place was twenty miles from Jerusalem, called *Bethsoron.*

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism: but the verse is wanting in the best MSS.

39. Eusebius says, that the eunuch preached the gospel in Ethiopia. *H. E.* ii. 1.

Chap. IX. 1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.

2. *Δαμασκόν.* Damascus was probably at this time in the possession of Aretas, king of Arabia Petræa; and Aretas would perhaps favour the Jews, that they might assist him against the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. *De Bel. Jud.* ii. 20.

Ibid. *πρὸς τὰς συναγωγάς.* The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. *τῆς ὁδοῦ.* See xix. 23; xxii. 4; xxiv. 14.

3. Most MSS. read *ἐκ τοῦ οὐρανοῦ.*

5, 6. This passage is perhaps interpolated.

A.D. 31. εἶ, κύριε;" Ὁ δὲ κύριος εἶπεν, "Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ
διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν." Τρέμων τε καὶ 6
θαμβῶν εἶπε, "Κύριε, τί με θέλεις ποιῆσαι;" Καὶ ὁ κύριος
πρὸς αὐτὸν, "Ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαλη-
f xxii. 9; et xxvi. 13. θήσεταί σοι τί σε δεῖ ποιεῖν." [f] Οἱ δὲ ἄνδρες οἱ συνοδεύοντες 7
αὐτῷ εἱστήκεισαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ
θεωροῦντες. ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ 8
τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐ-
τὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, 9
καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ 10
ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι,
"Ἀνανία." Ὁ δὲ εἶπεν, "Ἰδοὺ, ἐγὼ, κύριε." Ὁ δὲ κύριος 11
πρὸς αὐτὸν, "Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλου-
μένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι,
Ταρσέα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα 12
ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως
ἀναβλέψῃ." Ἀπεκρίθη δὲ ὁ Ἀνανίας, "Κύριε, ἀκήκοα ἀπὸ 13
πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις
σου ἐν Ἱερουσαλήμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιε- 14
ρέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου." Εἶπε 15
δὲ πρὸς αὐτὸν ὁ κύριος, "Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν
οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασι-
λέων, υἱῶν τε Ἰσραήλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν 16
ὑπὲρ τοῦ ὀνόματός μου παθεῖν."
Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπι- 17
θεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, "Σαοὺλ ἀδελφὲ, ὁ κύριος ἀπ-
έσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως
ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου." Καὶ εὐθέως ἀπ- 18
έπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ
τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν 19
ἐνίσχυσεν.

The best MSS. read, Εἶπε δὲ, "Τίς εἶ, κύριε;" Ὁ δὲ, "Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι καὶ εἴσελθε κ. τ. λ."

5. σκληρὸν κ. τ. λ. This proverb occurs in Æschylus, *Prom.* 323; *Agam.* 1633; Eurip. *Bacchæ*, 794; *Peliad. fragm.* and Pindar, *Pyth.* ii. 173.

7. εἱστήκεισαν, *had stopped:* for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, τὴν φωνὴν οὐκ ἤκουσαν. They heard the sound of the words, but not the words themselves: or perhaps Saul's Cilician companions did not understand the language of Palestine, in which the words from heaven were spoken, xxvi. 14.

10. Ἀνανίας. See his character in xxii. 12.

12. Most MSS. read χεῖρας.

13. Ananias may have heard of Saul from the Jews who returned from the feast of tabernacles, or from the Christians who fled from Jerusalem.

15. σκεῦος. So Polybius, Δαμοκλῆς ὑπηρετικὸν ἦν σκεῦος εὐφυές. xiii. 5. For σκεῦος ἐκλογῆς being put for σκεῦος ἐκλεκτόν, see note at Luke xvi. 8.

19. This account should be compared with S. Paul's own words in Gal. i. 18—21. He went to Damascus immediately after the vision, ix. 8. staid there a very short time, and then went to Arabia, and returned to Damascus, Gal. i. 17. He probably staid in Arabia great part of the three years mentioned in Gal. i. 18. i. e. he went into Arabia late in the year 31, and returned to Damascus early in 33. S. Luke may have been ill informed of S. Paul's movements at this time, because he left Jerusalem upon the persecution, viii. 1. and was one of those who went to Antioch, xi. 19. which appears to have been his native city.

Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας A.D 33.
20 τινάς· καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν,
21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκού-
οντες καὶ ἔλεγον, "Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ
τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐλη-
λύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;"
22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦντο, καὶ συνέχυνε τοὺς Ἰουδαίους
τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ
23 Χριστός. ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ, συνεβουλεύσαντο
24 οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· [g] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ [g] 2 Cor. xi. 32.
αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως
25 αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν
26 διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ
Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς·
καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.
27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους,
καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι
ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ
28 ὀνόματι τοῦ Ἰησοῦ. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ
29 ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ
ὀνόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς
30 Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. ἐπιγνόντες δὲ
οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν
31 αὐτὸν εἰς Ταρσόν. Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰου-
δαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομού-
μεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει
τοῦ ἁγίου πνεύματος ἐπληθύνοντο.
32 ἘΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν A.D. 32.
33 καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. εὗρε δὲ ἐκεῖ
ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ

20. *εὐθέως*, i. e. immediately upon his return from Arabia, the second time of his being in Damascus. Most MSS. read Ἰησοῦν for Χριστόν.

21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

22. *συμβιβάζειν* means, *to put arguments together.*

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi. 32.

27. *ἀποστόλους.* One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19. and had a vision while he was there, Act. xxii. 17.

29. *Ἑλληνιστάς· οἱ δὲ κ. τ. λ.* He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

30. *Καισάρειαν.* This is thought to be Cæsarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. *Γαλιλαίας.* Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that, as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches. S. Luke particularizes this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A.D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

A.D. 32. κραββάτῳ, ὃς ἦν παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, 34
“Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶσον
σεαυτῷ.” Καὶ εὐθέως ἀνέστη· καὶ εἶδον αὐτὸν πάντες οἱ κατοι- 35
κοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν ἐπὶ τὸν
κύριον.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἣ διερ- 36
μηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων
καὶ ἐλεημοσυνῶν ὧν ἐποίει· ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις 37
ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν
ὑπερῴῳ. ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκού- 38
σαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς
αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. ἀναστὰς 39
δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ
ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ
ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ᾽ αὐτῶν οὖσα
ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα 40
προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, “Ταβιθὰ,
ἀνάστηθι.” Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα
τὸν Πέτρον, ἀνεκάθισε. δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· 41
φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν
ζῶσαν. γνωστὸν δὲ ἐγένετο καθ᾽ ὅλης τῆς Ἰόππης, καὶ πολλοὶ 42
ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι 43
αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

ἈΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατον- 10
τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2
φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεη-
μοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός·
εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγ- 3
γελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ,
“Κορνήλιε.” Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος 4
εἶπε, “Τί ἐστι, κύριε;” Εἶπε δὲ αὐτῷ, “Αἱ προσευχαί σου
καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ
Θεοῦ. καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι 5
Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι 6

35. *Σαρωνᾶν.* Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii. 29; Isaiah xxxiii. 9; xxxv. 2; lxv. 10. The LXX call it *Δρύμος*, as does Josephus, *Antiq.* xiv. 13, 3; *De Bel. Jud.* i. 13, 2. It is called *Ono* in Nehem. vi. 2; xi. 35; 1 Chron. viii. 12.

38. *ἐγγύς.* Three leagues. Lightfoot.

CHAP. X. 1. *σπείρης Ἰταλικῆς.* The *σπεῖρα Ἰταλικὴ* is mentioned by Arrian, *Tactic.* p. 73. and the *legio prima Italica* by Tacitus, *Hist.* i. 59, 64; ii. 100; iii. 22: but this legion was not raised till Nero's reign. *Σπείρη* generally signified *a cohort;* and Biscoe thinks that this was an independent cohort, stationed at Cæsarea, p. 302. Many MSS. omit *ἦν* after *τις.*

2. *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν.* These expressions are applied to Gentiles, who, though not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were *σεβόμενος, σεβόμενος τὸν Θεόν.* See xiii. 43; xvii. 4.

3. *ὥραν ἐννάτην.* About three o'clock, which was a Jewish hour of prayer. See iii. 1; v. 7. This seems to shew that Cornelius conformed to the Jewish worship.

Ibid. *ἄγγελον.* At ver. 20. this angel is identified with the Spirit.

Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει A.D. 32.
7 σοι τί σε δεῖ ποιεῖν." Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ
Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην
8 εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐτοῖς
9 ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον
ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος
10 ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην. ἐγένετο δὲ πρόσ-
πεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπ-
11 έπεσεν ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον,
καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρ-
12 σιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε
πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ
13 τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, "Ἀνα-
14 στὰς, Πέτρε, θῦσον καὶ φάγε." Ὁ δὲ Πέτρος εἶπε, "Μηδα-
μῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον."
15 Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, "Ἃ ὁ Θεὸς ἐκα-
16 θάρισε, σὺ μὴ κοίνου." Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν
ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ
εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου,
διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·
18 καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος
19 ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ ὁρά-
ματος, εἶπεν αὐτῷ τὸ πνεῦμα, "Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·
20 [h]ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν δια- [h] xv. 7.
21 κρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς." Καταβὰς δὲ Πέ-
τρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου
πρὸς αὐτὸν, εἶπεν, "Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία, δι'
22 ἣν πάρεστε;" Οἱ δὲ εἶπον, "Κορνήλιος ἑκατοντάρχης, ἀνὴρ
δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου
τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου,
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
23 παρὰ σοῦ." Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύ-
ριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν
24 ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ. καὶ τῇ ἐπαύριον εἰσῆλθον

6. The words *οὗτος λάλησει—ποιεῖν* are perhaps an interpolation.

9. *Τῇ ἐπαύριον.* Cæsarea is about thirty miles from Joppa.

11. *ἐπ' αὐτὸν* is perhaps an interpolation.

Ibid. *ἀρχαῖς, the ends or corners.* Euripides speaks of *πλεκτὰς πεισμάτων ἀρχάς, Hippol.* 760. and Philo Judæus of *δοκίδος τὰς ἀρχάς,* vol. ii. p. 117.

12. Many MSS. read *τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.*

14. Compare Ezek. iv. 14. For *οὐδέποτε πᾶν* see note at Matt. xii. 25.

15. *κοίνου.* So in Lev. xiii. when the priest declares the leper to be cured or not cured, he is said *καθαρίζειν*, or *μιαίνειν.*

16. *πάλιν* is omitted in many MSS.

20. *ἐγὼ*, i. e. *the Spirit*, ver. 19. who in ver. 3. is called *the Angel of God;* and Cornelius addresses him as *Lord*, ver. 4.

21. The words *τοὺς ἀπεσταλμένους—πρὸς αὐτὸν* are perhaps an interpolation.

23. Many MSS. read *ἀναστὰς* before *ὁ Πέτρος.*

Ibid. *τινες.* There were six. See xi. 12.

A.D. 32. εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ 25
Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. ὁ δὲ Πέτρος 26
αὐτὸν ἤγειρε, λέγων, "Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι."
Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας 27
i Joh. iv. 9. πολλοὺς, [i]ἔφη τε πρὸς αὐτοὺς, "Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν 28
ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ·
καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄν-
θρωπον· διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθείς. πυνθά- 29
νομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;" Καὶ ὁ Κορνήλιος 30
ἔφη, "Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην
νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, καί 31
φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημο-
σύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς 32
Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·
οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν·
ὃς παραγενόμενος λαλήσει σοι. ἐξ αὐτῆς οὖν ἔπεμψα πρός σε· 33
σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς
ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
σοι ὑπὸ τοῦ Θεοῦ."

k Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Sap. vi. 7; Eccl. xxxv. 16; Rom. ii. 11; Gal. ii. 6; Ephes. vi. 9; Col. iii. 25; 1 Pet. i. 17.
l Lu. iv. 14.
m Lu. iv. 18.

[k]Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, "Ἐπ' ἀληθείας κατα- 34
λαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς, ἀλλ' ἐν 35
παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην,
δεκτὸς αὐτῷ ἐστι. τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, 36
εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάν-
των κύριος,) [l]ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς 37
Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ
ἐκήρυξεν Ἰωάννης· [m]Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν 38
αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν
καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ δια-
βόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς ἐσμεν μάρτυρες 39

24. ἀναγκαίους φίλους. We have the same expression in Eurip. *Alcest.* 651. and τοὺς ἀναγκαιοτάτους τῶν φίλων in Polybius viii. 9. It means, *the most intimate friends.*

25. Most MSS. read ἐγένετο τοῦ εἰσελθεῖν.

27. συνομιλῶν. Beza takes this in its usual sense, *colloquens cum eo:* Valckenaer, *ejus lateri junctus.*

30. Ἀπὸ τετάρτης ἡμέρας, *four days ago.* On the day of the vision he sent off the messengers, ver. 7, 8: the next day they arrived at Joppa, ver. 9; the next, they set out for Cæsarea, ver. 23: and on the fourth they arrived there, ver. 24. For this use of ἀπὸ see xxiii. 23.

Ibid. μέχρι ταύτης τῆς ὥρας, four days ago he had fasted up to the same hour at which he was then speaking.

36. τὸν λόγον. Some have understood Jesus Christ, who is called *Logos* in John i. 1. (Heinsius, Marckius:) but there is no evidence that this term was in use so early. In xiii. 26. we find ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, where λόγος means *doctrine.* The construction is perplexed, but λόγον as well as ῥῆμα may be governed of οἴδατε: *Ye know the communication which God sent to the children of Israel—the doctrine which was preached*, or, *the thing which took place throughout the whole of Judæa*—I mean, ye know about *Jesus of Nazareth*, &c.

πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱε- A.D. 32.
40 ρουσαλήμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. [n]τοῦτον ὁ Θεὸς n ii. 24.
41 ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι· [o]οὐ o xiii. 31.
παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ
τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ
42 τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· [p]καὶ παρήγγειλεν ἡμῖν κηρύξαι p xvii. 31; Rom. xiv. 10;
τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ 2 Cor. v. 10.
43 τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. [q]τούτῳ πάντες οἱ προ- q xv. 9; Jer. xxxi. 34;
φῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος Mich. vii. 18.
44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.” Ἔτι λαλοῦντος τοῦ
Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ
45 πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ ἐξέστησαν οἱ ἐκ περι-
τομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ
46 δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· ἤκουον γὰρ αὐτῶν λαλ-
ούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη
47 ὁ Πέτρος, “[r]Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις τοῦ μὴ βαπ- r xv. 8.
τισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
48 ἡμεῖς;” Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ
κυρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

11 ἬΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.
2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν
3 οἱ ἐκ περιτομῆς, λέγοντες, “Ὅτι πρὸς ἄνδρας ἀκροβυστίαν
4 ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.” Ἀρξάμενος δὲ ὁ
5 Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, “[s]Ἐγὼ ἤμην ἐν πόλει s x. 9.
Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, κατα-
βαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιε-
6 μένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας
κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ
7 ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἤκουσα δὲ φωνῆς λεγούσης
8 μοι, Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. Εἶπον δὲ, Μηδαμῶς,
κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ
9 στόμα μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ,
10 Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρὶς,
11 καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξ
αὐτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπ-
12 εσταλμένοι ἀπὸ Καισαρείας πρός με. εἶπε δέ μοι τὸ πνεῦμα,
συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ
οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς,
13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ στα-

42. *ὡρισμένος*. *Appointed.* See xi. 29; Rom. i. 4.

43. There is an emphasis in *πάντα*, as applying to the Gentiles. See Rom. x. 11, 12.

CHAP. XI. 2. *οἱ ἐκ περιτομῆς*. Epiphanius says that Cerinthus was one of these, vol. i. p. 111. but this is probably unfounded.

8. *πᾶν* is omitted in many MSS. but see note to Matt. xii. 25.

A.D. 32. θέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14
t ii. 4. ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. [t]ἐν δὲ 15
τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐ-
u i. 5; et xix. 4; Matt. iii. 11; Mar i. 8; Lu. iii. 16; Joh. i. 26. τοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. [u]ἐμνήσθην δὲ τοῦ ῥήματος 16
κυρίου, ὡς ἔλεγεν, 'Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.' Εἰ οὖν τὴν ἴσην δωρεὰν 17
ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον
Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;"
Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέ- 18
γοντες, "Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν
εἰς ζωήν."

A.D. 31—42. x viii. 1. [x]Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης 19
ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιο-
χείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. ἦσαν 20
δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελ-
θόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, εὐαγ-
γελιζόμενοι τὸν κύριον Ἰησοῦν. καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· 21
πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠ- 22
κούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύ-
μοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως
Ἀντιοχείας. ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, 23
ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσ-
μένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος 24
ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.
Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ 25
εὑρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς 26
ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς

13. ἄνδρας is perhaps an interpolation.

16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.

17. ἐγὼ δὲ τίς ἤμην. Beza rejects δὲ, which is wanting in some MSS. but Raphel defends it. Cicero often uses *ego vero* in the same manner.

19. ἐπὶ Στεφάνῳ, *post Stephanum*, Alberti, Palairet; *ob Stephanum*, Castalio, Beza, Erasmus, L. de Dieu.

Ibid. Κύπριοι. Mnason of Cyprus, an old disciple, is mentioned in xxi. 16.

20. Ἀντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, κἀκείνους τρόπῳ τινὶ μοῖραν αὐτῶν πεποίηντο. *De Bel. Jud.* vii. 3. 3.

Ibid. ἦσαν δέ τινες. This probably happened some time after what is mentioned in the preceding verse.

Ibid. Κυρηναῖοι. Lucius of Cyrene is mentioned in xiii. 1.

Ibid. Ἑλληνιστάς. The reading of Ἕλληνας is supported by Grotius, Beza, Usher, Cocceius, Bengelius, Le Clerc, Drusius, Benson, &c. But there is more authority for Ἑλληνιστάς, and if Ἕλληνας means *Gentiles*, and if this took place before the conversion of Cornelius, it seems highly improbable that any Gentiles were converted. I conceive, however, that S. Luke was speaking of a later period, and, if so, there would be no objection to reading Ἕλληνας, and understanding by it *devout Gentiles*.

21. Philostratus may have alluded to this rapid progress of the gospel at Antioch, when he speaks of Apollonius leaving it, καὶ τῆς Ἀντιοχείας συνήθως ὑβριζούσης, καὶ μηδὲν τῶν Ἑλληνικῶν ἐσπουδακυίας. iii. 58. p. 139. This was between A.D. 37 and 47.

25. Saul had gone to Tarsus A.D. 33. See ix. 30; Gal. i. 21. He had probably preached in Syria and Cilicia; see xv. 41.

26. χρηματίσαι. See Rom. vii. 3. We find χρηματίζειν βασιλεὺς in Polybius xxx. 2. and χρηματίσας ὡς βασιλεὺς in Josephus *De Bel. Jud.* ii. 2. 5. It is said that *Christianus* is rather a Latin than a Grecian form.

27 Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ A.D. 42.
28 Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ἀναστὰς δὲ εἷς ἐξ
αὐτῶν ὀνόματι Ἄγαβος ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν
μέγαν μέλλειν ἔσεσθαι ἐφ᾽ ὅλην τὴν οἰκουμένην· ὅστις καὶ
29 ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. [y] τῶν δὲ μαθητῶν καθὼς [y] Rom. xv. 25;
ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι 1 Cor. xvi. 1; 2 Cor. viii. 1;
30 τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· [z] ὃ καὶ ἐποίησαν, Gal. ii. 10. [z] xii. 25.
ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα
καὶ Σαύλου.

12 ΚΑΤ᾽ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς A.D. 44.
2 τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ἀνεῖλε δὲ
3 Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. καὶ ἰδὼν ὅτι ἀρεστόν
ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν
4 δὲ ἡμέραι τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν,
παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν,
5 βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν
οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς
γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.
6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ
ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος
ἁλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.
7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκή-

28. ἀνατὰς δὲ εἷς. The Alexandrian MS. reads ἦν δὲ πολλὴ ἀγαλλίασις. συνεστραμμένων δὲ ἡμῶν—. Augustin also reads *congregatis autem nobis*. If this was the true reading, S. Luke was himself present. The fact is not improbable, though the reading may be wrong.

Ibid. Ἄγαβος. See xxi. 10.

Ibid. λιμόν. Josephus mentions this famine. It began in the fourth year of Claudius, A.D. 44. but raged chiefly in the two following years. *Antiq.* xx. 2, 6. It is mentioned also by Suetonius, *Claud.* 18. Tacitus, *Ann.* xii. 43. See Krebsius. It might seem that this famine was predicted by Agabus before the reign of Claudius, which began January 24, A.D. 41. and S. Paul came to Antioch A.D. 42. If so, the words ἐν ταύταις ταῖς ἡμέραις relate to a former period, and the prophecy is mentioned here, because it was now fulfilled, and because the famine was the cause of Paul and Barnabas going to Jerusalem. Many MSS. read λιμὸν μεγάλην, and ἥτις for ὅστις.

28. οἰκουμένην. This has been thought to mean only Judæa, as in Luke xxi. 26. but there were famines about this time in every country. See Biscoe, p. 60, 61.

30. πρεσβυτέρους. This is the first mention of elders in the Christian church. They were perhaps appointed in that period of ten or twelve years between 33 and 44, of which S. Luke says so little. Some have thought that there were now no Apostles in Jerusalem, because the money was sent to the elders; but this does not follow: the apostles gave up the distribution of money to the deacons, vi. 2: and the elders were probably chosen from the deacons.

CHAP. XII. 1. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. He was made king of the tetrarchy of Philip, i. e. of Trachonitis, by Caligula A. D. 37. The same emperor afterwards gave him Galilee; and Claudius added Judæa and Samaria.

Ibid. τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, *some who had office in the church*.

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. *H. E.* ii. 9.

Ibid. μαχαίρᾳ, i. e. he was beheaded. See Petr. Alex. apud Routh, *Rel. Sacr.* vol. iii. p. 332.

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read αἱ ἡμέραι.

4. τέσσαρσι τετραδίοις. Four soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, διδόασι δὲ καὶ φυλάκεια δύο, τὸ δὲ φυλάκειόν ἐστιν ἐκ τεττάρων ἀνδρῶν. vi. 33, 7.

6. ἁλύσεσι δυσί. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλακήν. Raphel thinks this means *agebant excubias*, they kept the watch. So Polybius, vi. 35, 6.

A.D. 44. ματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν
λέγων, "Ἀνάστα ἐν τάχει." Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις
ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν, "Περίζωσαι, καὶ 8
ὑπόδησαι τὰ σανδάλιά σου·" ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ,
"Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι." Καὶ ἐξελθὼν 9
ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ
τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. διελθόντες δὲ πρώτην 10
φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν
φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ
ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
ἀπ' αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, "Νῦν οἶδα 11
ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό
με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν
Ἰουδαίων." Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς 12
μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
συνηθροισμένοι καὶ προσευχόμενοι.

Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσ- 13
ῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· καὶ ἐπιγνοῦσα τὴν 14
φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα,
εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶ-
νος. οἱ δὲ πρὸς αὐτὴν εἶπον, "Μαίνῃ." Ἡ δὲ διϊσχυρίζετο 15
οὕτως ἔχειν. Οἱ δὲ ἔλεγον, "Ὁ ἄγγελος αὐτοῦ ἐστίν." Ὁ δὲ 16
Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστη-
σαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς 17
πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, "Ἀπαγ-
γείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα." Καὶ ἐξελθὼν ἐπο-
ρεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ 18
ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης 19
δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας,
ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν

8. Περίζωσαι. Most MSS. read ζῶσαι.

10. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. γενόμενος ἐν ἑαυτῷ. We find the same phrase in Xen. *Cyrop.* i.; Polyb. i. 49. 8.

12. Μάρκου. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evangelist. See Grotius, Simon, *ad l.*

13. τοῦ Πέτρου is perhaps an interpolation for αὐτοῦ.

Ibid. ὑπακοῦσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακούων. So Xenophon, Φίλιππος δὲ ὁ γελωτοποιὸς κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι, εἰσαγγεῖλαι ὅστις τε εἴη. *Sympos.* p. 690. Ἐγὼ δὲ κόπτω προσελθὼν τὴν θύραν, καὶ μόλις μὲν καὶ βραδέως ὑπήκουσε δ' οὖν ἡ γυνὴ, εἶτα καὶ προσῆλθεν. Lucian. See Raphel and L. de Dieu.

14. ἑστᾶναι. See 1 Cor. x. 12.

15. ἄγγελος. See Matt. xviii. 10.

17. Ἰακώβῳ. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13; xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the Church at Jerusalem.

19. ἀπαχθῆναι, i.e. *ad supplicium*. See Esther xii. 3. So Philo Judæus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχίζοντο, vol. ii. p. 527. Pliny writes, "perseverantes *duci* jussi." *Epist.* x. 97.

20 Καισάρειαν διέτριβεν. [a] Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις   A.D. 44.
καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πεί-   a 1. Reg. v.
σαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο   9, 11; Ezech. xxvii.
εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βα-   17.
σιλικῆς.
21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν,
22 καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ὁ δὲ
23 δῆμος ἐπεφώνει, "Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου." Παρα-
χρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ᾽ ὧν οὐκ ἔδωκε
τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.
24 [b] Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. [c] Βαρνάβας δὲ   b vi. 7;
25 καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν   et xix. 20; Esa. lv. 11;
διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα   Col. i. 6.
Μάρκον.   c xi. 29.

13 ἮΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν   A.D. 45.
προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλού-
μενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ
2 τετράρχου σύντροφος, καὶ Σαῦλος. [d] λειτουργούντων δὲ αὐτῶν   d ix. 15;
τῷ κυρίῳ καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, "Ἀφορί-   et xxii. 21; Rom. i. 1;
σατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ   et x. 15; Gal. i. 15;
3 προσκέκλημαι αὐτούς." [e] Τότε νηστεύσαντες καὶ προσευξάμενοι,   et ii. 8;
4 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. Οὗτοι μὲν οὖν ἐκ-   Eph. iii. 8; 1 Tim. ii. 7;
πεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σε-   2 Tim. i. 11; Matt. ix. 38.
5 λεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον. καὶ γενόμενοι   e vi. 6;
ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγω-   et viii. 15; et xiv. 26.
6 γαῖς τῶν Ἰουδαίων· [f] εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. [g] διελ-   f xii. 25;
θόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπρο-   g viii. 9.
7 φήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ
Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρ-
νάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

20. *θυμομαχῶν. Determined to continue hostilities.* Raphel, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod. He was celebrating games at Cæsarea in honour of Claudius. It was on the second day that he appeared in the theatre in a robe of silver. He lingered five days. *Antiq.* xix. 8, 2. He was perhaps celebrating the birthday of Claudius, August 1. See Ranischius.

Ibid. *βήματος.* It means here a raised seat in the theatre.

23. *ἀνθ᾽ ὧν.* See Luke i. 20.

CHAP. XIII. 1. *Λούκιος.* In Rom. xvi. 21. S. Paul calls him *συγγενής.* There seems no reason to suppose that Lucius was the same with S. Luke.

Ibid. *Μαναήν.* Josephus mentions Manaen an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. *Antiq.* xv. 10, 5. The son of this Manaen may have been educated with Herod's son.

Ibid. *σύντροφος.* One who had been a companion of Herod when a boy, as was the custom in great families. See Raphel.

4. *Σελεύκειαν.* Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo xvi. 2. p. 751.

6. *διελθόντες.* Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read *ὅλην τὴν νῆσον.*

7. *ἀνθυπάτῳ. Proconsul.* Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, *καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο*, liv. p. 523. See also Sueton. *Aug.* 47. There is a coin of Proclus, who probably succeeded Sergius Paulus, on which he is called ΑΝΘΥΠΑΤΟΣ.

A.D. 45.

[h]ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος· οὕτω γὰρ μεθερμηνεύ- 8
εται τὸ ὄνομα αὐτοῦ· ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ
τῆς πίστεως. Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος 9
ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, [i]εἶπεν, "Ὦ πλήρης παντὸς δόλου 10
καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,
οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας; καὶ νῦν 11
ἰδοὺ, χεὶρ τοῦ κυρίου ἐπὶ σὲ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
ἥλιον ἄχρι καιροῦ." Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς
καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ 12
ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ
διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον 13
εἰς Πέργην τῆς Παμφυλίας. [k]Ἰωάννης δὲ ἀποχωρήσας ἀπ'
αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. αὐτοὶ δὲ διελθόντες ἀπὸ 14
τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ
εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκά-
θισαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, 15
ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, "Ἄνδρες
ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν,
λέγετε." [l]Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, 16
εἶπεν, "Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν,
ἀκούσατε. [m]ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς 17
πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ
Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
αὐτῆς· [n]καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς 18
ἐν τῇ ἐρήμῳ· [o]καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκλη- 19
ροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. [p]καὶ μετὰ ταῦτα, ὡς ἔτεσι 20
τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ

[h] Exod. vii. 11; 2 Tim. iii. 8.
[i] Matt. xiii. 38; Joh. viii. 44; 1 Joh. iii. 8.
[k] xv. 38.
[l] xii. 17; et xix. 33; et xxi. 40.
[m] Exod. i. 1; et vi. 6; et xii. 31; et xiii. 14.
[n] Exod. xvi. 2, 35; Num. xiv. 34; Psal. xcv. 10.
[o] Jos. xiv. 1, 2.
[p] Jud. ii. 16; et iii. 9.

8. Ἐλύμας has the same signification as *μάγος* in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23; Col. iv. 11.

10. *ῥᾳδιουργία* seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle: "Est et alia factio a Mose et Jamne et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria." *H. N.* xxx. 1. (2.)

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. *ἀνάγνωσιν.* The Law used to be read over every year: but, when this was forbidden by Antiochus Epiphanes, they substituted the Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Prideaux, L. de Dieu.

16. *κατασείσας τῇ χειρί.* So in xii. 17; xxi. 40; but in xix. 33. it is *κατασείσας τὴν χεῖρα.*

17. Ἰσραὴλ is perhaps an interpolation.

18. *ἐτροποφόρησεν.* Most MSS. read *ἐτροφοφόρησεν*, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

19. *ἑπτά.* The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read *κατεκληρονόμησεν.*

20. It seems uncertain, whether this means, *four hundred and fifty years after this he gave judges*, or, *he gave judges for four hundred and fifty years.* Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and forty-seven years from the birth of Isaac to the

21 προφήτου· [q]κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ A.D. 45.
Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσ- q 1 Sam. viii. 5;
22 σαράκοντα· [r]καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ et ix. 15; et x. 1:
εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, 'Εὗρον Δαβὶδ τὸν τοῦ Ose. xiii. 11.
Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ r vii. 45; 1 Sam. xiii. 14
23 θελήματά μου.' [s]Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' et xv. 28; et xvi. 13;
24 ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, [t]προκηρύξ- Psal. lxxxix. 20.
αντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα s 2 Sam.
25 μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. [u]ὡς δὲ ἐπλήρου ὁ Ἰωάννης vii. 12; Esa. xi. 1.
τὸν δρόμον, ἔλεγε, 'Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, t Mal. iii. 1;
ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν Matt. iii. 1; Mar. i. 2;
26 ποδῶν λῦσαι.' [x]Ἄνδρες ἀδελφοὶ, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ Lu. iii. 3; Joh. iii. 23.
ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύ- u Joh. i. 20,
27 της ἀπεστάλη. [y]οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ 26, 27; Matt. iii. 11;
ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προ- Mar. i. 7; Lu. iii. 16.
φητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες x ver. 46;
28 ἐπλήρωσαν· [z]καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες, ᾐτήσαντο et iii. 26; Matt. x. 6.
29 Πιλάτον ἀναιρεθῆναι αὐτόν. [a]ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ y iii. 17; et xv. 21;
αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη- Joh. xvi. 3;
30 μεῖον. [b]ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, [c]ὃς ὤφθη ἐπὶ ἡμέ- 1 Cor. ii. 8; 1 Tim. i. 13.
31 ρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς z Matt. xxvii. 20, &c.;
32 Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. [d]καὶ Mar. xv.
ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν 11, &c.;
γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν Lu. xxiii. 18, &c.; Joh. xix. 6.
33 ἡμῖν, ἀναστήσας Ἰησοῦν· [e]ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ a Matt. xxvii. 59;
34 γέγραπται, 'Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.' [f]Ὅτι Mar. xv. 46;
δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν Lu. xxiii. 53; Joh. xix. 38.
εἰς διαφθορὰν, οὕτως εἴρηκεν, 'Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ b ii. 24.
35 τὰ πιστά.' [g]Διὸ καὶ ἐν ἑτέρῳ λέγει, 'Οὐ δώσεις τὸν ὅσιόν σου c i. 3; Matt. xxviii.

2, 16; Mar. xvi. 6, 14; Lu. xxiv. 36; Joh. xx. 19; et xxi. 1; 1 Cor. xv. 5, 6. d Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; et vii. 14; et ix. 6; et xl. 10; Jer. xxiii. 5; et xxxiii. 14; Ezech. xxxiv. 23; et xxxvii. 24; Dan. ix. 24, 25. e Psal. ii. 7; Heb. i. 5; et v. 5. f Esa. lv. 3. g ii. 27, &c.; Psal. xvi. 10.

Judges. From the division of the Judges to Samuel was only three hundred and forty-eight years. Some would read τριακοσίοις for τετρακοσίοις.

21. Josephus says that Saul reigned forty years, *Antiq.* vi. 14, 9; and the probability of it is shewn by Biscoe, p. 558.

22. μεταστήσας. Vel *e regno*, vel *e vita.* Raphel.

Ibid. Εὗρον κ. τ. λ. These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14; Psalm lxxxix. 20.

23. ἤγειρε. Most MSS. read ἤγαγε.

25. ἐπλήρου. *As John was fulfilling his course.*

Ibid. Raphel removes the note of interrogation after εἶναι, and interprets the whole passage, *I am not the man whom you suppose me to be.* So Palairet. I should then translate ἔρχεται, not *there comes one*, but *he comes.*

27. κρίναντες. *Having condemned Jesus.* Knatchbull, Beza, Hammond, Wolfius.

31. This seems to imply that S. Paul had not himself seen Jesus. See Heb. ii. 3.

32. ἡμῖν is omitted in many MSS.

33. ἀναστήσας. See note at ii. 30.

Ibid. ψαλμῷ. This psalm was always considered to be prophetic of the Messiah. See Heb. i. 5. Many MSS. omit τῷ δευτέρῳ.

34. διαφθοράν. *Death*, the dissolution of soul and body.

34. Ὅτι δώσω κ. τ. λ. In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render ὅσια *mercies*, and the same Hebrew term, which is translated ὅσια here, is ἐλέη in 2 Chron. vi. 42. It means, *I will fulfil the mercies promised to David.*

A.D. 45.

h ii. 29; 1 Reg. ii. 10. i Lu. xxiv. 47; Rom. iii. 24, 28; Gal. ii. 16; 1 Joh. ii. 12. k Rom. viii. 3; et x. 4; Heb. vii. 19; et ix. 15. l Esa. xxviii. 14; Habac. i. 5.

ἰδεῖν διαφθοράν.’ [h]Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ 36
τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας
αὐτοῦ, καὶ εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε δια- 37
φθοράν. [i]Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοὶ, ὅτι διὰ τού- 38
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· [k]καὶ ἀπὸ πάντων, 39
ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ
πᾶς ὁ πιστεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθῃ ἐφ’ ὑμᾶς 40
τὸ εἰρημένον ἐν τοῖς προφήταις, ‘[l]Ἴδετε, οἱ καταφρονηταὶ, καὶ 41
θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς
ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται
ὑμῖν.’ ”

m xi. 23; et xiv. 22.

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν 42
τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα
ταῦτα. [m]λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν 43
Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπι-
μένειν τῇ χάριτι τοῦ Θεοῦ.

n ver. 26; et i. 8; et iii. 25, 26; et xviii. 6; et xxviii. 28; Deut. xxxii. 21; Esa. lv. 5; Matt. viii. 12; et xxi. 43; Rom. x. 19. o Esa. xlix. 6; et xlii. 6; Lu. ii. 32. p 2 Tim. iii. 11.

Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη 44
ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς 45
ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύ-
λου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. [n]παῤῥη- 46
σιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, “Ὑμῖν ἦν
ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ
δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰω-
νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. [o]οὕτω γὰρ ἐντέ- 47
ταλται ἡμῖν ὁ Κύριος, ‘Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί
σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.’ ” Ἀκούοντα δὲ τὰ 48
ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευ-
σαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ 49
λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. [p]οἱ δὲ Ἰουδαῖοι παρ- 50
ώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας καὶ τοὺς
πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον

39. *ἐν τούτῳ* is not to be connected with *ὁ πιστεύων*, but is opposed to *ἐν τῷ νόμῳ Μωυσέως*. For *δικαιωθῆναι ἀπὸ*—see Rom. vi. 7.

41. *Ἴδετε*. In the LXX *Ἴδετε, οἱ καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε*.

42. Most MSS. read *ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξύ*.

Ibid. *μεταξύ*. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. *ad Matt.* iv. 23. But Krebsius quotes Josephus as using *μεταξὺ* for *post*: so it is understood by Erasmus, Capellus, L. de Dieu.

43. *ἔπειθον αὐτούς*. *Rogabant eos*. Raphel. Most MSS. read *προσμένειν*.

46. *οὐκ ἀξίους κρίνετε ἑαυτοὺς* is the same as *κρίνετε ἑαυτοὺς οὐκ ἀξίους*, *ye pass sentence upon yourselves as unworthy*.

47. This quotation agrees with the Hebrew.

48. *τεταγμένοι*. This verse is to be contrasted with ver. 46: *ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ* is opposed to *ἐδόξαζον τὸν λόγον τοῦ Κυρίου*, and *οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς* to *ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: *τάσσεσθαι εἰς* is therefore *to enrol oneself in, to put oneself in the number of*. See Rom. x. 3; 1 Cor. xvi. 15.

50. *εὐσχήμονας*. See xvii. 12; Mark xv. 43. It seems to mean, *persons of condition*. Most MSS. omit *τάς*.

καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. A.D. 45.
51 [q]οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς [q] xiv. 6, 11; et xviii. 6;
52 ἦλθον εἰς Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύ- Matt. x. 14;
ματος ἁγίου. Mar. vi. 11; Lu. ix. 5.

14 ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε
2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ δὲ
ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. [r]ἱκανὸν μὲν οὖν χρόνον δι- [r] xix. 11;
έτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ Mar. xvi. 20; Heb. ii. 4.
λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνε-
4 σθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος τῆς πό-
λεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀπο-
5 στόλοις. [s]Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν [s] 2 Tim. iii. 11.
6 τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, [t]συν- [t] Matt. x. 23.
ιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ
7 Δέρβην καὶ τὴν περίχωρον, κἀκεῖ ἦσαν εὐαγγελιζόμενοι.
8 [u]Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, [u] iii. 2.
χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περι-
9 επεπατήκει. οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας
10 αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, [x]εἶπε μεγάλῃ τῇ [x] Esa. xxxv. 6.
φωνῇ, "Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός." Καὶ ἥλλετο
11 καὶ περιεπάτει. [y]Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, [y] xxviii. 6.
ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, "Οἱ θεοὶ ὁμοιω-
12 θέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς·" ἐκάλουν τε τὸν μὲν
Βαρνάβαν, Δία, τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ
13 ἡγούμενος τοῦ λόγου. ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς
πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγ-
14 κας σὺν τοῖς ὄχλοις, ἤθελε θύειν. [z]Ἀκούσαντες δὲ οἱ ἀπό- [z] Matt. xxvi. 65.
στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν
15 εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες [a]καὶ λέγοντες, "Ἄνδρες, [a] x. 26.
τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι,
εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν

51. Iconium is placed in Lycaonia by Strabo xii. 6; Cic. *ad Fam.* xv. 4; Plin. *H. N.* v. 27 (25), in Pisidia by Ammian. Marcell. xiv., and the last city in Phrygia by Xen. *Anab.* i. See Raphel.

52. ἐπληροῦντο πνεύματος ἁγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3.

CHAP. XIV. 3. τῷ λόγῳ τῆς χάριτος αὐτοῦ, literally, *the announcement of his free pardon.* This was made by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycaonia. Xen. *Anab.* i.

Ibid. Δέρβην. It is probable that Timothy was converted during this visit to Derbe. See xvi. 1; 1 Tim. i. 2. Drusius thinks that Lystra and Derbe are not meant to be included among the cities of Lycaonia, being in fact in Isauria.

8. ὑπάρχων is perhaps an interpolation.

9. πίστιν τοῦ σωθῆναι. The lame man heard Paul announce the terms of salvation, and Paul knew that he had *faith in the salvation which had been procured.*

11. Λυκαονιστί. A dissertation was written by Jablonski, *De Lingua Lycaonica.*

13. τοῦ ὄντος. *Who had a temple.* So Æschylus, πρὸ πόλεως. *Theb.* 170.

Ibid. πυλῶνας. The gates of the house in which the apostles were. Wolfius.

14. εἰσεπήδησαν. Probably ἐξεπήδησαν.

A.D. 45.

ἐπὶ τὸν Θεὸν τὸν ζῶντα, [b]ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν
καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· [c]ὃς ἐν ταῖς παρ- 16
ῳχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς
αὐτῶν· καί τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, 17
οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμ-
πιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.” Καὶ 18
ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν
αὐτοῖς.

[d]Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ 19
πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω
τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. κυκλωσάντων δὲ αὐτὸν 20
τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύ-
ριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί τε 21
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανούς, ὑπέστρεψαν εἰς
τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν· [e]ἐπιστηρίζοντες 22
τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει,
καί, “ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν
βασιλείαν τοῦ Θεοῦ.” [f]Χειροτονήσαντες δὲ αὐτοῖς πρεσβυ- 23
τέρους κατ᾽ ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρ-
έθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. καὶ διελθόντες 24
τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν· καὶ λαλήσαντες ἐν Πέργῃ 25
τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· [g]κἀκεῖθεν ἀπέπλευσαν 26
εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ
εἰς τὸ ἔργον ὃ ἐπλήρωσαν. [h]παραγενόμενοι δὲ καὶ συναγαγόντες 27
τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ᾽ αὐτῶν, καὶ
ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτριβον δὲ ἐκεῖ χρόνον 28
οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

A.D. 46.

[i]ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς 15
ἀδελφούς, “Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ
δύνασθε σωθῆναι.” [k]Γενομένης οὖν στάσεως καὶ συζητήσεως 2
οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν

b Gen. i. 1; Psal. xxxiii. 6; et cxxiv. 8; et cxlvi. 6 Apoc. xiv. 7.
c xvii. 30; Psal. lxxxi. 12.
d 2 Cor. xi. 25; 2 Tim. iii. 11.
e xi. 23; et xiii. 43; Matt. x. 38; et xvi. 24; Lu. xxii. 28, 29; et xxiv. 26; 2 Tim. iii. 12; Rom. viii. 17.
f i. 26; Titus i. 5.
g xiii. 1, 3.
h xv. 4; 1 Cor. xvi. 9; 2 Cor. ii. 12; Apoc. iii. 8.
i Gen. xvii. 10; Lev. xii. 3; Gal. v. 1, 2; Phil. iii. 2; Col. ii. 8, 11, 16.
k Gal. ii. 1.

15. Most MSS. read ἐπὶ Θεὸν ζῶντα.

17. Compare Cicero, “Nam et fruges et reliqua quæ terra pariat, et tempestates ac temporum varietates, cœlique mutationes, quibus omnia, quæ terra gignat, maturata pubescant, a diis immortalibus tribui generi humano putant.” *De Nat. Deor.* i. 2.

22. παρακαλοῦντες—ὅτι. Polybius uses παρακαλεῖν with ὅτι precisely in this way. See Raphel and Krebsius. But the form of the sentence seems to be like that in i. 4; xvii. 3; xxiii. 22.

23. κατ᾽ ἐκκλησίαν, *in every church*, i. e. in every place where they had made converts.

26. τῇ χάριτι τοῦ Θεοῦ. *By the special interposition of God.* See xiii. 2.

27. ἤνοιξε. The door therefore had not been fully opened before to the Gentiles. See xv. 3. Cornelius, though not a proselyte, was not an idolatrous Gentile: see x. 2: and the gospel does not seem to have been openly preached to idolatrous Gentiles till now. See xiii. 12.

28. ἐκεῖ is perhaps an interpolation.

Chap. XV. 1. τινές. Epiphanius says that Cerinthus was one of them, but probably without foundation. vol. i. p. 111. They may have been inhabitants of Jerusalem, or persons who had gone up from Antioch and returned. See xv. 24.

2. τινὰς ἄλλους. Titus was one of them. Gal. ii. 1. S. Paul speaks of having had a special revelation concerning this journey, Gal. ii. 2. See Buxtorfius, *Catalect.* p. 268.

πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ A.D. 46.
3 τοῦ ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκ-
κλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι
τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι
4 τοῖς ἀδελφοῖς. [l]παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν [l] xiv. 27.
ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων,
5 ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ᾽ αὐτῶν. ἐξανέστησαν δέ
τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες,
λέγοντες, "Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν
τὸν νόμον Μωϋσέως."
6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ
7 τοῦ λόγου τούτου. [m]πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς [m] x. 20;
Πέτρος εἶπε πρὸς αὐτοὺς, "Ἄνδρες ἀδελφοὶ, ὑμεῖς ἐπίστασθε et xi. 1, 2.
ὅτι ἀφ᾽ ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στό-
ματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πισ-
8 τεῦσαι. [n]καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς [n] x. 43, &c.; 1 Par.
9 αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· [o]καὶ οὐδὲν διέκρινε xxviii. 9;
μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας et xxix. 17; Psal. vii. 9;
10 αὐτῶν. [p]νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν Jer. xi. 20; et xvii. 10;
τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς et xx. 12; 1 Cor. i. 2.
11 ἰσχύσαμεν βαστάσαι; [q]ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ [o] 1 Pet. i. 22.
12 Χριστοῦ πιστεύομεν σωθῆναι, καθ᾽ ὃν τρόπον κἀκεῖνοι." Ἐσί- [p] Gal. v. 1. [q] Eph. ii. 4, 8;
γησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξ- Titus iii. 4.
ηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
13 δι᾽ αὐτῶν. [r]Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος [r] xii. 17.
14 λέγων, "Ἄνδρες ἀδελφοὶ, ἀκούσατέ μου. [s]Συμεὼν ἐξηγήσατο, [s] 2 Pet. i. 1.
καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ
15 τῷ ὀνόματι αὐτοῦ· καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προ-
16 φητῶν, καθὼς γέγραπται, '[t]Μετὰ ταῦτα ἀναστρέψω καὶ ἀν- [t] Amos ix. 11, 12.
οικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατ-

2. *πρεσβυτέρους.* When the apostles were absent from Jerusalem, the church there was managed by James and the elders. See xii. 17; xxi. 18. S. John was now at Jerusalem, Gal. ii. 9.

4. *ἀνήγγειλαν.* This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wolfius.

Ibid. *περιτέμνειν.* S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

6. *τοῦ λόγου τούτου.* There were two questions, (see ver. 5.) 1. whether the Gentiles should be circumcised; 2. whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See xxi. 21.

7. *ἀφ᾽ ἡμερῶν ἀρχαίων.* This confirms what was said at ix. 32. The conversion of Cornelius was perhaps fourteen years ago.

Ibid. *ἐν ἡμῖν.* *Among us apostles.*

10. *πειράζειν τὸν Θεὸν* is *to try the patience of God* by doing any thing wrong.

11. Most MSS. read *τοῦ Κυρίου Ἰησοῦ* without *Χριστοῦ.*

Ibid. *κἀκεῖνοι* sc. *οἱ πατέρες.* Wolfius. *We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.*

13. *Ἰάκωβος.* See xii. 17.

14. *Συμεών.* Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. *ἐπὶ τῷ ὀν.* Most MSS. read *ἐν τῷ ὀν.*

16, 17. This quotation agrees nearly with the LXX; but instead of *ὅπως ἂν ἐκζητήσωσιν* —

A.D. 46. εσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· ὅπως 17
ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ
πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς·
λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.' Γνωστὰ ἀπ' αἰῶνός ἐστι 18
τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν 19
u ver. 29; Gen. ix. 4; Lev. iii. 17; et xvii. 14; Deut. xii. 23; 1 Cor. viii. 1, 9, 10; et x. 14, 20, 21; 1 Thess. iv. 3. τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· [u]ἀλλὰ ἐπι- 20
στεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώ-
λων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. [x]Μω- 21
σῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀνα-
γινωσκόμενος."

x xiii. 27; Neh. viii. 1. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ 22
τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιό-
χειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον
Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,
γράψαντες διὰ χειρὸς αὐτῶν τάδε, "Οἱ ἀπόστολοι καὶ οἱ πρεσ- 23
βύτεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν
y ver. 1; Gal. ii. 4; 1 Joh. ii. 19. καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. [y]Ἐπειδὴ ἠκού- 24
σαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις,
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ
τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα, ἔδοξεν ἡμῖν γενομένοις 25
ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς
z xiii. 50; et xiv. 19. ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, [z]ἀνθρώποις παραδεδω- 26
κόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ 27
αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε γὰρ τῷ ἁγίῳ 28
a ver. 20; et xvi. 4; et xxi. 25. πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν
τῶν ἐπάναγκες τούτων, [a]ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος 29

ἀνθρώπων, it is in the Hebrew, *that they may possess the remnant of Edom.* The LXX appear to have read אָדָם for אֱדוֹם, and S. Luke added τὸν Κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. Διὸ ἐγὼ κ. τ. λ.

20. ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι, *to write to them for the purpose of their abstaining.*

Ibid. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 29.

Ibid. καὶ τοῦ αἵματος. Irenæus adds, "et quæcunque nolunt sibi fieri, aliis ne faciant," p. 199; and there is other authority for this insertion. See Lardner, vol. iii. p. 22—35.

21. Μωσῆς γάρ. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were forbidden in the Law, the Jews would constantly be reminded of them.

22. τοῖς ἀποστόλοις — ἐκλεξαμένους — γράψαντες. For similar instances, see Raphel, Wolfius, Krebsius.

Ibid. Σίλαν. He is called *Silvanus* in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read οἱ πρεσβύτεροι ἀδελφοί.

Ibid. Κιλικίαν. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See xv. 41.

24. The words λέγοντες — νόμον are perhaps an interpolation.

28. τῶν ἐπάναγκες τούτων. *These things, which*, though in themselves indifferent, may yet be considered *necessary*, when Jews and Gentiles are living familiarly together.

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others: see ver. 20. It is the same in xxi. 25.

καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ A.D. 46.
πράξετε. ἔρρωσθε.”
30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγα-
31 γέντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. ἀναγνόντες δὲ
32 ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας δὲ καὶ Σίλας, καὶ αὐ-
τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελ-
33 φοὺς, καὶ ἐπεστήριξαν. Ποιήσαντες δὲ χρόνον, ἀπελύθησαν
34 μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. ἔδοξε
35 δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ Βαρνάβας δι-
έτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ
καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.
36 ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν,
“Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ
πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς
37 ἔχουσι.” [b]Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰω- [b] xii. 12, 25;
38 άννην τὸν καλούμενον Μάρκον· [c]Παῦλος δὲ ἠξίου, τὸν ἀπο- et xiii. 5; Col. iv. 10;
στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς 2 Tim. iv. 11; Philem. 24;
39 εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. ἐγένετο οὖν παροξ- [c] xiii. 13.
υσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρ-
40 νάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· Παῦ-
λος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ [d] xiv. 6;
41 Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, et xvii. 14; et xix. 22;
16 ἐπιστηρίζων τὰς ἐκκλησίας. [d]Κατήντησε δὲ εἰς Δέρβην καὶ et xx. 4; Rom. xvi. 21;
Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, 1 Cor. iv. 17; Phil. ii. 19;
2 υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος· [e]ὃς 1 Thess. iii. 2;
3 ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. [f]τοῦ- 1 Tim. i. 2; 2 Tim. i. 5.
τον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτε- [e] vi. 3.
μεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεί- [f] 1 Cor. ix. 20; Gal. ii. 3.

29. εὖ πράξετε. *Felices, beati eritis.* Irenæus adds, “ambulantes in Spiritu Sancto,” p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστείλαντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii. 11.

36. ἡμῶν is perhaps an interpolation.

37. ἐβουλεύσατο. Most MSS. read ἐβούλετο.

Ibid. Μάρκον. When he left Paul and Barnabas at Perga (xiii. 13.) he went to Jerusalem. He may either have accompanied Paul and Barnabas to Antioch, (xv. 30.) or he may have come afterwards with Peter. See note at ver. 35.

38. ἠξίου might be either *he thought fit*, or *he asked.* The Vulgate has *rogabat.*

Ibid. It is pleasing to know that S. Paul was afterwards reconciled to Mark. See Col. iv. 10; 2 Tim. iv. 11.

39. Κύπρον. Barnabas was a native of Cyprus, iv. 36.

41. ἐπιστηρίζων. These churches, therefore, had been planted by S. Paul before: but he did not go through Syria and Cilicia on his first journey; it is probable, therefore, that he planted them during his residence at Tarsus from A.D. 33 to 42. See xv. 23. For ἐπιστηρίζων see xviii. 23.

Chap. XVI. 1. Τιμόθεος. If he was not converted in S. Paul's first visit to Derbe, (see xiv. 6.) he had been converted in the interval. His mother Eunice and grandmother Lois are praised by S. Paul, 2 Tim. i. 5. He had known the scriptures from a child, 2 Tim. iii. 15.

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See note at xv. 21, 28.

A.D. 46. νοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην
g xv. 20, 29. ὑπῆρχεν. [g]ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς 4
φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. αἱ μὲν οὖν ἐκ- 5
κλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ'
ἡμέραν.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυ- 6
θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυ- 7
h xx. 6; 2 Cor. ii. 12; 2 Tim. iv. 13. νίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα. [h]παρελ- 8
θόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρῳάδα. καὶ ὅραμα διὰ 9
τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνήρ τις ἦν Μακεδὼν ἑστὼς,
παρακαλῶν αὐτὸν καὶ λέγων, "Διαβὰς εἰς Μακεδονίαν, βοή-
θησον ἡμῖν." Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελ- 10
θεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται
ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ 11
τῆς Τρῳάδος, εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ τε ἐπιούσῃ
εἰς Νεάπολιν, ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς 12
μερίδος τῆς Μακεδονίας πόλις κολωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινὰς, τῇ τε 13
ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ ποταμὸν, οὗ
ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συν-
ελθούσαις γυναιξί. Καί τις γυνὴ ὀνόματι Λυδία, πορφυρό- 14
πωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ
κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ
τοῦ Παύλου. ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε 15
λέγουσα, "Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες
i xix. 24; 1 Sam. xxviii. 7. εἰς τὸν οἶκόν μου, μείνατε·" καὶ παρεβιάσατο ἡμᾶς. [i]Ἐγένετο 16
δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν
πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρ-

6. Διελθόντες. Most MSS. read διῆλθον, and ἐλθόντες δὲ in ver. 7.

Ibid. Γαλατικήν. They were warmly received in Galatia, Gal. iv. 13—15, and worked miracles there, iii. 5.

Ibid. Ἀσίᾳ. See ii. 9.

7. κατὰ τὴν Μυσ., *ad fines Mysiæ*. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. ἐζητήσαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. *Collatis argumentis colligentes.*

Ibid. ὁ κύριος. Many MSS. read ὁ Θεός.

11. Νεάπολιν, distant about sixty-five miles from Samothrace.

12. πρώτη. Philippi was the *first* city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palairet, as in Polybius, μέχρι πόλεως Πίσης, ἣ πρώτη κεῖται τῆς Τυρρηνίας. ii. 16. 2.

Ibid. κολωνία. Pliny calls Philippi *a colony*, *H. N.* iv. 18. The people call themselves *Romans* in ver. 21.

13. πόλεως. Probably πύλης.

Ibid. προσευχὴ is taken for *a place of prayer* by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. ii. p. 26. and Philo, vol. ii. p. 523, 565: but ἐνομίζετο can hardly be reconciled with this sense; and καθίσαντες—γυναιξὶ rather points out a place of general resort in the open air..

14. πορφυρόπωλις. Wheeler mentions an inscription in the ruins of Thyatira with the words ΟΙ ΒΑΦΕΙΣ, vol. iii. p. 233.

16. Many MSS. read τὴν προσευχήν.

Ibid. Πύθωνος. Plutarch writes, ὥσπερ τοὺς ἐγγραστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. *De Defect. Orac.* p. 414. Πύθων was a person supposed to be inspired.

17 εἶχε τοῖς κυρίοις αὐτῆς, μαντευομένη. αὕτη κατακολουθήσασα A.D. 46.
τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, "Οὗτοι οἱ ἄνθρωποι δοῦ-
λοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν
18 ὁδὸν σωτηρίας." Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. [k]διαπο- k Mar. xvi. 17.
νηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, "Παρ-
αγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐ-
19 τῆς." Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. [l]Ἰδόντες δὲ οἱ κύριοι αὐτῆς, l 2 Cor. vi. 5.
ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν
Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρ-
20 χοντας· [m]καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, m xvii. 6; 1 Reg. xviii. 17.
"Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι
21 ὑπάρχοντες· καὶ καταγγέλλουσιν ἔθη, ἃ οὐκ ἔξεστιν ἡμῖν παρα-
22 δέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι." [n]Καὶ συνεπέστη ὁ n 2 Cor. xi. 25; 1 Thess. ii. 2.
ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ, περιρρήξαντες αὐτῶν τὰ
23 ἱμάτια, ἐκέλευον ῥαβδίζειν· πολλάς τε ἐπιθέντες αὐτοῖς πλη-
γὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι,
24 ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην εἰληφὼς,
ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας
25 αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. [o]Κατὰ δὲ τὸ μεσονύκτιον o iv. 31.
Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκρο-
26 ῶντο δὲ αὐτῶν οἱ δέσμιοι. [p]ἄφνω δὲ σεισμὸς ἐγένετο μέγας, p v. 19; et xii. 7.
ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε
27 παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπ-
νος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας
τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν,
28 νομίζων ἐκπεφευγέναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ
ὁ Παῦλος, λέγων, "Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ
29 ἐσμεν ἐνθάδε." Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος
30 γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ· [q]καὶ προ- q ii. 37; et ix. 6; Lu. iii. 10.
αγαγὼν αὐτοὺς ἔξω, ἔφη, "Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;"
31 [r]Οἱ δὲ εἶπον, "Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ r Joh. iii. 16, 36; et vi. 47; 1 Joh. v. 10.
32 σωθήσῃ σὺ καὶ ὁ οἶκός σου." Καὶ ἐλάλησαν αὐτῷ τὸν λόγον
33 τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν
αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν,
34 καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· [s]ἀν- s Lu. v. 29; et xix. 6.
αγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν καὶ
ἠγαλλιάσατο, πανοικὶ πεπιστευκὼς τῷ Θεῷ.

20. *στρατηγοῖς.* This was generally the Greek term for *prætors.* Biscoe thinks that they were the *duumviri* of the town, who were sometimes called *prætors*, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the Romans. See xvii. 7; xviii. 13.

22. *αὐτῶν τὰ ἱμάτια.* Erasmus said that it was doubtful whether the magistrates tore their own clothes or those of the apostles: but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαταρρῆξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, ix. p. 596.

32. Many MSS. read σὺν πᾶσι.

A.D. 46. Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδού- 35
χους, λέγοντες, "Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους." Ἀπήγ- 36
γειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον,
"Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῆτε· νῦν οὖν
[t] xxii. 25. ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ." [t] Ὁ δὲ Παῦλος ἔφη πρὸς 37
αὐτοὺς, "Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους
Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα
ἡμᾶς ἐκβάλλουσιν· οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξ-
αγαγέτωσαν." Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι 38
τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί
[u] Matt. viii. 34. εἰσι, [u] καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώ- 39
των ἐξελθεῖν τῆς πόλεως. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλ- 40
θον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν
αὐτοὺς, καὶ ἐξῆλθον.

ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, 17
ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.
κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ 2
[x] Psal. xxii. 6; σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, [x] διανοίγων 3
Esa. liii.; Matt. xvi. 21; καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι
Lu. xxiv. 26, 46; ἐκ νεκρῶν, καὶ "ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ
Joh. i. 41. καταγγέλλω ὑμῖν." [y] Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσ- 4
[y] ver. 17; et xxviii. 24. εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων
Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.
ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι 5
τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθο-
ρύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν
[z] xvi. 20. αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· [z] μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον 6
τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες,
"Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρ-
[a] Lu. xxiii. 2; Joh. xix. 12. εισιν, [a] οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι 7

35. *ῥαβδούχους, the lictors.* The Codex Bezæ reads, *συνῆλθον οἱ στρατηγοὶ ἐπὶ τὸ αὐτὸ εἰς τὴν ἀγορὰν, καὶ ἀναμνησθέντες τὸν σεισμὸν τὸν γεγονότα ἐφοβήθησαν καὶ ἀπέστειλαν τοὺς*—

37. *Ῥωμαίους.* "Facinus est vinciri civem Romanum, scelus verberari." Cic. *in Ver.* vi. 66. "Porcia lex virgas ab omnium civium Romanorum corpore amovit." Id. *pro Rabir.* 4.

39. *παρεκάλεσαν, comforted them.* Biscoe, p. 324.

40. *εἰς τὴν Λυδίαν*, or, as the reading probably is, *πρὸς τὴν Λυδίαν, to the house of Lydia.* See Bos, Alberti, Raphel, Palairet.

Ibid. *ἐξῆλθον.* S. Luke appears to have staid at Philippi. See xxi. 5.

Chap. XVII. 1. *Ἀπολλωνίαν.* Stephanus Byzant. places Apollonia in Illyria. See Rom. xv. 19.

Ibid. *Θεσσαλονίκην.* While S. Paul was at Thessalonica, the Philippians sent him assistance, Phil. iv. 15, 16. He worked miracles there, 1 Thess. i. 5. and maintained himself by his own labour, 1 Thess. ii. 9; 2 Thess. iii. 8. He praises their faith and labour of love, 1 Thess. i. 3, 8, 9. Many MSS. omit *ἡ* before *συναγωγή.*

3. *παρατιθέμενος. Putting* one passage *by the side* of another, so as to shew the reference of the whole to Christ.

4. *προσεκληρώθησαν. Were added to the number of the followers of.*

5. *τῶν ἀγοραίων. Circumforanei.* Demosthenes speaks of *περίτριμμα ἀγορᾶς. De Cor.* 269. 19. See Aul. Gell. xvii. 3. These persons were probably Gentiles: see 1 Thess. ii. 14.

Ibid. *Ἰάσονος.* He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. *ἀγαγεῖν.* Probably *προαγαγεῖν.*

7. *ἀπέναντι.* In every other place this signifies, *before, in front of;* and so here it may mean, *in the face of the decrees.* They probably alluded to the Christians' refusing to worship

τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον A.D. 46.
8 εἶναι, Ἰησοῦν.” Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας
9 ἀκούοντας ταῦτα· καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος
10 καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέ-
ροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
11 ἀπῄεσαν. [b]οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, b Esa.
οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ’ ἡμέ- xxxiv. 16; Lu. xvi. 29;
12 ραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν Joh. v. 39.
οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν
13 εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ
τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς
14 ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας καὶ
15 ὁ Τιμόθεος ἐκεῖ. [c]Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐ- c xviii. 5.
τὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξῄεσαν.
16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρ-
ωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν
17 τὴν πόλιν. [d]διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις d ver. 4.
καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
18 τοὺς παρατυγχάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν
Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, “Τί
ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;” Οἱ δὲ, “Ξένων δαιμο-
νίων δοκεῖ καταγγελεὺς εἶναι·” ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνά-
19 στασιν αὐτοῖς εὐηγγελίζετο. ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν
Ἄρειον πάγον ἤγαγον, λέγοντες, “Δυνάμεθα γνῶναι, τίς ἡ
20 καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή; ξενίζοντα γάρ τινα
εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί
21 ἂν θέλοι ταῦτα εἶναι.” Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδη-

the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian *superstitions*, when he banished the Jews from Rome. See xviii. 2; xix. 26.

9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape punishment, *Reliq. Sacr.* vol. iii. p. 338; but most interpreters conceive that he gave *security*. Grotius, Raphel.

10. Βέροιαν. Berœa was fifty-one miles from Thessalonica. Timothy followed, ver. 14. See note at xxiii. 31.

11. εὐγενέστεροι. *Of a superior rank or class.*

12. εὐσχημόνων. See xiii. 50.

13. Many MSS. read σαλεύοντες καὶ ταράσσοντες.

14. ὡς ἐπὶ τὴν θάλασσαν. Raphel says that it merely means, *to the sea.* Many MSS. read ἕως and ὑπέμειναν.

15. Οἱ δὲ καθιστῶντες, *but others conducting*—So Arrian. *Hist. Ind.* xxvii. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2, which order may have been sent from Athens.

18. σπερμολόγος would be applied literally to a bird *picking up seed*, then to a person picking up any idle report.

Ibid. Ξένων δαιμονίων. So Socrates was accused of introducing ἕτερα καὶ καινὰ δαιμόνια. Xen. *Apol. Socrat.* p. 555; *Mem.* i.

Ibid. ἀνάστασιν. Some think that the Athenians took Ἀνάστασις for a goddess.

19. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

A.D. 46. μοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ
ἀκούειν καινότερον.
Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, "Ἄν- 22
δρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.
διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ 23
βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦντες
e vii. 48; εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. [e] ὁ Θεὸς, ὁ ποιήσας 24
et xiv. 15; Gen. i. 1; τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος
2 Par. vi. 30; Psal. xxxiii. 6; ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, [f] οὐδὲ ὑπὸ χειρῶν 25
et cxxiv. 8; ἀνθρώπων θεραπεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι
et cxlvi. 6; Esa. lxvi. 1; ζωὴν καὶ πνοὴν καὶ τὰ πάντα· [g] ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν 26
Apoc. xiv. 7. f Gen. ii. 7; ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, (ὁρί-
Psal. l. 8. σας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας
g Deut. xxxii. 8. αὐτῶν,) ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ 27
εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.
ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν 28
καθ' ὑμᾶς ποιητῶν εἰρήκασι, 'Τοῦ γὰρ καὶ γένος ἐσμέν.'
h Esa. xl. 18. [h] Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν 29
χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως
i xiv. 16; ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. [i] Τοὺς μὲν οὖν χρόνους τῆς 30
Lu. xxiv. 47. ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις
k ii. 24; πᾶσι πανταχοῦ μετανοεῖν· [k] διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει 31
et x. 42. κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν
παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν." Ἀκούσαντες 32
δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, "Ἀκου-
σόμεθά σου πάλιν περὶ τούτου." Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν 33

21. *καινότερον.* So Demosthenes, *ἢ βούλεσθε περιϊόντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, "Λέγεταί τι καινόν;"* *Philip.* i. p. 43. *ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες ἀεὶ καὶ ψηφιζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον.* *In Philip. Epist.* p. 156, 157. Most MSS. read *λέγειν τὶ ἢ ἀκούειν.*

22. *δεισιδαιμονεστέρους.* *Δεισιδαιμονία* is used in a good sense by Josephus, *Antiq.* p. 708, 709. Philo says, *μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσέβεια.* S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians *πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους.* *Panegyr.* p. 208. Pausanias says, *λέλεκται δέμοι καὶ πρότερον, ὡς Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπουδῆς.* *Attic.* p. 42. Josephus says of the Athenians and Spartans, *ὧν τοὺς μὲν ἀνδρειοτάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγουσιν.* *Antiq.* p. 479.

23. *εὗρον καὶ βωμόν.* *I observed different altars, and among them one* &c.

Ibid. *Ἀγνώστῳ Θεῷ.* Lucian mentions an altar at Athens with this inscription. *Philopat.* p. 997. Diogenes Laërtius gives the origin of it. *Epimen.* i. 10. Philostratus also speaks of an altar *ἀγνώστων δαιμόνων.* *Vit. Apol.* vi. 3.

25. *ἀνθοώπων.* Probably *ἀνθρωπίνων.*

26. All mankind are descended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being *αὐτόχθονες.* Many MSS. read *παντὸς προσώπου.*

27. *ζητεῖν* as well as *κατοικειν* is governed by *ἐποίησε.* It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read *ζητεῖν τὸν Θεόν.*

28. *ποιητῶν.* The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—*ἐκ σοῦ γὰρ γένος ἐσμέν.*

30. *ὑπεριδών.* It may either mean, that God *overlooked* the times of ignorance, i. e. suffered them to be, without punishing at the time; or, that he had *now pardoned* the times of ignorance, *overlooking* them and blotting them from his memory. L. de Dieu says, *spernens, negligens.* Krebsius, *condonans, remittens.* Compare iii. 19—21.

31. *διότι.* Many MSS. read *καθότι.*

34 ἐκ μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν· A.D. 46.
ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις,
καὶ ἕτεροι σὺν αὐτοῖς.
18 ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν
2 εἰς Κόρινθον· [l] καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Πον- [l] Rom. xvi. 3; 1 Cor. xvi. 19;
τικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ 2 Tim. iv. 19.
Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί-
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐ-
3 τοῖς· [m] καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰρ- [m] xx. 34; 1 Cor. 4. 12;
4 γάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. διελέγετο δὲ ἐν τῇ 2 Cor. xi. 9; et xii. 13;
συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλ- 1 Thess. ii. 9;
5 ληνας. [n] Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ 2 Thess. iii. 8. [n] xvii. 14, 15.
ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος [o] xiii. 45, 51;
6 τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. [o] ἀντιτασσομένων δὲ αὐ- Lev. xx. 9, 12; 2 Sam. i. 16;
τῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς Ezech. iii. 18, 19;
αὐτούς, “Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· Matt. x. 14; et xxvii. 25.
7 ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.” Καὶ μεταβὰς ἐκεῖθεν
ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν,
8 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. [p] Κρίσπος δὲ ὁ ἀρ- [p] 1 Cor. i. 14.
χισυνάγωγος ἐπίστευσε τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ
πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.
9 [q] Εἶπε δὲ ὁ κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, “Μὴ [q] xxiii. 11.
10 φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· [r] διότι ἐγώ εἰμι μετὰ [r] Joh. x. 16.
σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί
11 μοι πολὺς ἐν τῇ πόλει ταύτῃ.” Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας A.D. 46-48.
ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.
12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν
ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ

34. *Διονύσιος.* Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, *H. E.* iii. 4; iv. 23.

CHAP. XVIII. 2. *Κλαύδιον.* Suetonius mentions this decree, "Judæos impulsore Chresto assidue tumultuantes Roma expulit." *Claud.* 25.

3. *σκηνοποιοί.* Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9; 2 Thess. iii. 8. See Witsius, *Meletem. Leidens.* p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. *κατῆλθον.* Compare 1 Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. *συνείχετο.* S. Paul became still more earnest in preaching the gospel in consequence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7; iii. 6. Many MSS. read *λόγῳ* for *πνεύματι*, and *εἶναι* after *Ἰουδαίοις*.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See 1 Thess. i. 7; iii. 6.

8. *Κρίσπος.* He was baptized by S. Paul himself, 1 Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina.

Ibid. *ἐβαπτίζοντο.* S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

11. He seems to have worked many miracles at Corinth, 2 Cor. xii. 12. It was during this period that he wrote his second Epistle to the Thessalonians.

12. *Γαλλίωνος.* This Gallio was probably the elder brother of Seneca. He was banished by Tiberius, A.D. 32, but afterwards recalled. Tacit. *Ann.* vi. 3. His servility to Nero is mentioned, *ib.* xv. 73: he was put to death. Seneca gives a high character of him. *Nat. Quæst.* iv. præf.

A.D. 48. βῆμα, λέγοντες, "Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς 13
ἀνθρώπους σέβεσθαι τὸν Θεόν." Μέλλοντος δὲ τοῦ Παύλου 14
ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, "Εἰ
μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ
λόγον ἂν ἠνεσχόμην ὑμῶν· εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ 15
ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ
ἐγὼ τούτων οὐ βούλομαι εἶναι." Καὶ ἀπήλασεν αὐτοὺς ἀπὸ 16
[s] 1 Cor. i. 1. τοῦ βήματος. [s] ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην 17
τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν
τούτων τῷ Γαλλίωνι ἔμελεν.
Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς 18
ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσ-
[t] xxi. 23, 24; Num. vi. 18. κιλλα καὶ Ἀκύλας, [t] κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·
εἶχε γὰρ εὐχήν. κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν 19
αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς
Ἰουδαίοις. ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι 20
παρ' αὐτοῖς, οὐκ ἐπένευσεν· ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, 21
"Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσό-
[u] 1 Cor. iv. 19; Jac. iv. 15; Heb. vi. 3. λυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, [u] τοῦ Θεοῦ θέλοντος."
Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατελθὼν εἰς Καισάρειαν, 22
ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιό-
χειαν. καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς 23
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς
μαθητάς.
[x] 1 Cor. i. 12. [x] Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, 24
ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γρα-
[y] xix. 3. φαῖς. [y] οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ 25
πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,
ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτός τε ἤρξατο 26
παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύ-

14. *κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν, rationi consentaneum esset, ut vos ferrem.* L. de Dieu.

15. Many MSS. read *ζητήματα.*

Ibid. *ὄψεσθε αὐτοί.* The Jews had been allowed by several decrees to govern themselves after their own laws in matters of religion. Joseph. *Antiq.* xiv. 10, 2, 23; xvi. 2, 3; xix. 5, 2, 3. Many MSS. omit *γὰρ* after *κριτής.*

17. *Σωσθένην.* Some have thought that Sosthenes was now the enemy of S. Paul, and beaten by the unbelieving Greeks for troubling the proconsul. Beza, Grotius. Others, that he was already converted, and beaten at the instigation of the Jews. Basnage. See 1 Cor. i. 1.

18. *Κεγχρεαῖς.* S. Paul appears to have founded a church here. Rom. xvi. 1.

Ibid. *εἶχε γὰρ εὐχήν.* This might apply to S. Paul or Aquila. It is referred to Aquila by Chrysostom, Grotius, Alberti: to S. Paul by Jerom, Augustin, Theophylact, Benson, Lardner, Whitby, Le Clerc, Basnage. The head was shaved at the end of the vow: see xxi. 24.

19. *κατήντησε.* Probably *κατήντησαν.*

21. Many MSS. read *ἀποταξάμενος αὐτοῖς καὶ εἰπών.*

Ibid. *ἑορτήν,* probably Pentecost, which fell this year on the sixth of June.

22. *ἀνήχθη* and *κατελθὼν* imply that he went by sea.

Ibid. *ἀναβάς, having gone up to Jerusalem,* as in Matt. xx. 17; John ii. 13.

25. *κατηχημένος. He had heard of the way in which the Lord wishes men to walk.* John the Baptist proclaimed the coming of the Messiah, and exhorted men to repent. Apollos had learnt these two points of doctrine, and preached them to others; but he did not as yet know that Jesus was the Messiah. See xix. 4. Many MSS. read *περὶ τοῦ Ἰησοῦ.*

26. Aquila and Priscilla were at Ephesus,

λας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον A.D. 48.
27 αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. [z]βουλομένου δὲ αὐτοῦ διελ- [z] 1 Cor. iii. 6.
θεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο
28 πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς
Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν,
εἶναι τὸν Χριστὸν Ἰησοῦν.
19 [a]ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, [a] xviii. 24; 1 Cor. i. 12.
Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ
2 εὑρών τινας μαθητὰς, [b]εἶπε πρὸς αὐτοὺς, "Εἰ πνεῦμα ἅγιον [b] x. 44, &c.; Joh. vii. 39.
ἐλάβετε πιστεύσαντες;" Οἱ δὲ εἶπον πρὸς αὐτὸν, "Ἀλλ' οὐδὲ
3 εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν." Εἶπέ τε πρὸς αὐτοὺς,
"Εἰς τί οὖν ἐβαπτίσθητε;" Οἱ δὲ εἶπον, "Εἰς τὸ Ἰωάννου
4 βάπτισμα." [c]Εἶπε δὲ Παῦλος, "Ἰωάννης μὲν ἐβάπτισε βάπ- [c] i. 5;
τισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν et xi. 16; Matt. iii. 11;
5 ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν." Ἀκού- Mar. i. 4, 8; Lu. iii. 16;
6 σαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. [d]καὶ Joh. i. 26.
ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα τὸ [d] ii. 4; et vi. 6;
7 ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. ἦσαν et viii. 17; et x. 46;
8 δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν συν- et xi. 15.
αγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων
9 τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. [e]Ὡς δέ τινες ἐσκληρύνοντο A.D. 49.
καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, [e] 2 Tim. i. 15.
ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν δια-
10 λεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ A.D. 49-51.
ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.
11 [f]Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν [f] xiv. 3; Mar. xvi. 20.
12 Παύλου, [g]ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ [g] v. 15.

A.D. 52, when S. Paul wrote to the Corinthians, 1 Cor. xvi. 19. They were at Rome A.D. 53, when he wrote to the Romans, Rom. xvi. 3. having probably left Ephesus on account of the tumult, ib.: but they were again at Ephesus A.D. 64 or 66, when S. Paul wrote his second Epistle to Timothy, 2 Tim. iv. 19. Theophylact says that they were martyred under Nero, *ad Rom.* xvi. 4.

26. ἀκριβέστερον They explained to Apollos, that the Messiah, whom he expected, was already come, εἶναι τὸν Χριστὸν Ἰησοῦν, as in ver. 28.

27. ἀδελφοί. Aquila and Priscilla, and perhaps a few others: see xix. 1: but there does not seem yet to have been a church at Ephesus.

Chap. XIX. 1. τὰ ἀνωτερικὰ μέρη. Phrygia and Galatia, xviii. 23. It meant the inland parts, as opposed to the sea-coast.

Ibid. τινὰς μαθητάς. They had probably come with Apollos: see xviii. 25.

2. S. Paul meant to ask, whether they had received any χάρισμα, or miraculous effusion of the Holy Ghost, and they answered that they had not heard of any such effect. Grotius. Compare John vii. 39. They had perhaps been converted by Aquila, who had not power to impart these miraculous gifts. See Rom. i. 11.

4. Most MSS. omit Χριστόν.

5. Ἀκούσαντες. Some make this a continuation of S. Paul's speech. Beza, Cocceius. It is opposed by G. J. Vossius and Grotius.

10. ἔτη δύο, beside the three months mentioned in ver. 8: but in xx. 31. he speaks of τριετίαν. I should conjecture, that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval, that some of the events happened, which are mentioned in 2 Cor. xi. 23—26. Many MSS. omit Ἰησοῦ after κυρίου.

12. ἐπιφέρεσθαι. Probably ἀποφέρεσθαι.

A.D. 49-51. χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ᾽
αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ᾽
αὐτῶν. Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰου- 13
δαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, "Ὁρκίζομεν ὑμᾶς
τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει." Ἦσαν δέ τινες υἱοὶ 14
Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες. ἀποκριθὲν 15
δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, "Τὸν Ἰησοῦν γινώσκω, καὶ τὸν
Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;" Καὶ ἐφαλλόμενος 16
ἐπ᾽ αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ
κατακυριεύσας αὐτῶν, ἴσχυσε κατ᾽ αὐτῶν, ὥστε γυμνοὺς καὶ
τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17
ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοι-
κοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ
h Matt. iii. 6. ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. [h]Πολλοί τε τῶν 18
πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες
τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, 19
συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ
συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας
i vi. 7; et xii. 24; Esa. lv. 11. πέντε. [i]οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὔξανε καὶ 20
ἴσχυεν.

A.D. 52. [k]ὩΣ δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, 21
k Rom. xv. 25. διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερου-
σαλὴμ, εἰπὼν, "Ὅτι μετὰ τὸ γενέσθαί με ἐκεῖ, δεῖ με καὶ
l Rom. xvi. 23; 2 Tim. iv. 20. Ῥώμην ἰδεῖν." [l]Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν 22
διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρό-
m 2 Cor. i. 8. νον εἰς τὴν Ἀσίαν. [m]Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον 23
n xvi. 16. τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. [n]Δημήτριος γάρ τις ὀνό- 24
ματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρεί-
χετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὓς συναθροίσας, 25
καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε

12. *σουδάρια* and *σιμικίνθια* are both Latin words. Sudarium signified properly *linteum quo sudor detergitur*, and then any cloth: see Luke xix. 20; John xi. 44; xx. 7. Semicinctium answers exactly to our word *apron*.

13. *τινὲς ἀπό.* Probably *τινὲς καί.*

Ibid. *ἐξορκιστῶν.* For these exorcists see Josephus, *Antiq.* viii. 2, 5; Luke xi. 19.

14. *ἀρχιερέως.* There was no high priest, properly so called, of the name of *Sceva.* He may have been one of the heads of the twenty-four courses, and the chief of the priests then living at Ephesus.

16. *καὶ κατακυριεύσας αὐτῶν.* Most MSS. read *κατακυριεύσας ἀμφοτέρων.*

19. *περίεργος* signified properly *præter rem curiosus:* then *in rebus humanæ menti imperviis male curiosus.* Horace uses *curiosus* so in *Epod.* xviii. 25. The Ephesian letters, or characters, were celebrated in magic.

Ibid. *ἀργυρίου.* About 1614*l.* if we understand Roman denarii: or 6250*l.* if we take it to mean the Jewish siclus.

21. *ἔθετο πορεύεσθαι.* So Ælian *ἔθηκα ἐρεῖν, statui dicere. Hist. Animal.* ii. 11. Compare with this verse 1 Cor. xvi. 4, 5.

22. *χρόνον.* He meant to stay till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. *τῆς ὁδοῦ.* See ix. 2; xxii. 4; xxiv. 14.

24. *ναούς.* The *ναὸς* meant properly a shrine inclosing a statue. See Herodot. ii. 63. Hence it came to signify a small portable shrine.

24, 25. The *ἀργυροκόπος* was the silversmith, who received orders for these shrines: he employed factors or tradesmen, *τεχνίτας,* whose labourers or *ἐργάται* made the shrines.

26 ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· [o] καὶ θεωρεῖτε A.D. 52.
καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς o Psal. cxv. 4; Jer. x. 3.
Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,
27 λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ
τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ
τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ
28 Ἀσία καὶ ἡ οἰκουμένη σέβεται." Ἀκούσαντες δὲ καὶ γενόμενοι
πλήρεις θυμοῦ, ἔκραζον λέγοντες, "Μεγάλη ἡ Ἄρτεμις Ἐφε-
29 σίων." [p] Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε p xx. 4;
ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίστ- et xxvii. 2; Col. iv. 10.
30 αρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. τοῦ δὲ Παύλου
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.
31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς
32 αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν
οὖν ἄλλό τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ
33 πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ
ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰου-
δαίων· ὁ δὲ Ἀλέξανδρος [q] κατασείσας τὴν χεῖρα, ἤθελεν ἀπο- q xii. 17;
34 λογεῖσθαι τῷ δήμῳ. ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ et xiii. 16; et xxi. 40.
ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, "Μεγάλη
35 ἡ Ἄρτεμις Ἐφεσίων." Καταστείλας δὲ ὁ γραμματεὺς τὸν
ὄχλον, φησὶν, "Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς
οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης
36 θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ἀναντιρρήτων οὖν ὄντων
τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν
37 προπετὲς πράττειν. ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε
38 ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. εἰ μὲν οὖν
Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν,
ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσίν· ἐγκαλείτωσαν ἀλλή-

28. Μεγάλη. So Aristides speaks of the people of Smyrna crying out, *Great is Esculapius*, *Serm. Sacr.* ii. p. 520.

29. Ἀρίσταρχον, a native of Thessalonica, xx. 4; xxvii. 2; συνεκδήμους, *who had left their own country together with Paul.*

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τὸν ἄρχοντα, because the baths were not heated. *Vit. Apol.* i. 16, and of Apollonius convening all the population *in the theatre*, iv. 10.

31. Ἀσιαρχῶν. There were thirteen Asiarchs of the thirteen confederate cities of Asia Minor: but they had little else to do than to preside over the games at Ephesus. See Biscoe, p. 277.

33. προεβίβασαν. Many MSS. read συνεβίβασαν.

34. The reading seems to be ἐπιγνόντες, the nominative absolute.

35. γραμματεύς. Apollonius wrote, Ἐφεσίων γραμματεῦσι, *Epist.* xxxii. See Biscoe, p. 279.

Ibid. νεωκόρον. This signified properly *a person who swept the temple*, then the *æditŭus*, who took care of the temple: and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius *De Urbibus Neocoris*. Θεᾶς is perhaps an interpolation.

Ibid. Διοπετοῦς. *Which fell from heaven.* The statue is mentioned by Pliny, *H. N.* xvi. 79. It was of Diana.

38. ἀγόραιοι. That the word should be accented thus, and not ἀγοραῖοι, is said by Casaubon, Salmasius, Raphel, Krebsius. See also Wolfius, and Suicer. *in v.* We are probably to understand ἡμέραι, *days for trying causes.*

Ibid. ἀνθύπατοι. Though this is in the plural, he probably only meant to say, that such causes are always decided by the proconsuls. There was only one proconsul at Ephesus, and the Syriac version uses the singular.

A.D. 52. λοις. εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ 39
ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ 40
τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα
ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης." Καὶ ταῦτα εἰπὼν, 41
ἀπέλυσε τὴν ἐκκλησίαν.

r 1 Tim. i. 3. [r] ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ 20
Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι
εἰς τὴν Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρα- 2
A.D. 53. καλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας 3
τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων,
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑπο-
s xvi. 1; στρέφειν διὰ Μακεδονίας. [s] συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας 4
et xix. 29; Σώπατρος Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σε-
et xxi. 29; et xxvii. 2; κοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς
Col. iv. 7, 10; Eph. vi. 21; καὶ Τρόφιμος, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς 5
2 Tim. iv. 12, 20; δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, 6
Tit. iii. 12. καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε,
t ii. 42, 46; οὗ διετρίψαμεν ἡμέρας ἑπτά. [t] Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, 7
1 Cor. x. 16; et xi. 20. συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος δι-
ελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν
λόγον μέχρι μεσονυκτίου· ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ 8
ὑπερῴῳ οὗ ἦσαν συνηγμένοι. καθήμενος δέ τις νεανίας ὀνόματι 9
Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγο-
μένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπε-
u 1 Reg. σεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. [u] καταβὰς δὲ ὁ 10
xvii. 21; 2 Reg. iv. 34. Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, "Μὴ θορυ-

CHAP. XX. 1. *προσκαλεσάμενος.* Many MSS. read *μεταπεμψάμενος*, and *παρακαλέσας* before *ἀσπασάμενος*.

2. *τὰ μέρη ἐκεῖνα.* He was at Troas, 2 Cor. ii. 12, 13, and Titus met him in Macedonia, vii. 6. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. *Ἑλλάδα.* Hellas is here opposed to Macedonia, as in Arrian, *ἡ Ἑλλήνων μὲν ἀφέξη, Μακεδόσι δὲ προσθήσεις τήνδε τὴν ἀτιμίαν*; *Exped. Alex.* iv. 11, 14; and Q. Curtius, "Nec Macedonum hæc erat culpa, sed Græcorum." viii. 5. 7.

3. *ποιήσας*, the nominative absolute for *ποιήσαντι*. So Arrian, *καὶ ἰδών τε ταπεινῶς διακειμένους, καὶ ἀκούσας σὺν οἰμωγῇ τῶν πολλῶν βοώντων, καὶ αὐτῷ προχεῖται δάκρυα.* *Exped. Alex.* vii. 11, 8.

Ibid. *μῆνας τρεῖς.* He wintered at Corinth, and there wrote his Epistle to the Romans.

4. *συνείπετο.* This seems to refer only to Sopater; for the rest did not literally accompany S. Paul till after he had come to Troas, nor did they all go only *as far as Asia:* Trophimus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. *Σώπατρος*, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom. xvi. 21. Many MSS. read *Σώπατρος Πύρρου.*

Ibid. *Θεσσαλονικέων.* Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. *Γάϊος.* Caius a Macedonian is mentioned xix. 29, which has led some persons to read *Δερβαῖος δὲ Τιμόθεος.*

Ibid. *Τρόφιμος* was an Ephesian, xxi. 29.

5. *ἡμᾶς.* S. Luke here resumes the first person plural, which he had not used since xvi. 17. It is probable therefore that he had staid all this time at Philippi.

6. *ἀζύμων.* Easter this year fell on the 23rd of March.

7. Many MSS. read *συνηγμένων ἡμῶν κλάσαι.*

8. *ἦσαν συνηγμένοι.* Probably *ἦμεν συν.*

9. *καταφερόμενος—κατενεχθείς.* The former implies the progress of his drowsiness, the latter his being completely overcome by it.

11 βεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν." Ἀναβὰς δὲ καὶ A.D. 53.
κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις
12 αὐγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρ-
13 εκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον,
ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.
14 ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν
15 ἤλθομεν εἰς Μιτυλήνην· κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ
κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς
16 Μίλητον. [x]ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, [x] xxi. 12.
ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε
γάρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι
εἰς Ἱεροσόλυμα.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο
18 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. [y]ὡς δὲ παρεγένοντο πρὸς [y] xix. 10.
αὐτὸν, εἶπεν αὐτοῖς, "Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον
19 ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ
πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς
20 ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπεστειλάμην τῶν συμφε-
ρόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
21 κατ' οἴκους, [z]διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς [z] Mar. i. 15; Lu. xxiv. 47.
τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰη-
22 σοῦν Χριστόν. καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πο-
ρεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ
23 εἰδὼς, [a]πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται [a] xxi. 4, 11.
24 λέγον, Ὅτι δεσμά με καὶ θλίψεις μένουσιν. [b]ἀλλ' οὐδενὸς λό- [b] xxi. 13.
γον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελει-
ῶσαι τὸν δρόμον μου μετὰ χαρᾶς, [c]καὶ τὴν διακονίαν ἣν ἔλα- [c] Gal. i. 1; Tit. i. 3.
βον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς
25 χάριτος τοῦ Θεοῦ. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ
πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασι-
26 λείαν τοῦ Θεοῦ. διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι

11. *οὕτως*. See Raphel *ad l.*

16. *ἔκρινε*. Most MSS. read *κεκρίκει*.

Ibid. *Πεντηκοστῆς*. It fell this year on the 13th of May.

17. *πρεσβυτέρους*. In ver. 28. they are called *ἐπίσκοποι*. It appears also from 1 Tim. iii. 1. that there were then *ἐπίσκοποι* at Ephesus, and that Timothy had power to ordain them, v. 22. Perhaps the distinction did not yet exist: all *πρεσβύτεροι* were literally and by their office *ἐπίσκοποι*, and of these there were many at Ephesus: but Timothy was the bishop, in the modern sense of the term, having authority over the presbyters.

19. *πολλῶν* is perhaps an interpolation.

20. *δημοσίᾳ καὶ κατ' οἴκους*, in the place where the delegates from the different congregations met, and in the houses where these different congregations were held. See Mosheim *De Rebus ante Const.* Cent. i. 37.

22. *δεδεμένος τῷ πνεύματι*. *Spiritu munitus, firmatus, et quasi circumligatus.* Alberti. Palairet points it *καὶ νῦν ἐγὼ δεδεμένος, τῷ πνεύματι πορεύομαι.* But see ver. 23; xxi. 4.

25. This seems to imply that S. Paul never visited Ephesus after this time: unless he meant that *all* of them would not see him again; and there was at least an interval of four years before he could have been at Ephesus. See ver. 38. *Τοῦ Θεοῦ* is perhaps an interpolation.

A.D. 53.

καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· [d]οὐ γὰρ ὑπεστειλάμην 27
τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. [e]προσ- 28
έχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα
τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ,
ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. [f]ἐγὼ γὰρ οἶδα τοῦτο, 29
ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς,
μὴ φειδόμενοι τοῦ ποιμνίου· [g]καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται 30
ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾷν τοὺς μαθητὰς
ὀπίσω αὐτῶν. [h]διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετιαν 31
νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα
ἕκαστον. [i]καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ και 32
τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ
δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. [k]ἀργυρίου 33
ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· [l]αὐτοὶ δὲ γινώσκετε 34
ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ᾽ ἐμοῦ ὑπηρέτησαν αἱ
χεῖρες αὗται. πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ 35
ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων
τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, ‘Μακάριόν ἐστι διδόναι
μᾶλλον ἢ λαμβάνειν.’” [m]Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα 36
αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. Ἱκανὸς δὲ ἐγένετο 37
κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ
Παύλου, κατεφίλουν αὐτόν· ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ 38
ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν.
προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ὩΣ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ᾽ αὐτῶν, 21
εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον,
κἀκεῖθεν εἰς Πάταρα. καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινί- 2
κην, ἐπιβάντες ἀνήχθημεν. ἀναφάναντες δὲ τὴν Κύπρον, καὶ 3
καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατ-
ήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον
τὸν γόμον. [n]καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ 4
ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ
ἀναβαίνειν εἰς Ἱερουσαλήμ. [o]ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι 5
τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάν-

[d] Lu. vii. 30; Eph. i. 11.
[e] 1 Pet. v. 2; 1 Tim. iii. 1, 2; et iv. 16; Philipp. i. 1; Eph. i. 7; Col. i. 14; 1 Pet. i. 19; Apoc. v. 9.
[f] 2 Pet. ii. 1; Matt. vii. 15.
[g] i. 17; Psal. xli. 9; Matt. xxvi. 21; 1 Joh. ii. 19.
[h] xix. 10.
[i] Eph. i. 18.
[k] 1 Sam. xii. 3; 1 Cor. ix. 12; 2 Cor. xi. 9; et xii. 13.
[l] xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.
[m] xxi. 5.
[n] ver. 12; et xx. 23.
[o] xx. 36.

28. Θεοῦ—αἵματος. *The blood* must be referred to *Christ*, who is plainly called *God*: but many MSS. read κυρίου for Θεοῦ. The Vatican MS. however has Θεοῦ, and *the church of God* occurs eleven times in the New Testament, but *the church of the Lord* not once. The reading seems to be αἵματος τοῦ ἰδίου.

29. ἄφιξιν. This word generally means *arrival*; here it means *departure*, as in Demosthenes *De Pace*, p. 58, penult. L. de Dieu. But it may mean, *after this my visit to you.*

30. τοὺς μαθητὰς means *the disciples*, i. e. Christians: many of whom after the death of S. Paul were seduced to embrace the errors of the Gnostics. See 2 Thess. ii. 3; 1 Tim. iv. 1.

31. τριετίαν. See note at xix. 10.

34. Compare 1 Cor. iv. 12. which Epistle was written from Ephesus.

35. τῶν ἀσθενούντων. Chrysostom took it to mean *the poor*, and so Raphel.

Ibid. Μακάριον. For this saying, which is not recorded by the Evangelists, see Fabricius, *Cod. Apoc. N. T.* p. 322.

Chap. XXI. 3. We should probably read ἀναφανέντες τὴν Κύπρον. There is a phrase somewhat similar in Lucian, τηλικοῦτον ἄχθος ἐπικείμενος. *Necyomant.* vol. i. p. 480.

των σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ A.D. 53.
6 γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. καὶ ἀσπασάμενοι
ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
7 τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατην-
τήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς
8 ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον ἐξελθόντες
οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς
τὸν οἶκον [p] Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, p vi. 5; et viii. 26, 40; Eph. iv. 11.
9 ἐμείναμεν παρ' αὐτῷ. [q] τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσ-
10 σαρες προφητεύουσαι. [r] ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, q ii. 17; Joel ii. 28.
11 κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος· [s] καὶ r xi. 28.
ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε s ver. 33; et xx. 23.
αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε, "Τάδε λέγει τὸ πνεῦμα
τὸ ἅγιον, Τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν
Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν."
12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντό-
13 πιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. [t] ἀπεκρίθη δὲ ὁ t xx. 24.
Παῦλος, "Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν
καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς
Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰη-
14 σοῦ." [u] Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, "Τὸ u Matt. vi. 10; Lu. xi. 2. et xxii. 42.
θέλημα τοῦ κυρίου γενέσθω."
15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν
16 εἰς Ἱερουσαλήμ. συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισα-
ρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυ-
πρίῳ, ἀρχαίῳ μαθητῇ.
17 ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο
18 ἡμᾶς οἱ ἀδελφοί. [x] τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς x xv. 13; Gal. i. 19.
19 Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπα-
σάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς
20 ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. [y] οἱ δὲ ἀκούσαντες ἐδό- y Rom. x. 2; Gal. i. 14.
ξαζον τὸν κύριον· εἶπόν τε αὐτῷ, "Θεωρεῖς, ἀδελφὲ, πόσαι
μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζη-
21 λωταὶ τοῦ νόμου ὑπάρχουσι. κατηχήθησαν δὲ περὶ σοῦ, ὅτι
ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας

8. οἱ περὶ τὸν Παῦλον is perhaps an interpolation.

Ibid. Φιλίππου. See viii. 40.

9. θυγατέρες. Clement of Alexandria says, that his daughters married, vol. i. p. 535. Sozomen says, that they raised a person from the dead, vii. 27, but see *Reliq. Sacr.* vol. i. p. 30, 378.

10. Ἄγαβος. See xi. 28.

11. Many MSS. read δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας.

15. ἀποσκευασάμενοι. Probably ἐπισκευασάμενοι.

16. ἄγοντες κ. τ. λ. either, *bringing with them one Mnason a Cyprian, with whom we might lodge*; or, *bringing us to one Mnason, with whom* &c. Wolfius prefers the former, which is perhaps too Attic: Grotius and Valckenaer support the latter.

18. Ἰάκωβον. James the bishop of Jerusalem. See note at xii. 17. It would appear from this verse, that none of the apostles were now in Jerusalem.

20. τὸν κύριον. Probably τὸν Θεόν: and ἐν τοῖς Ἰουδαίοις for Ἰουδαίων.

A.D. 53. Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς
ἔθεσι περιπατεῖν. τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· 22
z xviii. 18; Num. vi. 2, 13, 18. ἀκούσονται γὰρ ὅτι ἐλήλυθας. [z]τοῦτο οὖν ποίησον, ὅ σοι λέγο- 23
μεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·
τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' 24
αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὧν
κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν
a xv. 20, 29. νόμον φυλάσσων. [a]περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς 25
ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ
φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικ-
b xxiv. 18; Num. vi. 13. τὸν καὶ πορνείαν." [b]Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, 26
τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερὸν,
διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως
οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά. ὡς δὲ 27
ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰου-
δαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον,
καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, κράζοντες, "Ἄνδρες Ἰσ- 28
ραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ
καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσ-
κων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε
c xx. 4; 2 Tim. iv. 20. τὸν ἅγιον τόπον τοῦτον." [c]Ἦσαν γὰρ προεωρακότες Τρόφιμον 29
τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν
d xxvi. 21. εἰσήγαγεν ὁ Παῦλος. [d]ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συν- 30
δρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἷλκον αὐτὸν
ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ζητούντων δὲ 31
αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι

21. ἔθεσι. Such as abstaining from blood, things strangled, &c.

24. ἁγνίσθητι. This is the word used for the separation of a Nazarite in Numb. vi. It does not allude to the purification at the end of the vow, but to their *abstaining and keeping themselves pure* from certain things during the vow.

Ibid. δαπάνησον ἐπ' αὐτοῖς. When the vow was ended, the person was to make an offering, Numb. vi. 14, 15, and it sometimes happened, that persons were not able to provide these offerings, and therefore could not be released from their vow. S. Paul now took upon him to defray this expense. See Josephus, *Antiq.* xix. 6, 1; *De Bel. Jud.* ii. 15, 1.

Ibid. ἵνα ξυρήσωνται. They were not to shave their heads during the continuance of the vow, Numb. vi. 5; so that these persons had been waiting since the continuance of their vow, and not being able to provide the offering, they could not cut their hair. The phrase, ἵνα ξυρήσωνται, is therefore equivalent to, *that they may end their vow.* Maimonides mentions the saying, *Mihi incumbit, ut radatur Nazirœus per me.* The best MSS. read γνώσονται.

25. τηρεῖν —— φυλάσσεσθαι. There is a difference between these words. The Gentiles were not *bound to keep* these customs: but they were advised *to guard against certain causes of offence.* See xv. 21.

26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

27. ἔμελλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one of these, but probably without reason, vol. i. p. 112.

28. κεκοίνωκε. Philo Judæus says, θάνατος ἀπαραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων τῶν οὐχ ὁμοεθνῶν, vol. ii. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχῳ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, καθὰ δὲ συνῆπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις, δι' ὧν κατιόντες οἱ φρουροὶ, (καθῆστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων;) καὶ διϊστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μή τι νεωτερισθείη, παρεφύλαττον. *De Bel. Jud.* v. 5, 8.

32 ὅλη συγκέχυται Ἱερουσαλήμ· ὃς ἐξ αὐτῆς παραλαβὼν στρα- A.D. 53.
τιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ᾽ αὐτούς. οἱ δὲ ἰδόντες
τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν
33 Παῦλον. [e]τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέ- e ver. 11.
λευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί
34 ἐστι πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ
δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν
35 ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς
ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
36 διὰ τὴν βίαν τοῦ ὄχλου. [f]ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ f xxii. 22;
κράζον, "Αἶρε αὐτόν." Lu. xxiii. 18; Joh. xix. 15.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει
τῷ χιλιάρχῳ, "Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε;" Ὁ δὲ ἔφη,
38 "Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ
τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον
39 τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;" [g]Εἶπε δὲ ὁ Παῦ- g ix. 11, 30;
λος, "Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας et xxii. 3.
οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
λαλῆσαι πρὸς τὸν λαόν."
40 [h] Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθ- h xii. 17;
μῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, et xiii. 16; et xix. 33.
22 προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων, "Ἄνδρες ἀδελφοὶ
καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας."
2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς,
3 μᾶλλον παρέσχον ἡσυχίαν. καί φησιν, "[i]Ἐγὼ μέν εἰμι ἀνὴρ i v. 34;
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμ- et ix. 11; et xxi. 39;
μένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαι- 2 Cor. xi. 22; Gal. i. 14;
δευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων Rom. x. 2. k viii. 3;
4 τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· [k]ὃς ταύτην τὴν et ix. 1; et xxvi. 9;
ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλα- 1 Cor. xv. 9; Gal. i. 13;
5 κὰς ἄνδρας τε καὶ γυναῖκας, [l]ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, 1 Tim. i. 13.
καὶ πᾶν τὸ πρεσβυτέριον· παρ᾽ ὧν καὶ ἐπιστολὰς δεξάμενος l ix. 2; et xxvi. 12.

34. *ἐβοων.* Many MSS. read *ἐπεφώνουν.*
Ibid. *παρεμβολήν.* *Quarters for the soldiers. The tower of Antonia.* Beza, L. de Dieu.
35. *ἀναβαθμούς.* Josephus, as quoted at ver. 31, mentions the *καταβάσεις.*
38. *Αἰγύπτιος.* Josephus mentions this impostor approaching Jerusalem with thirty thousand men. From S. Luke's expression *ἐξαγαγών*, we may perhaps infer that these four thousand sicarii were induced to follow him from Jerusalem. *Antiq.* xx. 8, 6; *De Bel. Jud.* ii. 13, 5. Josephus also mentions the rise of these *sicarii.*
39. *οὐκ ἀσήμου.* Xenophon calls Tarsus *πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα. Anab.* i. 2. 23: and Josephus says of it, *Ταρσὸς γὰρ παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq.* i. 6, 1. Stephanus Byzant. calls it *ἐπισημοτάτη.*
Chap. XXII. 3. Γαμαλιήλ. See v. 34. Josephus speaks of him as *πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἱρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν. Vita*, 38. S. Paul had been educated at Jerusalem *ἐκ νεότητος*, xxvi. 4.
Ibid. Ζηλωτὴς τοῦ Θεοῦ is used by Arrian. *Epictet.* ii. 14. See xxi. 20.
5. *ὁ ἀρχιερεύς.* He seems to mean the high priest who had given him the letters to Damascus, who was probably Caiaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that *μαρτυρεῖ* is the future.
Ibid. *πρὸς τοὺς ἀδελφούς.* In ix. 2. it is *πρὸς τὰς συναγωγάς.*

A.D. 53. πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς
ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.
[m] ix. 3; [m]ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ 6
et xxvi. 12; 1 Cor. xv. 8; μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν
2 Cor. xii. 2. [n] xxvi.14,15. περὶ ἐμέ· [n]ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγού- 7
σης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, 8
Τίς εἶ, κύριε; Εἶπέ τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζω-
[o] ix. 7; ραῖος, ὃν σὺ διώκεις. [o]Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεά- 9
Dan. x. 7. σαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ
λαλοῦντός μοι. Εἶπον δὲ, Τί ποιήσω, κύριε; Ὁ δὲ κύριος εἶπε 10
πρός με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθή-
σεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. Ὡς δὲ οὐκ ἐν- 11
έβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος
[p] ix. 17. ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. [p]Ἀνανίας δέ τις, 12
ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν
κατοικούντων Ἰουδαίων, ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι, 13
Σαοὺλ ἀδελφὲ, ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς
[q] iii. 14; αὐτόν. [q]ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό 14
et vii. 52; et xxvi. 16; σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι
1 Joh. ii. 1. φωνὴν ἐκ τοῦ στόματος αὐτοῦ· ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάν- 15
[r] Matt. iii. 11; τας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. [r]καὶ νῦν τί μέλλεις; 16
Mar. i. 4; Lu. iii. 3. ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλε-
[s] ix. 26. σάμενος τὸ ὄνομα τοῦ κυρίου. [s]Ἐγένετο δέ μοι ὑποστρέψαντι 17
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαί
με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ 18
ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέξονταί σου τὴν
[t] ver. 4. μαρτυρίαν περὶ ἐμοῦ. [t]Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, 19
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
[u] vii. 58; πιστεύοντας ἐπὶ σέ· [u]καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ 20
et viii. 1. μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ
ἀναιρέσει αὐτοῦ, καὶ φυλασσων τὰ ἱμάτια τῶν ἀναιρούντων
[x] ix. 15; αὐτόν. [x]Καὶ εἶπε πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν 21
et xiii. 2; Gal. i. 15; ἐξαποστελῶ σε."
et ii. 8; Eph. iii. 8; [y]Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν 22
1 Tim. ii. 7; φωνὴν αὐτῶν, λέγοντες, "Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ
2 Tim. i. 11. [y] xxi. 36. γὰρ καθῆκον αὐτὸν ζῆν." Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπ- 23
τούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, ἐκ- 24
έλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολὴν, εἰπὼν
μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως
[z] xvi. 37. ἐπεφώνουν αὐτῷ. [z]ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν, εἶπε 25

12. *εὐσεβής.* Many MSS. read *εὐλαβής.*
13. *ἐπιστάς.* In ix. 17. it is *ἐπιθεὶς τὰς χεῖρας.*
16. *τοῦ κυρίου.* Probably *αὐτοῦ.*
20. *τῇ ἀναιρέσει αὐτοῦ* is perhaps an interpolation.

23. *ῥιπτούντων τὰ ἱμάτια, throwing off their clothes,* preparatory to stoning him. See vii. 58.
Ibid. *κονιορτόν.* This also was perhaps indicative of their picking up stones to throw at him.
25. *τοῖς ἱμᾶσιν* has been taken to mean either *the ropes* with which he was bound, or *the*

πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, "Εἰ ἄνθρωπον Ῥω- A.D. 53.
26 μαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;" Ἀκούσας δὲ
ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων,
"Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
27 ἐστι." Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ, "Λέγε μοι, εἰ
28 σὺ Ῥωμαῖος εἶ;" Ὁ δὲ ἔφη, "Ναί." Ἀπεκρίθη τε ὁ χιλίαρ-
χος, "Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησά-
29 μην." Ὁ δὲ Παῦλος ἔφη, "Ἐγὼ δὲ καὶ γεγέννημαι." Εὐθέως
οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ
χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν
αὐτὸν δεδεκώς.

30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ τί κατ-
ηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν,
καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐ-
23 τῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. [a] Ἀτενί- a xxiv. 16; 2 Tim. i. 3.
σας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, "Ἄνδρες ἀδελφοὶ, ἐγὼ
πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς
2 ἡμέρας." [b] Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν b 1 Reg. xxii. 24; Jer. xx. 2; Joh. xviii. 22.
3 αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε,
"Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ
κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσ-
4 θαι." Οἱ δὲ παρεστῶτες εἶπον, "Τὸν ἀρχιερέα τοῦ Θεοῦ
5 λοιδορεῖς;" [c] Ἔφη τε ὁ Παῦλος, "Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι c Exod. xxii. 28.
ἐστὶν ἀρχιερεύς· γέγραπται γὰρ, 'Ἄρχοντα τοῦ λαοῦ σου οὐκ
6 ἐρεῖς κακῶς.'" [d] Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδ- d xxiv. 15, 21; et xxvi. 5, 6; Phil. iii. 5.
δουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ,
"Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ
7 ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι." Τοῦτο δὲ αὐτοῦ

scourges: in either case the meaning is, that they were preparing to scourge him; but τοῖς ἱμᾶσιν should be translated *for the scourges*, and προέτεινεν, or προέτειναν, (which is probably the true reading,) means, *they were stretching him out*, or *making him bend forward*.

25. Ῥωμαῖον. "Illa vox et imploratio, 'Civis Romanus sum,' quæ sæpe multis, in ultimis terris, opem inter barbaros et salutem tulit." Cic. *in Ver.* Act. ii. 5, 57.

26. Ὅρα is perhaps an interpolation.

27. εἰ σύ. Many MSS. omit εἰ.

28. κεφάλαιον answers to our word *sum.* Dio Cassius speaks of the freedom of Rome costing a large sum. lx. p. 955.

Ibid. Ἐγὼ γεγέννημαι. The people of Tarsus had taken part with J. Cæsar, and had suffered much from Cassius. Antony therefore gave them the freedom of the city, and Augustus extended their privileges. Tarsus was called *Juliopolis.* Hence S. Paul was by birth a Roman citizen. See Appian, *De Bel. Civ.* p. 1077; Dio Chrys. xlvii. p. 508.

30. There are many various readings in this verse: the best MSS. read—ὑπὸ τῶν Ἰουδαίων, καὶ ἔλυσεν αὐτὸν, καὶ ἐκέλευσε συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ κ.τ.λ.

CHAP. XXIII. 1. πεπολίτευμαι τῷ Θεῷ. *I have lived according to the laws of God.*

3. Τύπτειν. This may be considered prophetic. Ananias was killed in a sedition. Joseph. *De Bel. Jud.* ii. 17, 2, 6, 9.

Ibid. κεκονιαμένε. Appearing fair outwardly. See Matt. xxiii. 27.

5. Οὐκ ᾔδειν. These words may perhaps be translated, *I was not aware, that there is now an high priest.* Ananias had been made high priest some years before, and was sent to Rome in consequence of a dispute between the Jews and Samaritans. During his absence Jonathan was made high priest, but was soon put to death by Felix. Ananias then returned from Rome, and took the office upon himself without any regular appointment. It was at this period that S. Paul arrived at Jerusalem. See Michaelis, *Introd.* vol. i. p. 51—54. Krebsius. Biscoe gives a different explanation, p. 64.

6. Φαρισαίου. Probably Φαρισαίων.

A.D. 53. λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδου-
e Matt. xxii. 23; Mar. xii. 18; Lu. xx. 27. καίων, καὶ ἐσχίσθη τὸ πλῆθος. [e]Σαδδουκαῖοι μὲν γὰρ λέγουσι 8
μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ
ὁμολογοῦσι τὰ ἀμφότερα. [f]ἐγένετο δὲ κραυγὴ μεγάλη· καὶ 9
f v. 39; et xxv. 25; et xxvi. 31. ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμά-
χοντο, λέγοντες, "Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ
τούτῳ. εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶ-
μεν." Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος 10
μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα
καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν
παρεμβολήν.
g xviii. 9. [g]ΤΗι δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε, "Θάρσει, 11
Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω
h ver. 20, 30; Matt. xxvi. 74. σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι." [h]Γενομένης δὲ ἡμέρας, 12
ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυ-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν
Παῦλον· ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συν- 13
ωμοσίαν πεποιηκότες· οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ 14
τοῖς πρεσβυτέροις εἶπον, "Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς,
μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν 15
ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὔριον
αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκρι-
βέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοι-
μοί ἐσμεν τοῦ ἀνελεῖν αὐτόν." Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς 16
Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρ-
εμβολὴν, ἀπήγγειλε τῷ Παύλῳ. προσκαλεσάμενος δὲ ὁ Παῦ- 17
λος ἕνα τῶν ἑκατοντάρχων, ἔφη, "Τὸν νεανίαν τοῦτον ἀπάγαγε
πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ." Ὁ μὲν 18
οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν,
"Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν
νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι." Ἐπιλα- 19
βόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας
κατ' ἰδίαν ἐπυνθάνετο, "Τί ἐστιν, ὃ ἔχεις ἀπαγγεῖλαί μοι;"
i ver. 12. [i]Εἶπε δὲ, "Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως 20
αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές
τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. σὺ οὖν μὴ πεισθῇς
αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσα- 21
ράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν,
ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προσδεχόμενοι

8. *Σαδδουκαῖοι.* Josephus says of them, *ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. De Bell. Jud.* ii. 8, 14.

Ibid. *ἀμφότερα.* The two things are, 1, the resurrection: 2, angels and spirits.

9. *οἱ γραμματεῖς.* Probably *τινες τῶν γραμματέων.* The words *μὴ θεομαχῶμεν* are omitted in many MSS.

10. *εὐλαβηθείς.* Probably *φοβηθείς.*

12. The best MSS. read *ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι.*

20. *μέλλοντες.* Many MSS. have a better reading, *μέλλων.*

22 τὴν ἀπὸ σοῦ ἐπαγγελίαν.” Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν A.D. 53.
νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, “ὅτι ταῦτα ἐνεφάνισας
23 πρός με.” Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων
εἶπεν, “Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους δια-
24 κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη τε παραστῆσαι,
ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν
25 ἡγεμόνα·” γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦ-
26 τον· “Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαί-
27 ρειν. [j]Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, j xxi. 33.
καὶ μέλλοντα ἀναιρεῖσθαι ὑπ᾽ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύ-
28 ματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. βουλόμενος
δὲ γνῶναι τὴν αἰτίαν δι᾽ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν
29 εἰς τὸ συνέδριον αὐτῶν· ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων
τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα
30 ἔχοντα. μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν
ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς ἔπεμψα πρός σε, παραγ-
γείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
Ἔρρωσο.”

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀνα-
λαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι-
32 πατρίδα. τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν
33 αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς
τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρ-
34 έστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ
ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ
35 Κιλικίας, “Διακούσομαί σου,” ἔφη, “ὅταν καὶ οἱ κατήγοροί
σου παραγένωνται.” Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ
Ἡρώδου φυλάσσεσθαι.

24 [k]ΜΕΤΑ δὲ πεντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ k xxiii. 2.
τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφά-
2 νισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κληθέντος δὲ αὐτοῦ,
ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων, “Πολλῆς εἰρήνης

21. τὴν ἐπαγγελίαν. *The order to be given by you* for Paul to be brought to the council.

23. δεξιολάβους. *Lancearios, satellites.* Some say, that it was their special office to guard prisoners.

24. Φήλικα. Antonius Felix, the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, *Annal.* xii. 54. *Hist.* v. 9. Sueton. *Claud.* 28.

25. τύπον. *Conceived in this form.*

30. μέλλειν is perhaps an interpolation.

31. διὰ τῆς νυκτός. Biscoe says that this does not necessarily mean *in one night*, but that they travelled by night, p. 356. Cæsarea was sixty miles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two-thirds of the distance.

32. πορεύεσθαι. Many MSS. read ἀπέρχεσθαι.

34. ὁ ἡγεμὼν is perhaps an interpolation.

35. πραιτωρίῳ. The building of this magnificent palace by Herod is mentioned by Josephus.

Chap. XXIV. 1. πέντε ἡμέρας. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

Ibid. τῶν πρεσβυτέρων. Probably πρεσβυτέρων τινῶν.

2. εἰρήνης. Felix had liberated the country from banditti and impostors. Joseph. *Antiq.* xx. 8, 5. See Krebsius.

A.D. 53. τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει 3
τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχό-
μεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ 4
πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ
σῇ ἐπιεικείᾳ. εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κι- 5
νοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην,
l xxi. 28. πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως· [l]ὃς καὶ τὸ 6
ἱερὸν ἐπείρασε βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν
ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ 7
χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,
κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ 8
δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν
ἡμεῖς κατηγοροῦμεν αὐτοῦ." Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, 9
φάσκοντες ταῦτα οὕτως ἔχειν.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, 10
"Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος,
εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι· δυναμένου σου 11
γνῶναι ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην
m xxv. 8; et xxviii. 17. προσκυνήσων ἐν Ἱερουσαλήμ· [m]καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με 12
πρός τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν
ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν· οὔτε παραστῆσαί με 13
δύνανται περὶ ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι, 14
ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πα-
τρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προ-
n Dan. xii. 2; Joh. v. 28, 29. φήταις γεγραμμένοις, [n]ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ 15
οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων
o xxiii. 1. τε καὶ ἀδίκων· [o]ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνεί- 16
p xi. 29; Gal. ii. 10; Rom. xv. 25. δησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. [p]δι' 17
ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ
q xxi. 26, 27. ἔθνος μου καὶ προσφοράς· [q]ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ 18

2. *κατορθωμάτων.* Some MSS. read *διορθωμάτων.*

3. *πάντῃ τε καὶ πανταχοῦ, at all times and in all places.* These words are to be coupled with *γινομένων*, not with *ἀποδεχόμεθα.*

5. *εὑρόντες.* The construction is imperfect. Many MSS. read *στάσεις.*

9. *Συνέθεντο.* Probably *συνεπέθεντο.*

10. *Ἐκ πολλῶν ἐτῶν.* This was spoken A.D. 53; and so Tacitus, writing of the year 52, speaks of Felix, "Jampridem Judææ impositus," *Ann.* xii. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. *εὐθυμότερον.* Many MSS. read *εὐθύμως.*

11. *δυναμένου σου γνῶναι.* Felix would know, that, if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27; xxii. 30; xxiii. 12, 32; xxiv. 1. Most MSS. read *ἡμέραι δώδεκα* without *ἤ.*

14. *κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν.* *Αἵρεσις* was the common term for *a sect*, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17; xxvi. 5. It was not therefore necessarily a term of reproach: but *ἡ ὁδὸς, the way*, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, *but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers.*

15. *νεκρῶν* is perhaps an interpolation.

16. *ἐν τούτῳ, on this account.* L. de Dieu.

Ibid. *ἀσκῶ* is a neuter verb in Polybius, *οἱ περὶ τὰς βαναύσους τέχνας ἀσκοῦντες*, ix. 20. 9.

17. *δι' ἐτῶν πλειόνων.* This speech was spoken A.D. 53. The last time he had been at Jerusalem was in 48. See xviii. 22.

18. *ἐν οἷς. In the performance of which*, as in xxvi. 12. But some MSS. read *ἐν αἷς.*

Ibid. *ἡγνισμένον.* See xxi. 24.

ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας A.D. 53.
19 Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν
20 πρός με· ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὗρον ἐν ἐμοὶ ἀδίκημα,
21 στάντος μου ἐπὶ τοῦ συνεδρίου, [r] ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς [r] xxiii. 6; et xxviii. 20.
ἔκραξα ἑστὼς ἐν αὐτοῖς, "Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρί-
νομαι σήμερον ὑφ' ὑμῶν."
22 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκριβέστερον
εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, "Ὅταν Λυσίας ὁ χιλίαρχος
23 καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·" [s] διαταξάμενός τε τῷ ἑκα- [s] xxvii. 3; et xxviii. 16.
τοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα
κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.
24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρου-
σίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν
Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.
25 διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ
ἀπεκρίθη, "Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετα-
26 καλέσομαί σε·" ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται
αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον
27 αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ. [t] Διετίας δὲ πληρωθεί- A.D. 55.
σης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάρι- [t] xxv. 14.
τας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
δεδεμένον.
25 ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη
2 εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχ-
ιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρ-
3 εκάλουν αὐτὸν, αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψη-
ται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ

19. τινὲς Ἰουδαῖοι. The sentence is imperfect. L. de Dieu supplies εἰσιν: some MSS. read τινὲς ἀπὸ τῆς Ἀσίας without δέ, and so connect it with what goes before; but the authority is in favour of δέ.

20. εἰ is perhaps an interpolation.

22. The reading seems to be ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ.

23. ἔχειν ἄνεσιν, *relaxandum esse a vinculis.* Raphel.

24. παραγενόμενος perhaps means, that Felix had been absent from Cæsarea, and was now returned.

Ibid. Δρουσίλλῃ—Ἰουδαίᾳ. Tacitus says that Drusilla, the wife of Felix, was daughter of Antony and Cleopatra. *Hist.* v. 9. But Felix married three wives, Sueton. *Claud.* 28, and this Drusilla was sister to Agrippa: she had been married before to Azizus king of the Emeseni. See Josephus, *Antiq.* xx. 7, 2. Most MSS. read τῇ ἰδίᾳ γυναικὶ without αὐτοῦ.

25. ἔμφοβος. Felix might well tremble. He had persuaded Drusilla to abandon her lawful husband; and Tacitus says of him, "per omnem sævitiam ac libidinem jus regium servili ingenio exercuit." *Hist.* v. 9. Ἔσεσθαι is perhaps an interpolation.

26. χρήματα. Josephus states, that, in the time of Albinus, who succeeded Festus, bribery of this sort was very common: καὶ μόνος ὁ μὴ δοὺς τοῖς δεσμωτηρίοις ὡς πονηρὸς ἐγκατελείπετο. *De Bel. Jud.* ii. 14, 1.

27. χάριτας. The Jews were dissatisfied with Felix, and sent a deputation to Rome to accuse him, after he had been removed. Josephus. Most MSS. read χάριτα.

Chap. XXV. 1. ἐπαρχίᾳ. The more proper term would be ἐπιτροπή, but Josephus calls Festus ἔπαρχος, though he was only *procurator.* *Antiq.* xx. 8, 11.

2. Most MSS. read οἱ ἀρχιερεῖς.

3. ἐνέδραν. Josephus mentions, that, when Festus succeeded Felix, there were many *sicarii* who infested the country and committed murder. *Antiq.* xx. 8, 10.

A.D. 55. τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον 4
ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι· "Οἱ 5
οὖν δυνατοὶ ἐν ὑμῖν," φησὶ, "συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ
ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ." Διατρίψας δὲ ἐν αὐτοῖς 6
ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον
καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. παρα- 7
γενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων κατα-
βεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες
[u] xxiv. 12; et xxviii. 17. κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι, [u]ἀπολογουμένου 8
αὐτοῦ, "Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ
ἱερὸν, οὔτε εἰς Καίσαρα τὶ ἥμαρτον." Ὁ Φῆστος δὲ τοῖς Ἰου- 9
δαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε,
"Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι
ἐπ' ἐμοῦ;" Εἶπε δὲ ὁ Παῦλος, "Ἐπὶ τοῦ βήματος Καίσαρος 10
ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς
[x] xviii. 14. καὶ σὺ κάλλιον ἐπιγινώσκεις· [x]εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θα- 11
νάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν
ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χα-
ρίσασθαι. Καίσαρα ἐπικαλοῦμαι." Τότε ὁ Φῆστος συλλαλή- 12
σας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, "Καίσαρα ἐπικέκλησαι,
ἐπὶ Καίσαρα πορεύσῃ."

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ 13
Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον.
[y] xxiv. 27. [y]ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ 14
ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, "Ἀνήρ τις ἐστὶ κατα-
λελειμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου 15
εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην· πρὸς οὓς ἀπ- 16
εκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄν-
θρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσ-
ωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ
τοῦ ἐγκλήματος. συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν 17
μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος,

5. οἱ δυνατοί. *Homines potentes, qui auctoritate dignitateque cæteris omnibus præstant.*

Ibid. ἀνδρὶ τούτῳ. Many MSS. read ἄτοπον for τούτῳ.

6. Most MSS. read ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα.

7. Many MSS. read αὐτὸν after περιέστησαν, and αἰτιώματα καταφέροντες without κατὰ τοῦ Παύλου: but in ver. 8. τοῦ Παύλου ἀπολογ.

10. οὗ με δεῖ κρίνεσθαι. He perhaps alludes to his being a Roman citizen.

11. Krebsius wrote a dissertation, *De Provocatione Pauli ad Cæsarem.*

13. Ἀγρίππας. Agrippa II., son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five years after, A.D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took away Chalcis from him, and gave him Ituræa, Trachonitis, Batanea, and Abilene. Nero, A.D. 55, added part of Galilee, Peræa, and some other towns. After a reign of fifty-one years he died A.D. 100.

Ibid. Βερνίκη. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Polemon, king of Cilicia. See Juvenal, vi. 154; Biscoe, p. 46, 47.

16. εἰς ἀπώλειαν is perhaps an interpolation.

18 ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι A.D. 55.
19 οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ· ζητήματα δέ τινα
περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος
20 Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ
ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύ-
21 εσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ
Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβασ-
τοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν
22 πρὸς Καίσαρα." Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, "Ἐβου-
λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι." Ὁ δὲ, "Αὔριον,"
φησὶν, "ἀκούσῃ αὐτοῦ."
23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον,
σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς
24 πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. καί
φησιν ὁ Φῆστος, "Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρ-
όντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος
τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε,
25 ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. [z]ἐγὼ δὲ καταλαβόμενος [z] xxiii. 9;
μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου et xxvi. 31.
26 ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. περὶ
οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον
αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
27 ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. ἄλογον γάρ
μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας [a] xxiii. 6;
σημᾶναι." Phil. iii. 5.
[b] xxiv. 15, 21;
26 ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, "Ἐπιτρέπεταί σοι Gen. iii. 15;
ὑπὲρ σεαυτοῦ λέγειν." Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας et xxii. 18; et xxvi. 4;
2 τὴν χεῖρα, "Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι- et xlix. 10; Deut. xviii.
λεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι 15; 2 Sam. vii. 12; Psal.
3 ἐπὶ σοῦ σήμερον· μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ cxxxii. 11; Esa. iv. 2;
Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου, μακροθύμως et vii. 14;
4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν et ix. 6; et xl. 10;
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι Jer. xxiii. 5; et xxxiii. 14;
5 πάντες οἱ Ἰουδαῖοι, [a]προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι Ezech.
μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας xxxiv. 23; et xxxvii. 24;
6 θρησκείας ἔζησα Φαρισαῖος· [b]καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς Dan. ix. 24; Mich. vii. 20.

18. *ἐπέφερον.* Many MSS. read ἔφερον ὧν ὑπενόουν ἐγὼ πονηρῶν.
20. *τούτου.* Probably *τούτων.*
21. *πέμψω.* Probably *ἀναπέμψω.*
25. *καταλαβόμενος.* Many MSS. read *κατελαβόμην*, and omit *καὶ* before *αὐτοῦ.*
26. *γράψαι.* Probably *γράψω.*
Chap. XXVI. 3. *γνώστην.* For the accusative absolute, see Elmsley *ad Heraclid.* 693. Wolfius, Raphel, Alberti.

4. *ἐκ νεότητος.* Because he was educated in the school of Gamaliel, xxii. 3.
5. *αἵρεσιν.* Josephus applies this term to the three sects of the Pharisees, Sadducees, and Essenes. *Vita.*
Ibid. *ἀκριβεστάτην.* For expressions in Josephus confirming this, see Biscoe, p. 85; and note at xxii. 3.
6. Many MSS. read *τῆς εἰς τοὺς πατέρας ἡμῶν.*

A.D. 55. πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινό-
μενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέ- 7
ραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι,
βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. τί; ἄπιστον κρίνεται 8
παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; [c] ἐγὼ μὲν οὖν ἔδοξα ἐμαυ- 9
τῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
πρᾶξαι· [d] ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν 10
ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξ-
ουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. καὶ 11
κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγ-
καζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον
ἕως καὶ εἰς τὰς ἔξω πόλεις. [e] ἐν οἷς καὶ πορευόμενος εἰς τὴν 12
Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιε-
ρέων, [f] ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν 13
ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς
σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν 14
γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἑβραΐδι
διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέν-
τρα λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; Ὁ δὲ εἶπεν, Ἐγώ 15
εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς 16
πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρ-
έτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι, ἐξαιρού- 17
μενός σε, ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω,
[g] ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς 18
φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τόν Θεὸν, τοῦ λαβεῖν
αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει
τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ 19
οὐρανίῳ ὀπτασίᾳ, [h] ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσο- 20
λύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν,
ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς
μετανοίας ἔργα πράσσοντας. [i] ἕνεκα τούτων με οἱ Ἰουδαῖοι συλ- 21
λαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. ἐπικουρίας 22
οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα,
μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε
οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς, [k] εἰ 23

c viii. 3; et ix. 1; et xxii. 4; 1 Cor. xv. 9; Gal. i. 13; 1 Tim. i. 13.
d viii. 3.
e ix. 2; et xxii. 6.
f ix. 3.
g Esa. xxxv. 5; et xlii. 7; et lx. 1; Eph. i. 18; Col. i. 13; 1 Pet. ii. 25.
h ix. 20, 28; et xiii. 14; et xxii. 17, 21; Matt. iii. 8.
i xxi. 30.
k ver. 18; 1 Cor. xv. 20; Col. i. 18; Apoc. i. 5; Lu. ii. 32.

7. *νύκτα καὶ ἡμέραν λατρεύειν* seems to have been a phrase for constant devotion. See Luke i. 75; ii. 37; xviii. 1; xxiv. 53; 1 Tim. v. 5; 1 Thess. v. 17.

Ibid. Many MSS. read *ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ*, without *Ἀγρίππα*.

12. *ἐν οἷς*. *In the performance of which*, as in xxiv. 18.

14. *τῇ Ἑβραΐδι διαλέκτῳ*. This proves that S. Paul addressed Agrippa in Greek. Many MSS. read *φωνὴν λέγουσαν πρός με τῇ Ἑβ. δ.*

15. Many MSS. read *ὁ δὲ κύριος*.

16. *ὧν τε ὀφθήσομαί σοι*. This seems to promise future revelations. See xxii. 17; Gal. ii. 2; 2 Cor. xii. 2; Eph. iii. 3. It may be paraphrased, *and of the things which I shall tell you in future revelations.*

17. *ἐξαιρούμενός σε, ἐκ τοῦ λαοῦ*. *Selecting you, that out of the Jews and the Gentiles, (to whom I am now sending you,) you may open the eyes of some of them.* Most MSS. omit *νῦν*.

22. *μαρτυρούμενος*. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.

23. *εἰ παθητός*. He uses this phrase, as meaning that he was in the habit of reasoning out of the prophets, *whether Christ was to suffer.*

παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς A.D. 55.
24 μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι." Ταῦτα δὲ αὐ-
τοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη, "Μαίνῃ,
25 Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει." Ὁ
δὲ, "Οὐ μαίνομαί," φησι, "κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ
26 σωφροσύνης ῥήματα ἀποφθέγγομαι. [l]ἐπίσταται γὰρ περὶ τού- [l] Joh. xviii. 20.
των ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ. λανθάνειν
γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γάρ ἐστιν ἐν γωνίᾳ
27 πεπραγμένον τοῦτο. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προ-
28 φήταις; οἶδα ὅτι πιστεύεις." Ὁ δὲ Ἀγρίππας πρὸς τὸν
Παῦλον ἔφη, "Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι."
29 Ὁ δὲ Παῦλος εἶπεν, "Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ
ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου
σήμερον γενέσθαι τοιούτους ὁποῖος κἀγὼ εἰμὶ, παρεκτὸς τῶν
30 δεσμῶν τούτων." Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασι-
λεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.
31 [m]καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες, "Ὅτι [m] xxiii. 9; et xxv. 25.
οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος."
32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, "Ἀπολελύσθαι ἐδύνατο ὁ ἄν-
θρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα."
27 [n]ὩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρ- [n] xxv. 12.
εδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ,
2 ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ἐπιβάντες δὲ πλοίῳ Ἀδρα-
μυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀν-
ήχθημεν, ὄντος σὺν ἡμῖν [o]Ἀριστάρχου Μακεδόνος Θεσσαλο- [o] xix. 29; et xx. 4; Col. iv. 10.
3 νικέως. τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· [p]φιλανθρώπως τε
ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους πορευ- [p] xxiv. 23; et xxviii. 16.
4 θέντα ἐπιμελείας τυχεῖν. κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν
5 τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος
τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλ-
6 θομεν εἰς Μύρα τῆς Λυκίας. Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος
πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς
7 εἰς αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενό-
μενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπ-

28. ἐν ὀλίγῳ generally signifies *shortly, in a short time*: but here it is the same as παρ' ὀλίγον, *within a little*. S. Paul in his answer makes a play upon the word. Raphel.

29. ἐν πολλῷ. Many MSS. read ἐν μεγάλῳ.

30. Most MSS. read ἀνέστη τε without καὶ ταῦτα εἰπόντος αὐτοῦ.

CHAP. XXVII. 1. ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς. Valckenaer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12; 1 Cor. ii. 2: he compares also Acts xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν, and thinks that here the meaning is the same as ὡς δὲ ἐγένετο κρίσις τοῦ ἀποπλεῖν. But in all these cases we may supply περί. See also 1 Cor. vii. 37; Gal. iii. 10.

Ibid. σπείρης Σεβαστῆς. Josephus mentions ἴλην ἱππέων καλουμένην Σεβαστηνῶν being at Cæsarea a little before this time. *De Bel. Jud.* ii. 12, 5. Biscoe conceives this to have been an independent cohort, p. 312. See x. 1.

2. μέλλοντες. Some MSS. read μέλλοντι πλεῖν εἰς.

Ibid. Ἀριστάρχου. See xix. 29; xx. 4; Col. iv. 10; Philemon 24.

4. ὑπεπλεύσαμεν was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, *we sailed close under the southern shore of Cyprus.*

A.D. 55. επλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· μόλις τε παραλε- 8
γόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς
Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. Ἱκανοῦ δὲ χρόνου δια- 9
γενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν
νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος λέγων αὐτοῖς, 10
"Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον
τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν
ἔσεσθαι τὸν πλοῦν." Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ 11
τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-
μένοις. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχει- 12
μασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως
δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς
Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. ὑποπνεύσαντος 13
δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον
παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς 14
ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων. συναρπασθέντος 15
δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπι-
δόντες ἐφερόμεθα. νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύ- 16
δην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ἣν 17
ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβού-
μενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος,
οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς 18
ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ 19
πλοίου ἐρρίψαμεν· μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων 20
ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοι-
πὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. πολλῆς δὲ 21

7. Σαλμώνην. Pliny calls it *Sammonium*, iv. 12. (20.); Dionysius, *Salmonis*, *Perieg.* 110. It was a promontory on the eastern side of Crete.

8. Λασαία. No other writer mentions such a city in Crete. Pliny speaks of *Lasos*. (*l. c.*) The Vulgate reads *Thalassa*. Biscoe thinks that ἐγγὺς ἦν may imply that the city was in ruins, p. 348.

9. νηστείαν. This was the fast on the 10th day of the month Tisri, which fell this year on the 19th of September. See Levit. xvi. 29; xxiii. 27. Philo Judæus mentions the weather being stormy at this time, vol. ii. p. 296, 297, and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says, "Post hoc tempus (XVIII Kal. Octob.) usque in III Idus Novemb. incerta navigatio est, et discrimini propior." v. 9.

10. θεωρῶ ὅτι —— μέλλειν. Raphel brings many similar instances from Polybius and Arrian.

11. ναυκλήρῳ. *The owner of the ship.*

12. ἔθεντο βουλήν. *Consilium dederunt.* Raphel.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phœnix.

Ibid. ἄραντες, sc. τὴν ἄγκυραν. Bos, Palairet, Alberti.

Ibid. ἆσσον. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean *close*, or *near*, by Krebsius and Alberti. Pliny mentions *Asus* in Crete, but it was inland. *H. N.* iv. 12. (20.)

14. κατ' αὐτῆς sc. Κρήτης.

Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has *Euroaquilo*; and Bentley would read Εὐρακύλων. It seems to mean a stormy east wind.

15. ἐπιδόντες, sc. ἑαυτούς. Raphel.

17. ὑποζωννύντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term xxvii. 3, and Plato speaks of ὑποζώματα τῶν τριήρων, *De Repub.* x. See Horace, *Carm.* i. 14, 6.

Ibid. τὴν σύρτιν. On the coast of Africa.

Ibid. χαλάσαντες τὸ σκεῦος, *pulling down the mast and rigging.* In ver. 19. it is σκευή.

18. ἐκβολὴν ἐποιοῦντο, *they threw out part of the cargo:* not the whole of it, see ver. 38.

19. ἐρρίψαμεν. Probably ἔρριψαν.

ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν A.D. 55.
εἶπεν, "Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι
ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.
22 καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδε-
23 μία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι τῇ
24 νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμὶ, ᾧ καὶ λατρεύω, λέγων,
Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ,
25 κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. διὸ
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ'
26 ὃν τρόπον λελάληταί μοι. [q]εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπε- q xxviii. 1.
27 σεῖν." Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων
ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται
28 προσάγειν τινὰ αὐτοῖς χώραν· καὶ βολίσαντες εὗρον ὀργυιὰς
εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
29 ὀργυιὰς δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς τόπους
ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο
30 ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ
πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προ-
31 φάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ
Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, "Ἐὰν μὴ
οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε."
32 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ
33 εἴασαν αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι,
παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων,
"Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι
34 διατελεῖτε, μηδὲν προσλαβόμενοι. διὸ παρακαλῶ ὑμᾶς προσ-
λαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρ-
35 χει· [r]οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται." [s]Εἰπὼν r Matt. x. 30. Lu. xii. 7; et xxi. 18.
δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάν-
36 των, καὶ κλάσας ἤρξατο ἐσθίειν. εὔθυμοι δὲ γενόμενοι πάντες, s 1 Sam. ix. 13; Joh. vi. 11; 1 Tim. iv. 3.
37 καὶ αὐτοὶ προσελάβοντο τροφῆς· ἦμεν δὲ ἐν τῷ πλοίῳ αἱ
38 πᾶσαι [t]ψυχαὶ διακόσιαι ἑβδομηκονταέξ. κορεσθέντες δὲ τρο- t ii. 41; et vii. 14; Rom. xiii. 1; 1 Pet. iii. 20.
φῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θά-
39 λασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον·
κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύ-
40 σαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περι-
ελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν

21. *κερδῆσαι, evitare.* So Josephus, *τό γε μιανθῆναι τὰς χεῖρας αὐτοὺς κερδαίνειν, Antiq.* ii. 3, 2. See Beza, Elsner, Palairet.

27. *Ἀδρίᾳ.* Strabo says that the name of *Adriatic* was extended in his day to the Ionian sea.

29. The best MSS. read *μήπου κατὰ τραχεῖς τόπους ἐκπέσωμεν.*

30. *ἐκτείνειν.* They pretended that they were taking the boat to let down the anchor at some little distance from the head of the ship.

34. The best MSS. read *μεταλαβεῖν* and *ἀπολεῖται.*

40. *εἴων εἰς τὴν θάλασσαν. They let the ship make way.*

Ibid. *ἀνέντες τὰς ζευκτηρίας.* Alberti says that ships had two rudders, one in the prow, and one in the stern; and that when the chains were loosened, they went lower into the water, and checked the motion of the ship.

A.D. 55. πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον
εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπ- 41
ώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος,
ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. τῶν δὲ στρα- 42
τιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις
ἐκκολυμβήσας διαφύγοι. ὁ δὲ ἑκατόνταρχος βουλόμενος δια- 43
σῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουληματος, ἐκέ-
λευσέ τε τοὺς δυναμένους κολυμβᾷν, ἀπορρίψαντας πρώτους
ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς 44
δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας
διασωθῆναι ἐπὶ τὴν γῆν.

u xxvii. 26. [u]ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος κα- 28
x Rom. i. 14; λεῖται· Οἱ δὲ [x]βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρω- 2
1 Cor. xiv. 11; Col. iii. 11. πίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς,
διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψύχος. Συστρέψαντος 3
δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν,
ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. ὡς 4
δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ,
ἔλεγον πρὸς ἀλλήλους, "Πάντως φονεύς ἐστιν ὁ ἄνθρωπος
οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν."
y Mar. xvi. 18; [y]Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν 5
Lu. x. 19. κακόν. [z]οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ κατα- 6
z xiv. 11. πίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ
θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι
ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον 7
ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα-
a Jac. v. 14, 15. δεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. [a]ἐγένετο δὲ 8
τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον
κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος,
ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. τούτου οὖν γενομένου, 9
καὶ οἱ λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο
καὶ ἐθεραπεύοντο· οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ 10
ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

A.D. 56. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι 11
ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· καὶ κατ- 12
αχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· ὅθεν περι- 13
ελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπι-

40. *κατεῖχον εἰς τὸν αἰγιαλόν. They made for the shore.* Raphel.

Chap. XXVIII. 1. Μελίτη. The majority of commentators suppose this to be Malta, though some have conceived it to be an island in the Adriatic.

6. *πίμπρασθαι, to be inflamed, and swell.* See Num. v. 21, 22, 27.

7. *τῷ πρώτῳ.* An inscription has been found in Malta, in which the person is called *πρῶτος Μελιταίων.* In Cicero's time Malta was subject to the prætor of Sicily. *In Ver.* iv. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of Athens.

10. *τὴν χρείαν.* Probably *τὰς χρείας.*

11. *παρασήμῳ Διοσκούροις.* The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

14 γενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· οὗ εὑρόντες A.D. 56.
ἀδελφοὺς, παρεκλήθημεν ἐπ᾽ αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ
15 οὕτως εἰς τὴν Ῥώμην ἤλθομεν. κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες
τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου
καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ
Θεῷ, ἔλαβε θάρσος.
16 [b] ὍΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατοντάρχος παρέδωκε [b] xxiv. 23;
τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη et xxvii. 3.
μένειν καθ᾽ ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
17 [c] Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον [c] xxi. 33;
τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, et xxiv. 12; et xxv. 8.
ἔλεγε πρὸς αὐτοὺς, "Ἄνδρες ἀδελφοὶ, ἐγὼ οὐδὲν ἐναντίον
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱε-
18 ροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· [d] οἵτινες [d] xxii. 24;
ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν et xxiv. 10; et xxv. 8;
19 θανάτου ὑπάρχειν ἐν ἐμοί. [e] ἀντιλεγόντων δὲ τῶν Ἰουδαίων, et xxvi. 31. [e] xxv. 11.
ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου
20 ἔχων τι κατηγορῆσαι. [f] διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα [f] xxiii. 6;
ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσ- et xxiv. 21; et xxvi. 6,
21 ραὴλ τὴν ἅλυσιν ταύτην περίκειμαι." Οἱ δὲ πρὸς αὐτὸν εἶπον, 7, 29; Eph. vi. 20;
"Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, 2 Tim. i. 16.
οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι
22 περὶ σοῦ πονηρόν. [g] ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· [g] xxiv. 5, 14.
περὶ μὲν γὰρ τῆς αἱρέσεως ταυτης, γνωστόν ἐστιν ἡμῖν ὅτι παν-
23 ταχοῦ ἀντιλέγεται." [h] Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἧκον πρὸς [h] xxvi. 6.
αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος
τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ,
ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως
24 ἑσπέρας. [i] καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. [i] xvii. 4.
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ
Παύλου ῥῆμα ἓν, "Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε [k] Esa. vi. 9; Ezech. xii. 2;
26 διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, [k] λέγον, Matt. xiii. 14; Mar. iv. 12:
'Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὲ, Ἀκοῇ ἀκούσετε, Lu. viii. 10; Joh. xii. 40;
καὶ οὐ μὴ συνῆτε· καὶ βλεποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Rom. xi. 8.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. *Antiq.* vol. i. p. 864.

Ibid. ἐπ᾽ αὐτοῖς. Probably παρ᾽ αὐτοῖς.

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, "Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernis." ii. 10.

16. στρατοπεδάρχῃ. *The commander of the prætorian bands*, who at this time was Burrus. He commanded them from 51 to 62: before and after his time there were two commanders. Krebsius. For prisoners from the provinces being committed to the præfectus prætorii, see Pliny, *Ep.* x. 65.

Ibid. καθ᾽ ἑαυτὸν is either *by himself*, or *according to his own fancy*. Beza and Alberti render it *seorsim*.

Ibid. στρατιώτῃ. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, *Ep.* 5. § 6. *De Tranquil.*

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison.

23. ξενίαν. See Philemon 22.

25. Most MSS. read πατέρας ὑμῶν.

A.D. 56. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως 27
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι
1 xiii. 46; et xviii. 6; Lu. xxiv. 47. καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.' [1] Γνωστὸν οὖν ἔστω 28
ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ
καὶ ἀκούσονται." Καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰου- 29
δαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

A.D. 56-58. ἜΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, 30
καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, κηρύσ- 31
σων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου
Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

29. This verse is omitted in many MSS: as are the words ὁ Παῦλος in ver. 30.

THE EPISTLES OF S. PAUL.

The order, in which these Epistles are printed, is certainly not the order, in which they were written. The dates of some of them cannot be exactly ascertained, e. g. the Epistles to the Galatians, Titus, and the first to Timothy. With respect to the others, there is little doubt as to the places from which they were written, and their relative connexion with the history of S. Paul: though the precise years will vary according to the scheme of chronology which we adopt. I should place them in the following order:

1 Thessalonians	A.D. 46	from Corinth.
2 Thessalonians	47	———
Titus	51	Ephesus.
Galatians	52	———
1 Corinthians	52	———
1 Timothy	52	Troas.
2 Corinthians	52	Macedonia.
Romans	53	Corinth.
Ephesians, Colossians, Philemon, Philippians	58	Rome.
Hebrews	58	uncertain.
2 Timothy	64, 65, or 66	Rome.

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth early in the year 53, when S. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achæan churches. See Acts xix. 21; xx. 1, 3; 1 Cor. xvi. 3; Rom. xv. 25. For it being written from Corinth, see notes at xvi. 23.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 [a]*ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος,*
2 *ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,* ([b]*ὃ προεπηγγείλατο διὰ τῶν*
3 *προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις* [c]*περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ*
4 *γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα,* [d]*τοῦ ὁρισθέντος*
υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως
5 *νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν,* [e]*δι' οὗ ἐλάβομεν*
χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνε-
6 *σιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ*
7 *Ἰησοῦ Χριστοῦ·*) [f]*πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ,*
κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.
8 [g]*Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ*
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ
9 *τῷ κόσμῳ·* [h]*μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ*
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως
10 *μνείαν ὑμῶν ποιοῦμαι,* [i]*πάντοτε ἐπὶ τῶν προσευχῶν μου δεό-*
μενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι, ἐν τῷ θελήματι τοῦ Θεοῦ
11 *ἐλθεῖν πρὸς ὑμᾶς·* [k]*ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ*

a Act. ix. 15; xiii. 2, 9; Gal. i. 15.
b Tit. i. 2; Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; vii. 14; ix. 6; xl. 10; Jer. xxiii. 5; xxxiii. 14; Ezech. xxxiv. 23; xxxvii. 24; Dan. ix. 24; Mich. vii. 20.
c Matt. i. 1, &c.; Lu. i. 32; iii. 23, 31; Act. ii. 30; xiii. 23; 2 Tim. ii. 8.

d Joh. x. 30, &c.; Act. xiii. 32, 33; Heb. i. 5; v. 5, 6. e xii. 3; xv. 15; xvi. 26; 1 Cor. xv. 10; Eph. iii. 8. f 1 Cor. i. 2; Eph. i. 1; 1 Thess. iv. 7. g Eph. v. 20; Heb. xiii. 15; 1 Thess. i. 8. h ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5; iii. 10; 2 Tim. i. 3. i xv. 23, 32; 1 Thess. iii. 10. k xv. 29.

CHAP. I. 1. *ἀφωρισμένος.* See Acts xiii. 2; Gal. i. 15.

3. *γενομένου. Born.* Pyle, Macknight. See Gal. iv. 4.

4. *ὁρισθέντος. Declared.* Chrysostom, Theophylact, Œcumenius. See Elsner. Le Clerc says that *ὁρίζειν* signifies *demonstrare, ita clare definire, ut nulla possit esse ambiguitas.* See Acts x. 42.

Ibid. *ἐν δυνάμει. Efficaciter, potenter,* as in Col. i. 29. He was proved to be the Son of God by many signs of power.

Ibid. *κατὰ πνεῦμα ἁγιωσύνης.* This is opposed to *κατὰ σάρκα,* and means *the divine nature of Christ,* as in 1 Pet. iii. 18.

Ibid. *ἐξ ἀναστάσεως νεκρῶν.* Raphel gives reasons for thinking this may mean, *after the resurrection of the dead.* So Palairet. Christ was proved to be the Son of God by many tokens of power, but particularly by his resurrection from the dead. See Acts x. 42; xvii. 31.

5. *εἰς ὑποκοὴν—ἔθνεσιν, to make all the Gentiles obedient unto faith.* See a similar construction in ver. 16, 17; xvi. 26; 2 Cor. ix. 13; 1 Pet. i. 22.

8. *ὑπέρ.* Most MSS. read *περί.*

9. *ἐν τῷ πνεύματί μου. With all my heart, and all my soul.*

10. *ἐλθεῖν* should be coupled with *δεόμενος.* Beza, Schmidius: but Raphel connects *δεόμενος* with *εἴπως.* The former construction seems preferable, and *εὐοδωθήσομαι* alludes to his intended journey to Jerusalem. See xv. 25, 30.

Ibid. *ἤδη ποτέ. Tandem aliquando.* Raphel.

[l] xv. 32.
[m] xv. 22; 1 Thess. ii. 18.
[n] 1 Cor. ix. 16; 2 Cor. xi. 28.
[o] Psal. xl. 10; 2 Tim. i. 8; 1 Cor. i. 18; xv. 2.
[p] iii. 21; Hab. ii. 4; Joh. iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38.
[q] Act. xiv. 14, &c.; xvii. 24, &c.
[r] Psal. xix. 1, &c.; cxlviii. 3, &c.
[s] Deut. xxviii. 28, 29; Eph. iv. 17.
[t] Deut. iv. 15, &c.; 2 Reg. xvii. 29; Psal. cvi. 20; Sap. xii. 23, &c.; Jer. ii. 11; Esa. xl. 18; Act. xvii. 29.
[u] Psal. lxxxi. 12; Act. xiv. 16; 2 Thess. ii. 11.

χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι ὑμᾶς· [l]τοῦτο 12
δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίσ-
τεως ὑμῶν τε καὶ ἐμοῦ. [m]οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, 13
ὅτι πολλακις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο,) ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν
τοῖς λοιποῖς ἔθνεσιν. [n]Ἕλλησί τε καὶ Βαρβάροις, σοφοῖς τε 14
καὶ ἀνοήτοις ὀφειλετης εἰμί· οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ 15
ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. [o]Οὐ γὰρ ἐπαισχύνομαι 16
τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτη-
ρίαν παντὶ τῷ πιστευοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.
[p]δικαιοσυνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως 17
εἰς πίστιν, καθὼς γεγραπται, ‘Ὁ δὲ δίκαιος ἐκ πίστεως
ζήσεται.’

ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν
ἀδικίᾳ κατεχόντων. [q]διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν 19
ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε· [r]τὰ γὰρ ἀόρατα αὐτοῦ 20
ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε
ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολο-
γήτους. [s]διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐ- 21
χαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν,
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· φάσκοντες εἶναι 22
σοφοὶ, ἐμωράνθησαν, [t]καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23
Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
καὶ τετραπόδων καὶ ἑρπετῶν. [u]διὸ καὶ παρέδωκεν αὐτοὺς 24

11. *χάρισμα πνευματικόν.* It seems to have been the privilege of *an apostle* to confer these spiritual gifts: from which it has been inferred, that no apostle had as yet visited Rome. This seems also to be shewn by the word καρπὸν in verse 13. See Acts viii. 16; Rom. xv. 18—22, 29.

12. *συμπαρακληθῆναι.* *That I also may receive comfort together with you by the faith which is common to both of us.*

13. *καρπόν.* He wished to sow the gospel among them, that their proficiency in it might be his fruit.

14. *Βαρβάροις.* Krebsius says that S. Paul meant *Romans.*

15. *οὕτω τὸ κατ' ἐμέ.* *Thus even on my own account I am anxious* &c.

16. *τοῦ Χριστοῦ* is perhaps an interpolation.

Ibid. *εἰς σωτηρίαν.* *To produce salvation,* as *εἰς ὑπακοὴν* in ver. 5.

17. Scaliger translates *ἐκ πίστεως εἰς πίστιν,* *progressu et incremento fidei,* and compares it with *ἐκ γενεᾶς εἰς γενεάν.* So Fell, Le Clerc. Or it may mean, *God's method of justifying us by faith in Christ is revealed εἰς πίστιν, to bring in all to believe it.* Pyle. *Δικαιοσύνη Θεοῦ* is *the righteousness appointed and approved by God.* Fell, Lock, Macknight. See iii. 21.

Ibid. *Ὁ δὲ δίκαιος κ. τ. λ.* Macknight renders it, *The just by faith shall live.*

18. *κατεχόντων.* *Who confine or hinder.* See ii. 8.

19. *Because that which can be known of God is manifested among them,* if they would discern it.

20. *ἀπὸ κτίσεως κόσμου.* Hackspanius takes ἀπὸ for ἐκ. *The invisible things are known by the visible works of creation.* *Ad Matt.* xxvii. 22. This was also the interpretation of Theophylact, Luther, Pearson, Hombergius, Wolfius. There is a similar sentiment in Aristotle, *De Mundo,* c. 6. *πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός:* and in Plato ap. Cyrill. *Adv. Julian.* iii. p. 97. *ἀπὸ τοῦ κάλλους τῶν αἰσθητῶν ἐπὶ τὸ νοητὸν τοῦ Θεοῦ κάλλος ἀναφοιτῆσαι δεῆσαι.* See Matt. vii. 20.

23. *οἱ τὸν ἀληθῆ Θεὸν καταλιπόντες, τοὺς ψευδωνύμους ἐδημιούργησαν, φθαρταῖς καὶ γενηταῖς οὐσίαις τὴν τοῦ ἀγεννήτου καὶ ἀφθάρτου πρόσρησιν ἐπιφημίσαντες.* *Philo Jud.* vol. ii. p. 161. Δόξα is used for the visible appearance of God, so far as it can be visible: Exod. xxxiii. 18, 22; 1 Cor. xi. 7; 2 Cor. iv. 6. So also in Psalm cvi. 20. *καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου.*

ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν,
25 τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Οἵτινες μετήλ-
λαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν
καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλο-
26 γητὸς εἰς τοὺς αἰῶνας. ἀμήν. [x]διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ
Θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν
27 τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ
ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθη-
σαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν
ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς
28 πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ
ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς
29 ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, πεπληρω-
μένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεσ-
30 τοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυριστὰς,
καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας,
31 ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
32 ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα τοῦ
Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θαν-
άτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι
τοῖς πράσσουσι.

2 [y]ΔΙΟ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων· ἐν ᾧ γὰρ
κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις
2 ὁ κρίνων. οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν
3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε,
ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ
4 ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; [z]ἢ τοῦ πλούτου τῆς χρηστότητος
αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν
5 ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; [a]κατὰ δὲ τὴν
σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ,
6 7 [b]ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπο-

[x] Lev. xviii. 22, 23; Eph. v. 11, 12.
[y] 2 Sam. xii. 5, &c.; Matt. vii. 1; 1 Cor. iv. 5.
[z] Esa. xxx. 18; 2 Pet. iii. 9, 15.
[a] ix. 22; Deut. xxxii. 34; Jac. v. 3.
[b] xiv. 12; Job xxxiv. 11; Psal. lxii. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; 1 Cor. iii. 8; 2 Cor. v. 10; Apoc. xxii. 12.

25. τὴν ἀλήθειαν. *The true idea*, or *the reality*. Philo speaks of Moses wondering ὅσον ψεῦδος ἀνθ' ὅσης ἀληθείας ὑπηλλάξαντο. *l. c.* p. 160.

Ibid. παρὰ τὸν κτίσαντα. *Magis quam Creatorem*, Krebsius. *Præter Creatorem*, Chemnitius, Valckenaer. See 1 Cor. iii. 11, and note at Rom. xiv. 5.

26, 27. Compare Philo Judæus, vol. ii. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἄτιμα πάθη. See vii. 5; Luke xvi. 8.

28. *Et sicut noluerunt Deum accuratius cognoscere*. Krebsius. Οὐκ ἐδοκίμασαν ἔχειν is the same as ἐδοκίμασαν οὐκ ἔχειν.

Ibid. ἀδόκιμον νοῦν. *A mind incapable of judging*. Macknight, Fell, Pyle. See ii. 18. (δοκιμάζειν.)

29. πορνείᾳ is omitted in many MSS.

31. ἀσυνθέτους, *fædifragos*: ἀσπόνδους, *qui reconciliari et placari nequeunt*. Raphel: but ἀσπόνδους is wanting in many MSS.

32. δικαίωμα is merely *a law* or *ordinance*: or it may be the same as κρίμα in ii. 2. See ii. 26; viii. 4; Heb. ix. 1.

Chap. II. 1. πᾶς. This is addressed to both Jews and Gentiles. See ver. 17.

2. κατὰ ἀλήθειαν. *Revera, certissime*. Raphel, Palairet.

4. ἄγει. *Is intended to lead*.

5. κατά, *propter*. Raphel.

6. ὑπομονὴν ἔργου ἀγαθοῦ. *Continuance in performing good works*. See 1 Thess. i. 3. καθ' ὑπομονὴν refers to κατὰ τὰ ἔργα.

μονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι,
ζωὴν αἰώνιον· [c]τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀλη- 8
θείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή, θλίψις καὶ 9
στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου
τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· δόξα δὲ καὶ τιμὴ 10
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον
καὶ Ἕλληνι· [d]οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. ὅσοι 11
γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ 12
ἥμαρτον, διὰ νόμου κριθήσονται· ([e]οὐ γὰρ οἱ ἀκροαταὶ τοῦ 13
νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιω-
θήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ 14
νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· οἵτινες 15
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐ-
τῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλ-
λήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,)
[f]ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ 16
τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
[g]Ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ 17
καυχᾶσαι ἐν Θεῷ, [h]καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ 18
διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· πέποιθάς τε σεαυτὸν 19
ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, 20
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς
ἀληθείας ἐν τῷ νόμῳ. [i]ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι- 21
δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; ὁ λέγων μὴ μοι- 22
χεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; [k]ὃς 23
ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν
ἀτιμάζεις; '[l]Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται 24
ἐν τοῖς ἔθνεσι,' καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, 25
ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή
σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα 26

c 2 Thess. i. 8.
d Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Act. x. 34; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.
e Matt. vii. 21; Jac. i. 22, 25; 1 Joh. iii. 7.
f Matt. xxv. 31; Act. xvii. 31; 1 Cor. iv. 5.
g ix. 4; Joh. viii. 33, 41.
h Phil. i. 10.
i Psal. l. 16, &c.; Matt. xxiii. toto.
k ix. 4.
l 2 Sam. xii. 14; Esa. lii. 5; Ezech. xxxvi. 20, 23.

8. τοῖς ἐξ ἐριθείας. *Those who act from contentiousness*, as τὸν ἐκ πίστεως in iii. 26. τοῖς ἐκ περιτομῆς iv. 12. οἱ ἐκ πίστεως, Gal. iii. 9.

Ibid. θυμὸς is *rage*: ὀργὴ, *anger with desire of revenge*.

9. θλίψις καὶ στενοχωρία. See 2 Cor. iv. 8.

12. ἀνόμως. *Without a law expressly revealed.* These persons ἀνόμως ἀπολοῦνται, *they will not require a special law to condemn them.*

14. τὰ τοῦ νόμου ποιῇ. Raphel says that this does not mean, *perform the commands of the law*, but *do every thing that the law could do.*

15. μεταξὺ ἀλλήλων. *Among their own selves.*

16. κατὰ τὸ εὐαγγέλιόν μου, *according as I have explained the doctrines of Christianity.*

17. He now turns particularly to the Jews. See ver. 1. We should perhaps read εἰ δὲ for ἴδε.

Ibid. ἐπαναπαύῃ τῷ νόμῳ. *Restest upon the Law*, as if nothing was required of thyself.

18. δοκιμάζεις τὰ διαφέροντα. See Phil. i. 10. Raphel gives three meanings to διαφέροντα, *eximia*, *utilia*, and *controversias*, but he does not decide between them. The phrase probably means, *to observe the distinctions which are proper to be kept*, whether those distinctions relate to the ceremonial law, as in this passage, or to the moral law, as in Phil. i. 10. Theophylact explains it, κρίνεις τί δεῖ πρᾶξαι, καὶ τί μὴ δεῖ πρᾶξαι. Andocides has a similar expression, δεινὸν μὲν οὖν ἐστι καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα, παραβαίνειν τολμᾷ, *In Alcib.* p. 121. So also Arrian, ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον, δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μηδεμίαν ἀδοκίμαστον προσφέρεσθαι, *Epict.* i. 20. See i. 28, (ἀδόκιμον;) xii. 2; Heb. v. 14.

20. μόρφωσιν. *A complete scheme.* Pyle.

22. ἱεροσυλεῖς. *Dost thou not pay the proper offerings to the temple and the priests?*

τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν
27 λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τε-
λοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;
28 [m] οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ
29 ἐν σαρκὶ περιτομή· [n] ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περι-
τομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ
ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.
3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περι-
2 τομῆς; [o] πολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπισ-
3 τεύθησαν τὰ λόγια τοῦ Θεοῦ. [p] τί γὰρ, εἰ ἠπίστησάν τινες;
4 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; [q] μὴ
γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης,
καθὼς γέγραπται, "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ
5 νικήσῃς ἐν τῷ κρίνεσθαί σε.' Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο-
σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
6 ὀργήν; κατὰ ἄνθρωπον λέγω· [r] μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ
7 Θεὸς τὸν κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύ-
σματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρ-
8 τωλὸς κρίνομαι; καὶ μὴ, (καθὼς βλασφημούμεθα, καὶ καθώς
φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ
ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.
9 [s] Τί οὖν προεχόμεθα; οὐ πάντως· προῃτιασάμεθα γὰρ Ἰου-

m ix. 7; Joh. viii. 39.
n Deut. x. 16; xxx. 6; Jer. iv. 4; Col. ii. 11; Phil. iii. 2, 3; 1 Pet. iii. 4; 1 Cor. iv. 5; 1 Thess. ii. 4.
o ii. 18; ix. 4; Deut. iv. 7, 8; Psal. cxlvii. 19, 20.
p ix. 6; Num. xxiii. 19; 2 Tim. ii. 13; Heb. iv. 2.
q Psal. li. 4; lxii. 9; cxvi. 11; Joh. iii. 33.
r Gen. xviii. 25; Job viii. 3; xxxiv. 17.
s Gal. iii. 22.

CHAP. III. 2. ἐπιστεύθησαν agrees with Ἰουδαῖοι, not with λόγια. *They had the oracles of God entrusted to them.* See 1 Cor. ix. 17. Λόγια means *the Old Testament.* See Alberti. The advantage (τὸ περισσὸν) to the Jews was, that they had the opportunity of knowing the conditions of the covenant, which the heathen did not. Γὰρ is perhaps an interpolation.

3. ἠπίστησαν. *Had not faith.* He is referring to the covenant which God made with the Jews, of which faith was the condition: and hence he argues, that the promise of God was not broken, when he cast off the Jews, because they had not fulfilled the condition of the covenant. Τὴν πίστιν τοῦ Θεοῦ is *the faithfulness,* or *promise of God:* this promise was still kept to those who had faith, i. e. to Jews or Gentiles.

4. ἀληθὴς, *a keeper of the covenant:* ψεύστης, *a violator of the covenant.* He means to say, that God still keeps to his covenant; it was the unbelieving Jews who violated it. See ἀληθείας in xv. 8.

5. *If the fact of our being unrighteous,* and consequently our rejection, *is the means of establishing God's righteousness,* (see iii. 21.) *might it not be said, that He is unjust in being angry with us?* He speaks in the person of the unbelieving Jews.

Ibid. κατὰ ἄνθρωπον λέγω. Origen says, that some copies divided the sentence thus, ἐπιφέρων τὴν ὀργὴν κατὰ ἄνθρωπον; λέγω, κ. τ. λ. vol. iv. p. 502. But S. Paul generally uses κατὰ ἄνθρωπον, when he is not speaking of himself, or any particular individual, but of men in general. See 1 Cor. ix. 8; xv. 32.

6. ἐπεί. *Otherwise.* See 1 Cor. v. 10. He perhaps alludes to Gen. xviii. 25.

7, 8. This is a continuation of the question or objection in ver. 5. *If the fact of the Jews having broken the covenant* (*by not believing in Christ*) *has been the cause that the promise of God has been extended* (ἐπερίσσευσεν) *to a still greater number of people, why are the Jews punished as sinners?* It would be enough for them to lose the privileges of the covenant; or rather, *they should continue to live wickedly, because good comes from it to the world at large.* Καὶ μὴ ὅτι ποιήσωμεν is, *and why should we not do* &c. (Grotius, Wolfius:) the words καθὼς — λέγειν are inserted by S. Paul in the midst of the objection of the Jew.

8. ὧν τὸ κρίμα ἔνδικόν ἐστι. This refers to the unbelieving Jews in general, or to those who say, ποιήσωμεν κ. τ. λ. The Jews had asked, τί κἀγὼ κρίνομαι; S. Paul says, τὸ κρίμα ἔνδικόν ἐστι, and the reason is given in ver. 9.

9. The Jew then asks, τί οὖν προεχόμεθα; *If our punishment is just, I ask again,* (as in ver. 1.) *what advantage have we over the Gentiles?* To which S. Paul answers, Οὐ πάντως, *None at all,* as to an immunity from punishment: *for I have before charged both Jews and Gentiles with being guilty of many sins in their own persons.* This charge was made against both in ii. 1—16; and against the Jews in particular in ver. 17.

[t] Psal. xiv. 3; liii. 3. [u] Psal. v. 9; cxl. 3. [x] Psal. x. 7. [y] Prov. i. 16; Esa. lix. 7. [z] Psal. xxxvi. 1. [a] Ezech. xvi. 63. [b] vii. 7; Gal. ii. 16; [c] i. 17; Joh. v. 46; Act. xv. 11; xxvi. 22. [d] x. 12; Gal. iii. 28; Col. iii. 11. [e] xi. 32; Gal. iii. 22. [f] Matt. xx. 28; Eph. i. 7; ii. 8; 1 Tim. ii. 6; Tit. iii. 5, 7; 1 Pet. i. 18. [g] Act. xiii. 38, 39; xvii. 30; 2 Cor. v. 19; Col. i. 20; 1 Joh. ii. 2; iv. 10.

δαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, [t] καθὼς γέ- 10
γραπται, ‘Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ συνιῶν, 11
οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώ- 12
θησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. [u] τάφος 13
ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν·
ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· [x] ὧν τὸ στόμα ἀρᾶς καὶ πι- 14
κρίας γέμει. [y] ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· σύντριμμα καὶ 15
ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16 17
[z] οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.’ [a] Οἴ- 18 19
δαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα
πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.
[b] διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐ- 20
τοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
[c] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυ- 21
ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, [d] δικαιοσύνη δὲ Θεοῦ 22
διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς
πιστεύοντας· οὐ γάρ ἐστι διαστολή· [e] πάντες γὰρ ἥμαρτον, καὶ 23
ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, [f] δικαιούμενοι δωρεὰν τῇ αὐτοῦ 24
χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, [g] ὃν προ- 25
έθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι,
εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προ-

10, 11. S. Paul here quotes very loosely. The LXX read, *οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν, ἢ ἐκζητῶν τὸν Θεόν.* These verses, from 10 to 18, all occur together in some good MSS. of Psalm xiv.

15. The LXX read, *οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐγχέαι αἷμα.* See Prov. i. 16.

19. *νόμος.* See note at John x. 34. This argument is addressed particularly to the Jews. They would have allowed that the Gentiles deserved punishment for their sins: but S. Paul shews, that the Jewish scriptures spoke of the Jews being all guilty in the sight of God; and therefore *the whole world is guilty.*

20. Consequently, if Jews or Gentiles were to be tried by their obedience to the law, either the law of Moses, or the natural law written upon their hearts, they could not appear righteous in the sight of God: for either of these laws would only serve to convict them of sin. There seems an allusion to Psalm cxliii. 2. For *οὐ — πᾶσα,* see note at Matt. xii. 25.

21. *χωρὶς νόμου, without any reference to their having obeyed the law.*

Ibid. *δικαιοσύνη* is *the being righteous,* or *accounted righteous in the sight of God;* and is used by S. Paul for that state in which a man is placed when he is taken into covenant with God. At that time he is righteous in the sight of God; for all his past sins are forgiven: but this is done because he has faith in Christ, and has no reference whatever to his past life: the greatest sinner, if he has this faith, is at that time accounted righteous: and the best of men is not accounted righteous for his own works, but on account of his faith in Christ. This righteousness is called *δικαιοσύνη Θεοῦ,* because it is not *a man's own righteousness,* or the result of his own merits, but because *God* allows him to be accounted righteous for sake of his faith. See x. 3; Phil. iii. 9. where it is called *τὴν ἐκ Θεοῦ δικαιοσύνην.*

22. *εἰς πάντας καὶ ἐπὶ πάντας.* It has been made known (*πεφανέρωται*) to all men, and the privilege extends to all men.

23. *ὑστεροῦνται* is a metaphor from persons left behind in a race. *Δόξης Θεοῦ* is *the image of God,* in which man was created. See i. 23; 1 Cor. xi. 7: or it may mean the glory and happiness of heaven, as in ii. 10; v. 2; viii. 18.

25. *ἱλαστήριον* was not *a victim,* but *the covering of the ark of the testimony.* See Deylingius, *Observ.* pt. ii. § 41. Krebsius. It is so used in Lev. xvi. 13, 15, 16; Heb. ix. 5: but it may be an adjective, signifying *habens vim propitiandi.* Vulg., Chrysost., Theophylact, Erasmus, Le Clerc.

25, 26. *διὰ τὴν πάρεσιν —— Θεοῦ.* Raphel understands *διὰ* to mean *with respect to;* but the passage may be rendered, *so that the righteousness ordained by Him* (see note at ver. 21. *δικαιοσύνη Θεοῦ*) *is made manifest, on account of the remission of past sins by the forbearance of God.*

26 γεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν
τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δί-
27 καιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύ-
χησις; ἐξεκλείσθη· διὰ ποίου νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ
28 διὰ νόμου πίστεως. [h]λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄν- h Act. xiii. 39; Gal. ii. 16.
29 θρωπον, χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ
30 δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει
31 περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμον
οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον
ἱστῶμεν.

4 [i]ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ i Esa. li. 2.
2 σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα.
3 Ἀλλ' οὐ πρὸς τὸν Θεόν· [k]τί γὰρ ἡ γραφὴ λέγει; ‘Ἐπίστευσε k Gen. xv. 6; Gal. iii. 6; Jac. ii. 23.
4 δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.’ [l]Τῷ
δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ l xi. 6.
5 ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαι-
οῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.
6 [m]καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ m Psal. xxxii. 1, 2.
7 Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, ‘Μακάριοι, ὧν ἀφ-
8 έθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. μακά-
9 ριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.’ Ὁ μακα-

26. *εἰς τὸ εἶναι αὐτὸν δίκαιον.* To shew that it is He, and not man, who is righteous. See δικαιοσύνη Θεοῦ in ver. 21. Τὸν ἐκ πίστεως Ἰησοῦ, *him that has faith in Jesus*, as τοῖς ἐξ ἐριθείας in ii. 8, and οἱ ἐκ πίστεως Gal. iii. 9.

27. *οὐχί.* A law of works would not exclude boasting: but, if a man complied with the law, he would boast. The only thing which can hinder his boasting is the principle, that his own works are evil, and that he is justified by the free grace of God.

28. We should perhaps read λογιζόμεθα γάρ.

29. In ver. 20. he had drawn a negative conclusion, that *no person whatever, Jew or Gentile, could be righteous from his own works.* In ver. 28. he draws a positive conclusion, that *every person, Jew or Gentile, may be righteous, if he has faith:* and in order to shew that this proposition is universal as well as the other, he says, that God is the God of the Gentiles as well as of the Jews.

30. *ἐπείπερ.* Many MSS. read εἴπερ.

Ibid. The opposition between the prepositions ἐκ and διὰ is perhaps more apparent than real. Περιτομὴν ἐκ πίστεως should be taken together, as meaning *circumcision which is made by* or *with faith;* and δικαιώσει is not to be connected with ἐκ πίστεως, but only with διὰ τῆς πίστεως. *God will justify the Jews who accompany circumcision with faith; and he will also allow faith to be the means of justifying the Gentiles.* This construction would be more apparent, if S. Paul had written περιτομὴν τὴν ἐκ πίστεως, as in ix. 30; and in Gal. iii. 9. we have οἱ ἐκ πίστεως. But S. Paul omitted the article, as in ii. 29; Eph. ii. 11. I conceive περιτομὴν ἐκ πίστεως to be a similar expression with ἡ ἐκ φύσεως ἀκροβυστία, ii. 27.

CHAP. IV. 1. Having asserted that no person is righteous by his works, he proceeds to prove it by the case of Abraham, the father of the nation, to whom the promise was originally given. *What shall we say that Abraham gained* by the observance of any ordinances, such as circumcision *in his flesh?* Some persons have connected *κατὰ σάρκα* with *πατέρα ἡμῶν*, but it more probably relates to circumcision. For the answer to this question, see ver. 11.

2. *Let us see whether Abraham was righteous by any works which he performed: if he was, we shall find him boasting of them: but we find him doing no such thing when conversing with God.*

3. *ἐλογίσθη.* *It was put or added to the balance of his account out of pure grace and favour.* Pyle.

4. Τῷ ἐργαζομένῳ. *To a man who is performing the work which is appointed to him.* The article before ὀφείλημα is perhaps to be omitted.

5. *τὸν ἀσεβῆ.* It has been inferred from hence, that Abraham had once been an idolater. *Bull.*

6. *λέγει τὸν μακαρισμόν*, *says of the happiness.* Palairet. See x. 5; John i. 45.

9. *Now must this blessing be necessarily confined to persons who are circumcised, or does it extend also to persons who are uncircumcised?*

ρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύ-
νην· πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; 10
[n] Gen. xvii. 11; Gal. iii. 7.
οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· [n]καὶ σημεῖον ἔλαβε 11
περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ
ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόν-
των δι' ἀκροβυστίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιο-
σύνην,) καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, 12
ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ
[o] Gen. xv. 6; xvii. 2, &c.; Gal. iii. 18.
πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. [o]Οὐ γὰρ διὰ νόμου ἡ 13
ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον
αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ 14
οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ
[p] iii. 20; v. 13, 20; vii. 8, 10; Joh. xv. 22; 1 Cor. xv. 56; 2 Cor. iii. 7, 9.
ἐπαγγελία· [p]ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι 15
νόμος, οὐδὲ παράβασις. [q]διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, 16
εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ
[q] Gal. iii. 16, 18.
ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραὰμ, ὅς ἐστι
πατὴρ πάντων ἡμῶν ([r]καθὼς γέγραπται, 'Ὅτι πατέρα πολλῶν 17
[r] Gen. xvii. 5.
ἐθνῶν τέθεικά σε,') κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποι-
[s] Gen. xv. 4, 5; Heb. xi. 12.
οῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. [s]Ὃς 18
παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πα-
[t] Gen. xvii. 17; xviii. 11; Heb. xi. 11, 12.
τέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, 'Οὕτως ἔσται τὸ
σπέρμά σου·' [t]καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ 19
ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων,
[u] Heb. xi. 18.
καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· [u]εἰς δὲ τὴν ἐπαγγελίαν 20

We may see this in the case of Abraham: *for I have said, that his faith was allowed to reckon as righteousness:* i. e. his sins were forgiven, like those mentioned in the psalms above quoted.

11. This is a kind of answer to the question in ver. 1. So far was circumcision from being *the cause* of Abraham's justification, that he was justified (i. e. his sins were forgiven, and he was accounted righteous,) before he was circumcised: and circumcision was merely the seal of his faith being accepted.

Ibid. εἰς τὸ εἶναι αὐτόν. *So that he is*, as in ver. 16, 18; i. 20; vi. 12. Allusion seems to be made to the promise in Gen. xvii. 5. *a father of many nations have I made thee:* and S. Paul takes the promise in a spiritual sense, as if Abraham was to be the father of all persons who resembled him in his faith.

13. Οὐ γὰρ διὰ νόμου. This refers to τοῖς οὐκ ἐκ περιτομῆς μόνον in ver. 12. Abraham was not the father of the Jews only; for the promise made to him had nothing to do with the Law.

Ibid. τοῦ κόσμου. S. Paul seems certainly to allude to Gen. xvii. 8. *I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession:* and again, as in ver. 11. he takes the promise spiritually, as applying to believers throughout *the world.* We should perhaps read κόσμου without the article.

14. εἰ γὰρ οἱ ἐκ νόμου [δίκαιοι], κληρονόμοι [εἰσιν].

15. *For the law is sure to make persons deserving of punishment for the violation of it:* i. e. if persons were to be tried by their obedience to any law, either written or unwritten, they would be found to deserve punishment. Ὀργὴ is *punishment* in v. 9. The negative proposition οὗ γὰρ οὐκ ἔστι κ. τ. λ. may be expressed positively, *wherever there is a law there is sure to be transgression.* We should perhaps read οὗ δέ.

16. διὰ τοῦτο [οἱ] ἐκ πίστεως [δίκαιοι, κληρονόμοι εἰσιν], ἵνα [ἡ δικαιοσύνη ᾖ] κατὰ χάριν.

Ibid. εἰς τὸ εἶναι. See note at ver. 11.

17. κατέναντι οὗ ἐπίστευσε Θεοῦ is to be connected with πατὴρ πάντων ἡμῶν, *who is looked upon as the father of us all in the sight of that God in whom he believed.* Pyle. Allusion is perhaps intended to Gen. xvii. 8. *And I will be their God.*

Ibid. νεκροὺς is explained by σῶμα νενεκρωμένον in ver. 19.

19. οὐ before κατενόησε is omitted in some MSS.

τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει,
21 δοὺς δόξαν τῷ Θεῷ, [x] καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, x Psal. cxv. 3; Lu. i. 37.
22 δυνατός ἐστι καὶ ποιῆσαι. διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαι-
23 οσύνην. [y] Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, y xv. 4; 1 Cor. x. 6, 11.
24 [z] ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν
25 ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, [a] ὃς z Act. ii. 24.
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δι- a viii. 32; 1 Joh. i. 7; ii. 2;
καίωσιν ἡμῶν. 1 Cor. xv. 17.

5 [b] ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς b Eph. ii. 13.
2 τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [c] δι' οὗ καὶ τὴν c Joh. x. 9; xiv. 6;
προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ 1 Cor. xv. 1;
ἑστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. Eph. ii. 18; iii. 12;
3 [d] οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες Heb. iii. 6.
4 ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, [e] ἡ δὲ ὑπομονὴ δοκιμὴν, d Phil. i. 29; Jac. i. 2, 3.
5 ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη e Jac. i. 3.
τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου
6 τοῦ δοθέντος ἡμῖν. [f] Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν f Eph. ii. 1;
7 κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου Col. ii. 13; Heb. ix. 15;
τὶς ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ 1 Pet. iii. 18.
8 ἀποθανεῖν· [g] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, g Joh. xv. 13; Heb. ix. 15;
ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. 1 Pet. iii. 18.
9 πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ,
10 σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. [h] εἰ γὰρ ἐχθροὶ ὄντες h 2 Cor. v. 18;
κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ Col. i. 21, 22.

20. διεκρίθη. See xiv. 1; Matt. xxi. 21; Acts x. 20; xi. 2; Jude 9.

25. διά. Horsley observes, that, as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of his being raised again. When Christ died, the anger and justice of God were satisfied: He consented, that men should be accounted righteous, if they had faith in Christ, and there was therefore nothing which required Christ to continue in the grave. His resurrection was the immediate consequence of man's forgiveness and justification. See viii. 10.

CHAP. V. 1. Δικαιωθέντες. *Having been justified.* He speaks of it as a thing passed. See note at iii. 21.

2. καυχώμεθα. This verb is frequently used by S. Paul for *to rejoice:* ver. 11.

Ibid. δόξης. See ii. 10; iii. 23.

3. *But even in afflictions we rejoice with hope: for afflictions make us patient; patience brings us acquainted with the mercies of God: and this experience gives us hope of mercies yet to come: and this hope is one which in the end will not cause us to be ashamed of it. We know this from the earnest of the Spirit, which God has already poured into our hearts.*

6. Some MSS. read εἴγε γὰρ Χ. ὄντων ἡμῶν ἀσθενῶν ἔτι.

Ibid. ἀσθενῶν. *Without power to save ourselves from the consequence of sin.*

Ibid. κατὰ καιρὸν, *at the appointed time,* as in John v. 4; see Gal. iv. 4. Bos, Raphel, Alberti.

7. τοῦ ἀγαθοῦ, *the public good.* Vater.

Ibid. τολμᾷ. *Sustinet.* Beza, Valcken. See xv. 18; 1 Cor. vi. 1.

8. ὑπὲρ ἡμῶν. It is shewn by Raphel, that this can only mean *vice nostrum,* and such is the meaning in ver. 7. Some MSS. omit ὁ Θεός.

Ibid. Scultetus observes, that S. Paul could say literally to most of the Christians at Rome, *Christ died for* us *while we were yet sinners.* We should now say, *that Christ died for us long before we were born.*

9. δικαιωθέντες—σωθησόμεθα. The antithesis is here clearly marked between *justification,* i. e. our first admission into the covenant, and final *salvation.* Δικαιωθέντες, *having been justified,* is the same as καταλλαγέντες, *having been reconciled.* See x. 10.

10. The death of Christ caused God to forget what was passed. He looked upon man as having received his punishment in the person of Christ. But the resurrection (ζωή) of Christ effected still more than this: it enabled all men to rise again and live for ever. See John vi. 57; xiv. 19.

μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον 11
δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

[i] vi. 23; Gen. ii. 17; iii. 6; 1 Cor. xv. 21.
[k] iv. 15.
[l] 1 Cor. xv. 21, 22, 45.

[i] Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν 12
κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως
εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες
ἥμαρτον. [k] ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρ- 13
τία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου· [l] ἀλλ' ἐβασίλευσεν ὁ 14
θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρ-
τήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι
τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω 15
καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ
ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ
ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, 16
τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ
χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ 17
τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ
ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς
δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι
διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἑνὸς παρα- 18
πτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα, οὕτω καὶ

11. And not only have we this hope of the future, but at the present time *we rejoice in God.*

12. Διὰ τοῦτο. Some translate it, *therefore,* and make καὶ οὕτως (*even so*) answer to ὥσπερ: but the sentence is probably incomplete, and is not finished till ver. 18: διὰ τοῦτο alludes to the reconciliation, mentioned in ver. 11, and this leads him to speak of the sin of Adam, which made that reconciliation necessary.

12. ἐφ' ᾧ. Some translate it, *in whom,* or *after whom,* viz. Adam; but it more probably means, *in as much as,* or *because:* (See 2 Cor. v. 4. (see note): Phil. iii. 12; iv. 10.) all men were subject to death, because all men were sinful (ἥμαρτον, which is the same as ἁμαρτωλοὶ κατεστάθησαν in ver. 19).

13. But since it might be said, that, where there was no law, there was no transgression, and consequently death ought not to have been inflicted, he observes, that all persons died between the times of Adam and Moses; and, as death comes by sin, it must have been the sin of Adam, which caused all his descendants to die, whether they committed actual sin or no. Ἄχρι νόμου is generally understood to mean, *until the law of Moses:* but I would rather render the passage, *As far as there was law, so was there sin in the world:* (which is given as a proof, that *all men had sinned:* for all men have a law of some kind or other:) *but* in cases *where there is no law,* (as in infants or ideots,) personal *sin is not imputed to them: but still they are subject to death,* which must therefore come on account of the sin of Adam. The words ἐπὶ τῷ ὁμ. τῆς παραβ. Ἀδὰμ are perhaps to be connected with ἐβασίλευσεν.

14. ὅς ἐστι τύπος τοῦ μέλλοντος, sc. ἀνθρώπου. Adam was the type of all mankind which was to come after him. Knatchbull. But most commentators take it to mean, that Adam was a type of Christ. All mankind were represented in Adam, as the cause of their punishment; and so they are all represented in Christ, as the cause of their restoration.

15. ἐπερίσσευσε. The difference between the παράπτωμα and the χάρισμα is this: the pardon granted by God is not merely for that one sin of Adam, but for all the sins which are committed by all men. Οἱ πολλοὶ is the same as πάντες.

16. δώρημα and χάρισμα are in fact the same thing: the latter is *free pardon;* the former is *the gift of eternal life.* Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος [τὸ κρίμα, οὕτω δι' ἑνὸς δικαιοῦντος] τὸ δώρημα. The two effects did not take place exactly in the same way.

Ibid. ἐξ ἑνὸς, sc. παραπτώματος.

17. Most MSS. read εἰ γὰρ ἐν τῷ ἑνὶ παραπτώματι.

18. After παραπτώματος, we are to supply the word κρίμα, and after δικαιώματος we are to supply χάρισμα. This verse does not contradict ver. 15. The righteousness of Christ extended to *all men,* as the sin of Adam extended to *all men:* but the parallel does not

δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν
19 ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρ-
τωλοὶ κατεστάθησαν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς
20 τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. [m]Νόμος δὲ m iv. 15;
παρεισῆλθεν, ἵνα πλεονάσῃ παράπτωμα. οὗ δὲ ἐπλεόνασεν vii. 8; Gal. iii. 19,
21 ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασί- 23.
λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασι-
λεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ
τοῦ Κυρίου ἡμῶν.
6 ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεο-
2 νάσῃ; [n]μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι n Gal. vi. 14.
3 ζήσομεν ἐν αὐτῇ; [o]ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χρισ- o Gal. iii. 27.
4 τὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; [p]συνετάφη- p 1 Cor. vi. 14;
μεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ Eph. iv. 22—24;
ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ Col. ii. 12; iii. 10;
5 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. [q]Εἰ γὰρ σύμφυτοι 1 Pet. iv. 1, 2.
γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀνα- q viii. 11; Philip. iii.
6 στάσεως ἐσόμεθα· [r]τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄν- 10, 11.
θρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, r Gal. ii. 20; v. 24.
7 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· [s]ὁ γὰρ ἀποθανὼν δεδι- s 1 Pet. iv. 1.
8 καίωται ἀπὸ τῆς ἁμαρτίας. [t]Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, t 2 Tim. ii. 11.
9 πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, [u]εἰδότες ὅτι Χριστὸς ἐγερ- u Apoc. i. 18.
θεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι x Lu. xx. 38; Heb. ix. 27,
10 κυριεύει. [x]ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ 28.

hold in every particular. *All the sins* of men are forgiven, though *one sin* only was committed; and not only is the punishment of death removed, but eternal life is bestowed.

20. ἵνα πλεονάσῃ denotes the effect, and not the cause. See note at Matt. i. 22. Sin and death, which were the consequences of Adam's fall, existed always: and so far from men being freed from them by obedience to any law, the only consequence of their having any law, was that their sin became more apparent. But even here, the free grace of God through faith in Christ is sufficient to atone for sin.

Chap. VI. 1. ἐπιμενοῦμεν. The best MSS. read ἐπιμένωμεν. He had said (v. 18.) that Christ's death atones for *all the personal sins* of men: and he now prevents the mistaken notion, that therefore men should continue in sin.

2. τῇ ἁμαρτίᾳ. *By sin*, as in ver. 10, 11. See other instances at Gal. ii. 19. It was sin, which caused all men to suffer the punishment of death. S. Paul's argument is, *If sin is such a dreadful thing as to have exposed us all to the punishment of death (which was suffered for us by Christ, and from which his death has alone freed us,) how can we think of continuing in it any longer?*

3. Christ died for all men: i. e. when he died, all mankind were supposed to die with him, and so the penalty was paid in the person of Christ: but each man is admitted to his share of this benefit, when he is baptized: he then professes his faith in the death of Christ, and he is said figuratively to die with him at baptism. After which he rises again, and becomes as it were a new creature.

4. διὰ τῆς δόξης τοῦ πατρός. *By the power of the Father:* or perhaps, *because he is the image of the Father.* See 1 Cor. xi. 7.

5. I would connect τοῦ θανάτου with σύμφυτοι, not with τῷ ὁμοιώματι. He had shewn in the preceding verse that the burial and resurrection of Christ was a representation of the burial and resurrection of Christians; and he continues, *For if by this resemblance or representation we have been partakers in his death, we shall also be partakers in his resurrection.* It is then only necessary to supply σύμφυτοι before ἀναστάσεως, and I should understand this, not of our final resurrection, but of that figurative or spiritual resurrection, by which we rise again at baptism to a newness of life.

6. παλαιὸς ἄνθρωπος is man before he is baptized, while he is under sentence of death. After baptism he becomes *a new man.*

Ibid. τὸ σῶμα τῆς ἁμαρτίας. To keep up the metaphor, he says that sin is *the body* which is nailed to the cross, when each individual is crucified with Christ at baptism.

10. τῇ ἁμαρτίᾳ, *by* or *in consequence of sin:*

[y] Gal. ii. 19; ζῇ, ζῇ τῷ Θεῷ. [y]οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν 11
1 Pet. ii. 24. εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ 12
ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·
[z] xii. 1; [z]μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· 13
Lu. i. 74; Gal. ii. 20; ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ
Heb. ix. 14; 1 Pet. iv. 2. τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν οὐ 14
κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.
[a] Gal. ii. 18, 19. [a]Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ 15
[b] Joh. viii. 34; χάριν; μὴ γένοιτο. [b]οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς 16
2 Pet. ii. 19. δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας
εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ Θεῷ, ὅτι 17
ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρ-
[c] Joh. viii. 32; εδόθητε τύπον διδαχῆς. [c]ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, 18
1 Pet. ii. 16. ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθέ- 19
νειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
[d] Joh. viii. 34. [d]ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 20
τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ 21
τέλος ἐκείνων, θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ- 22
τίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγια-
[e] v. 12; Gen. ii. 17; σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. [e]τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, 23
1 Cor. xv. 21; θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰη-
Jac. i. 15; 1 Pet. i. 3. σοῦ τῷ Κυρίῳ ἡμῶν. [a]Ἢ ἀγνοεῖτε, ἀδελφοί; γινώσκουσι γὰρ 7
νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον

i. e. the sinful nature which he assumed: τῷ Θεῷ, *by* or *in consequence of his divine nature*.

11. εἶναι and τῷ Κυρίῳ ἡμῶν are perhaps interpolations.

12. Most MSS. omit αὐτῇ ἐν.

13. *Do not give up your members to sin*, which will use them as *instruments of wickedness*.

14. οὐ γάρ. This is given as a reason, why sin should not now be their master: and the reason is, *because ye are not under the law:* i. e. your righteousness is not made to depend upon your perfect obedience to any law: if it were, you could only be accounted guilty for the violation of the law: sin would be sure to get the better of you: *but you are put into a state of being accounted righteous by the free grace of God.*

16. He now tells them of the alternative which is before them: *Do ye not know, with respect to the Master whom ye are to serve, that you must either serve sin, which leads to death, or obedience, which leads to justification?*

17. τύπον. The proper construction would be, ὑπηκούσατε τῷ τύπῳ διδαχῆς, εἰς ὃν παρεδόθητε, *ye have obeyed that form or scheme of doctrine, to the guidance of which ye were committed.*

19. Ἀνθρώπινον λέγω. *I am speaking of what is the common case with men, in consequence of that weakness which is natural to your flesh.* He means, that he was not addressing or censuring them personally, but he was speaking of e common case of all men.

Ibid. εἰς τὴν ἀνομίαν, *the effect of which was that you became wicked:* εἰς ἁγιασμὸν, *the effect of which is that you are made holy.*

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. *Quod ad justitiam attinet, liberi eratis.* Righteousness certainly could not claim you as its servants.

21. τίνα καρπόν. *What enjoyment?*

Chap. VII. 1. γινώσκουσι νόμον. *I am speaking to persons who know what is the nature of a law,* viz. *that the law imposed by any man is in force so long only as the man is alive.* Many persons make τοῦ ἀνθρώπου to be governed by κυριεύει—*has force over the man*—but the former construction is preferred by Elsner, Hammond, Mosheim; and the illustration in ver. 2. seems to require it. There is a construction somewhat similar in 1 Cor. ii. 11, and perhaps in James iii. 8. Some make νόμος the nominative to ζῇ, but I have preferred ὁ ἄνθρωπος, as in 1 Cor. vii. 39.

2 ζῇ. [f]ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ [f] 1 Cor. vii. 2, 10, 39.
3 ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. [g]ἄρα [g] Matt. v. 32.
οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ
ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου,
4 τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. [h]ὥστε, [h] viii. 2;
ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος Gal. ii. 19, 20; v. 18. 22.
τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερ-
5 θέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. [i]ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, [i] vi. 21; Gal. v. 19.
τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς
6 μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· [k]νυνὶ δὲ κατηρ- [k] ii. 29;
γήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε vi. 2; 2 Cor. iii. 6.
δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι
γράμματος.

7 [l]Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν [l] iii. 20;
ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ Exod. xx. 17; Deut. v. 21.
8 ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, 'Οὐκ ἐπιθυμήσεις·' [m]ἀφορμὴν δὲ [m] iv. 15;
λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ v. 20; Gal. iii. 19.
9 πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ
ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία

2. *νόμῳ* and *νόμου τοῦ ἀνδρὸς* mean the universal law or principle, that a woman is to be subject to her husband.

3. *χρηματίζειν* signifies *to be called*, or *named*. See Raphel, Elsner.

Ibid. *γένηται* is the proper term in this place, as in Lev. xxii. 13. and Heliodorus, *εἰς διαδοχὴν σπορᾶς τήνδε ἐμαυτῷ γενέσθαι διεσκεψάμην*, i. p. 40.

4. He is still pursuing the metaphor of men having before been the slaves of sin: but the law sentenced sinners to death, and he supposes all men to have suffered death in the person of Christ (*διὰ τοῦ σώματος τοῦ Χριστοῦ*). *Ἐθανατώθητε τῷ νόμῳ*, *Ye were put to death by the law*, (see Gal. ii. 19.) *εἰς τὸ γενέσθαι*, *so that you* are released from your slavery to sin, and *are become the servants of another Master.* (See note at iv. 11.) *Ἵνα καρποφορήσωμεν*, *that we might have our enjoyment* (see vi. 21.) *through God:* he alludes to those spiritual comforts and blessings which God bestows on the regenerate.

5. *τῇ σαρκὶ* is *the unregenerate state*, when men obeyed the lusts of the flesh, without being influenced by the Spirit. See viii. 8, 9.

Ibid. *παθήματα τῶν ἁμαρτιῶν*, i. e. *παθ. ἁμαρτωλά.* See i. 26.

Ibid. *τὰ διὰ τοῦ νόμου.* Some take this merely to mean, *which were under the law*, as *διὰ* is used in iv. 11; 2 Cor. v. 10; 1 Tim. ii. 15. But see Gal. ii. 19. It may mean, *the lusts which became sinful in consequence of the law*, (which prohibited them.)

Ibid. *εἰς τὸ καρπ.* *So that we reaped the fruit of them by death:* i. e. death was the fruit of them.

6. *κατηργήθημεν.* See Gal. v. 4. The reading of *ἀποθανόντες* is preferable to *ἀποθανόντος.* S. Paul does not speak of *the law being dead:* (see note at ver. 1.) but he supposes all persons *to have died* in the person of Christ. *Ἐν ᾧ κατειχόμεθα*, *in which we were held fast:* we could not free ourselves from it.

Ibid. *ἐν καινότητι πνεύματος*, i. e. *καινότητι πνευματικῇ*, *in a new state which gives us the assistance of the Spirit: παλαιότητι γράμματος*, *the old or former state, where the letter of the law condemned us.* See 2 Cor. iii. 6; Gal. iii. 9, 10.

7. He had spoken of men being freed from the law, and of the penalties denounced by the law making men still more sinful, and he therefore asks, *Is then the law itself sinful? By no means. All I meant to say was, that the actions of men would not have been sinful, if there had been no law, natural or revealed, which prohibited them.* *Τὴν ἁμαρτίαν οὐκ ἔγνων* is, *I should not have known the nature of sin:* and *ἐπιθυμίαν οὐκ ᾔδειν* is, *I had not known the sinful nature of covetousness.*

8. *ἐν ἐμοί.* He is still speaking of an unregenerate man (see ver. 5). He supposes sin to know that the law forbade certain acts, and to have taken every *opportunity* to urge men to do them.

Ibid. *χωρὶς νόμου.* *If it were not for the prohibitions of the law, sin would not exist.*

9. *ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ.* *I will suppose there to have been a time when men did not know any thing of the prohibitions of the law:* (and all infants are in such a state:) at that time their actions were not sinful: *but as soon as they were aware of the commandments and prohibitions, they did what was prohibited, their actions were sinful, and they incurred the penalty of death.* *Ἐγὼ* is used for any person whatever.

n Lev. xviii. 5; Ezech. xx. 11, 13. — o 1 Tim. i. 8. — p 1 Reg. xxi. 20, 25; Esa. l. 1; 1 Mac. i. 15. — q Gal. v. 17. — r Gen. vi. 5; viii. 21. — s Psal. i. 2; 2 Cor. iv. 16; Eph. iii. 16. — t Gal. v. 17.

ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· [n]καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς 10
ζωὴν, αὕτη εἰς θάνατον. ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ 11
τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. [o]ὥστε ὁ 12
μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. Τὸ 13
οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία·
ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
ἐντολῆς. [p]Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ 14
σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. [q]ὃ γὰρ κατερ- 15
γάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ
μισῶ, τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ 16
νόμῳ ὅτι καλός. νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, 17
ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. [r]Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν 18
ἐμοὶ, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παρά-
κειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω. οὐ γὰρ 19
ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν, τοῦτο πράσσω. εἰ 20
δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ,
ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὑρίσκω ἄρα τὸν νόμον τῷ 21
θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.
[s]συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· 22
[t]βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον 23
τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς
ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. ταλαίπωρος ἐγὼ ἄνθρω- 24
πος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; εὐχα- 25
ριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν
αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ, νόμῳ
ἁμαρτίας. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, 8

11. ἐξηπάτησε, *persuaded me that it was lawful to do that which I liked:* καὶ δι' αὐτῆς ἀπέκτεινεν, *and made me subject to death in consequence of the commandment* which I had broken.

13. I have followed the punctuation of Beza, Elsner, Schmidius, Wolfius. *Has that which is good been the cause to me of death? By no means: it was sin which was the cause: so that sin appears to have effected my death in consequence of the law, which is good, having denounced penalties: so that sin becomes still more sinful, because it caused me to transgress so good a law.* Γέγονε is perhaps an interpolation.

14. πνευματικός. *Persuades a man to do that which his better part approves:* ἐγὼ δὲ σαρκικός εἰμι, *but men in their natural state are inclined to follow their lusts.* Πεπραμένος· the metaphor is still kept up of a man being *the slave of sin.*

15. οὐ γινώσκω. The meaning is, that a servant does not act from his own judgment; he does merely what his master tells him.

16. νόμος all throughout this passage means a law, natural or revealed. *If I do what my master* (sin) *tells me, which is not the wish of my own mind, it follows of course, that the law, which forbids me to do it, must be good.*

21. I find, therefore, this law or principle in me, viz. ὅτι τὸ κακὸν παράκειται ἐμοὶ θέλοντι ποιεῖν τὸ καλόν.

22. τὸν ἔσω ἄνθρωπον. We find this expression in Plato, φαίη ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου ὁ ἔντος ἄνθρωπος ἔσται ἐγκρατέστατος. *De Republ.* ix. p. 589, and in the Talmud, "Cutis et caro vestis est hominis; sed spiritus *interior homo* vocatur." See Elsner.

24. σώματος τοῦ θανάτου is the same as σώματος θνητοῦ or νεκροῦ, (see vi. 12; viii. 11,) and therefore τούτου agrees with σώματος. See Luke xvi. 8.

25. *I thank God,* He will deliver me, *through Jesus Christ.* Knatchbull. Many MSS. read χάρις for εὐχαριστῶ.

CHAP. VIII. 1. Οὐδὲν κατάκριμα. This is the conclusion from the preceding verse. If God has saved me through Christ from that death to which I was condemned, there is now no sentence of condemnation to those who believe in Christ, and have applied to them-

2 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. [u] ὁ γὰρ — u vi. 18, 22;
νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με — Joh. viii. 36; Gal. v. 1.
3 ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. [x] Τὸ γὰρ ἀδύνα- — x 2 Cor. v. 21;
τον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ — Eph. ii. 14, 15; Gal. iii. 13;
υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας — Heb. vii. 18, 19.
4 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκὶ, ἵνα τὸ δικαίωμα τοῦ νόμου
πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ
5 κατὰ πνεῦμα. [y] Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς — y 1 Cor. ii. 14.
6 φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος. [z] τὸ γὰρ — z vi. 21; Gal. vi. 8.
φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος,
7 ζωὴ καὶ εἰρήνη. Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν·
8 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· [a] οἱ — a 1 Cor. ii. 14.
9 δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. [b] Ὑμεῖς δὲ οὐκ — b 1 Cor. iii. 16;
ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν — Gal. iv. 6; Phil. i. 19.
ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ — c vi. 4, 5; Act. ii. 24;
11 πνεῦμα ζωὴ διὰ δικαιοσύνην. [c] εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος — 1 Cor. vi. 14;
Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκ- — 2 Cor. iv. 14; Eph. ii. 5;
ρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν — Col. ii. 13. d vi. 7, 18.
αὐτοῦ πνεῦμα ἐν ὑμῖν. — e Eph. iv. 22; v. 3, &c.;
12 [d] ἌΡΑ οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ — Col. iii. 5, 6.
13 σάρκα ζῆν· [e] εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· — f Gal. v. 18.
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. — g 1 Cor. ii. 12; 2 Tim. i. 7;
14 [f] Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. [g] οὐ — Gal. iii. 26; iv. 5, 6;
15 γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε — Mar. xiv. 36.
16 πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, "Ἀββᾶ ὁ πατήρ." [h] αὐτὸ τὸ — h 2 Cor. i. 22; v. 5;
πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. — Eph. i. 13; iv. 30.
17 [i] εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκλη- — i Act. xiv. 22;
ρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶ- — 2 Tim. ii. 11, 12.

selves the benefit of that death. The words *μὴ—πνεῦμα* are probably an interpolation, and were added by some person who did not know that *οὐδὲν κατάκριμα* applied to the state of a man when he was taken into covenant, and had no reference to his subsequent sins. *Those who are taken into covenant with Christ, have at that time nothing to condemn them.*

2. Ὁ *νόμος τοῦ πν. τῆς ζωῆς ἐν* Χ. Ἰ. *The ordinance of God, that spiritual grace and eternal life shall belong to those who believe in Christ.* Τοῦ *νόμου τῆς ἁμ. καὶ τοῦ θανάτου*, *the ordinance of God, that sin and death shall always accompany each other.*

3. *τοῦ νόμου* is here *the natural law*, or *knowledge of right and wrong.* This was not able to make a man do what is right, because his lusts drew him to what was wrong. Τὸ *ἀδύνατον* is the accusative absolute.

Ibid. *σαρκὸς ἁμαρτίας*, i. e. *σαρκὸς ἁμαρτωλῆς.*

Ibid. *περὶ ἁμαρτίας.* See note at Heb. x. 6.

Ibid. *κατέκρινε*, *inflicted sentence upon*, i. e. put to death. God no longer suffered sin to reign over us.

4. *So that we now are able to fulfil the command of the law.*

5. *φρονεῖν τά τινος* is *to take the part of any one.* See Matt. xvi. 23.

6. *τὸ φρόνημα τῆς σαρκὸς* is the same as *τὸ φρονεῖν τὰ τῆς σαρκὸς* in ver. 5. and therefore means *the addicting oneself to the flesh, joining the party of the flesh.*

7. *οὐ δύναται.* Man has no power to do this of himself, without the assistance of the Spirit.

9. *εἴπερ. Since.*

Ibid. The *Spirit of God*, and *Spirit of Christ*, appear to be synonymous.

10. In your bodies you may be considered to have suffered death for your sins, but spiritually you have been restored to life, because your faith is counted for righteousness. See iv. 25.

15. *Ἀββᾶ ὁ πατήρ.* See Gal. iv. 6.

17. *εἴπερ. Since the end of our suffering with him is that we may be glorified with him.*

[k] Matt. v. 12; μεν· [k]λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ 18
2 Cor. iv. 17; Phil. iii. πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ 19
10, 21; 1 Pet. i. 6; ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ
iv. 13; 1 Joh. iii. 1, 2. ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, 20
ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις 21
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-
θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴδαμεν γὰρ ὅτι πᾶσα 22
[l] Lu. xxi. 28; ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν· [l]οὐ μόνον δὲ, 23
1 Joh. iii. 2; 2 Cor. v. 2, 4. ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς
αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπο-
[m] 2 Cor. v. 7. λύτρωσιν τοῦ σώματος ἡμῶν. [m]τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς 24
δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τὶς, τί καὶ ἐλ-
[n] 2 Cor. iv. 18; πίζει; [n]εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδε- 25
Heb. xi. 1. [o] Zach. χόμεθα. [o]Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς 26
xii. 10; Matt. xx. 22; ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδα-
Jac. iv. 3. μεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγ-
[p] 1 Par. μοῖς ἀλαλήτοις· [p]ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα 27
xxviii. 9; Psal. vii. 9; τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. Οἴδα- 28
Jer. xi. 20; xvii. 10. μεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν,
[q] Eph. i. 5, 11; τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. [q]ὅτι οὓς προέγνω, καὶ προ- 29
Phil. iii. 21; Col. i. 18. ὥρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
[r] Psal. lvi. 11; πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισε, τούτους καὶ
cxviii. 6. [s] iv. 25; ἐκάλεσε. καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδι- 30
v. 6, 9; Esa. liii. 5; καίωσε, τούτους καὶ ἐδόξασε. [r]Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ 31
Joh. iii. 16. ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; [s]ὅς γε τοῦ ἰδίου υἱοῦ οὐκ 32

19. *For created beings look anxiously for the time when it shall be revealed, who are the sons of God.*

20. *For all creation is subject to a state which must come to an end, (not by any will of its own, but according to the will of Him who thus made it subject,) with an expectation, that this creation will be freed* &c. For *κτίσις*, see Mark xvi. 15; Col. i. 23.

21. *ὅτι* is not *because*, as in our translation, but *that*, and is to be coupled with *ἐπ' ἐλπίδι*, *in the hope that this creature* &c. We may either put the words *τῇ γὰρ ματαιότητι —ὑποτάξαντα* in a parenthesis, and couple *ἐπ' ἐλπίδι* with *ἀπεκδέχεται*, or the sentence may be completed at *ἀπεκδέχεται*, and *ἐπ' ἐλπίδι* may be coupled with *ὑποτάξαντα*. I should prefer the former.

22. *συστενάζει, συνωδίνει.* The metaphor is from a woman in labour. The whole human race looks anxiously forward to its future state.

23. *οὐ μόνον.* Nor is this confined to the heathen: even Christians are anxious to be released from the body.

24. *ἐσώθημεν.* *We were placed in a state of salvation.*

Ibid. *βλεπομένη.* Josephus uses this word in the same sense, *ἐπεὶ γὰρ ἐναργῆ καὶ βλεπόμενα τεκμήρια παρεχόμεθα*, vol. i. p. 715.

26. *ὑπερεντυγχάνω.* See note at ver. 34. The meaning is, that the prayers which a Christian offers up, are offered by the Holy Spirit which dwells in him. Ὑπὲρ ἡμῶν are wanting in the best MSS.

Ibid. *ἀλαλήτοις*, *Ineffabilibus.* Beza, Castalio, &c.: but Bos renders it, *occultis, quæ non audiuntur.*

27. *τί τὸ φρόνημα τοῦ πνεύματος.* *God knows which of our thoughts proceed from the Holy Spirit:* (see ver. 6.) *because the Spirit prays for Christians according to the will of God.*

28. *τοῖς κατὰ πρόθεσιν κλητοῖς.* *Who are called*, i. e. taken into covenant, *in the manner which was before ordained of God*, (see iii. 21.) viz. by faith, and not for their own merits.

29. *For God knew before who these would be, and determined that they should be created anew after the image of his Son: so that we all are sons of God and joint-heirs with Christ*, (see ver. 16, 17.) *he being the eldest Son.*

30. *ἐκάλεσε.* He offered the terms of His covenant to those who conformed to the conditions of it, viz. to those who had faith. Ἐδικαίωσεν, He freely forgave them all their sins. Ἐδόξασε, He hath designed them for a future state of glory.

32. The argument requires, that we should take *τοῦ ἰδίου υἱοῦ* in its strict literal sense: for

ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ
33 καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; [t]τίς ἐγκαλέσει κατὰ
34 ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν; [u]τίς ὁ κατακρίκων; Χριστὸς
ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ
35 Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; τίς ἡμᾶς χωρίσει ἀπὸ τῆς
ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ
36 λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; [v]καθὼς γέγραπται,
'Ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν
37 ὡς πρόβατα σφαγῆς.' [x]Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν
38 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος,
οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐν-
39 εστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε βάθος, οὔτε τὶς κτίσις
ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

9 [y]ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυ-
2 ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ· [z]ὅτι λύπη
3 μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου· [a]ηὐχό-
μην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν
4 ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· [b]οἵτινές εἰσιν
Ἰσραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθῆκαι, καὶ ἡ
5 νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι, [c]ὧν οἱ πατέρες,
καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς

t Esa. l. 8, 9.
u Psal. cx. 1; Mar. xvi. 19; Heb. i. 3; viii. 1; xii. 2; 1 Pet. iii. 22; 1 Joh. ii. 1.
v Psal. xliv. 22; 1 Cor. iv. 9; 2 Cor. iv. 11; xi. 23.
x 1 Cor. xv. 57; 2 Cor. ii. 14; 1 Joh. iv. 4; v. 4, 5; Apoc. xii. 11.
y i. 9; 2 Cor. i. 23; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5.
z x. 1.
a Exod. xxxii. 32.
b ii. 17; iii. 2; Exod. iv. 22; Deut. vii. 6; Psal. cxlvii. 19; Jer. xxxi. 9; Eph. ii. 12.
c Matt. i. 1, &c.; Lu. iii. 23, &c.; Joh. i. 1; Heb. i. 8, 9.

if Christ was merely an adopted Son, whom God allowed to be put to death, we could not infer from thence that He would also give us all things.

33. I have followed the punctuation of Lock, Wells, Blackwall, Vater, which seems still more necessary if Χριστὸς before ὁ ἀποθανὼν is an interpolation.

34. ἐντυγχάνει. See Heb. vii. 25. The Socinians deny that ἐντυγχάνειν means *to intercede.* But it is so used by Philo Judæus, who makes Abraham say to God, δεδιὼς καὶ τρέμων ἐντυγχάνω, Gen. xv. 2, and ἐπειδὰν γῆν καὶ τέφραν ἐμαυτὸν αἴσθωμαι, τηνικαῦτα ἐντυγχάνειν σοι θαρρῶ, xviii. 27; vol. i. p. 476, 477.

37. ὑπερνικῶμεν. Alberti denies that this means *amplius quam victores sumus;* but simply *vincimus.*

38. ἀρχὰς seems to be used for *spiritual beings* in Eph. vi. 12; Col. ii. 15. Some take ἀρχαὶ and δυνάμεις for *persons in authority.* Οὔτε ὕψωμα οὔτε βάθος, *neither things in heaven, nor things on earth.*

Chap. IX. 1. ἐν Χριστῷ, *teste Christo.* See Matt. v. 34; Eph. iv. 17.

Ibid. συμμαρτυρούσης. This seems to mean, that *his own conscience,* and *the Holy Spirit* which dwelt in him, bore witness to this.

3. ἀνάθεμα is *a thing set apart,* and generally in a bad sense, i. e. devoted to destruction: but it has not necessarily that sense: ἀνάθεμα ἀπό τινος is *set apart by any one.* S. Paul had been set apart and consecrated by Christ to his service: and he had prayed that this devotion of himself might be for the good of his countrymen.

4. Ἰσραηλῖται. This term was only applied to the genuine descendants of Jacob. See John i. 48; Acts xiii. 16; 2 Cor. xi. 22.

Ibid. υἱοθεσία. See Exod. iv. 22; Hos. xi. 1; Jer. xxxi. 9.

Ibid. δόξα. In allusion to the *Glory of the Lord* which appeared on the ark of the covenant. 1 Sam. iv. 21; Psalm lxxviii. 61.

Ibid. διαθῆκαι. Not different covenants, for there was only one between the times of Adam and Christ: but God renewed the covenant at various times, e. g. with Noah, Abraham, Isaac. See Eph. ii. 12. Elsner has brought instances from heathen writers: it perhaps meant *αἱ πλάκες τῆς διαθήκης.*

Ibid. λατρεία. The privilege of worshipping the true God.

5. The last privilege enumerated is, that Christ, as far as he could be born of human parents, was descended from the Jews. They had the honour of giving birth to him, who in his higher nature was the ever-blessed God. This passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c.; nor did any person ever propose a different interpretation till after the Socinian controversy began.

εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. [d]Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν 6
ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ·
[e]οὐδ᾽ ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ᾽, ‘Ἐν 7
Ἰσαὰκ κληθήσεταί σοι σπέρμα.’ [f]τουτέστιν, οὐ τὰ τέκνα τῆς 8
σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
λογίζεται εἰς σπέρμα. [g]ἐπαγγελίας γὰρ ὁ λόγος οὗτος, ‘Κατὰ 9
τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.’ [h]Οὐ 10
μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ
πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὶ 11
ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ᾽ ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ,
οὐκ ἐξ ἔργων, ἀλλ᾽ ἐκ τοῦ καλοῦντος, [i]ἐρρήθη αὐτῇ, ‘Ὅτι ὁ 12
μείζων δουλεύσει τῷ ἐλάσσονι·’ [k]καθὼς γέγραπται, ‘Τὸν Ἰα- 13
κὼβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.’
[l]Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. [m]τῷ 14
γὰρ Μωσῇ λέγει, ‘Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν 15
οἰκτείρω.’ ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ 16
τοῦ ἐλεοῦντος Θεοῦ. [n]λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, ‘Ὅτι εἰς 17
αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.’ Ἄρα 18
οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. Ἐρεῖς οὖν μοι, Τί 19
ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; [o]Μεν- 20
οῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ

d ii. 28; iii. 3; Num. xxiii. 19; Joh. viii. 39; Gal. vi. 16; 2 Tim. ii. 13.
e Gen. xxi. 12; Gal. iv. 23; Heb. xi. 18;
f Gal. iv. 28.
g Gen. xviii. 10.
h Gen. xxv. 21.
i Gen. xxv. 23.
k Matt. i. 2, 3.
l Deut. xxxii. 4; 2 Par. xix. 7; Job viii. 3; xxxiv. 10.
m Exod. xxxiii. 19.
n Exod. ix. 16.
o Esa. xlv. 9; lxiv. 8; Jer. xviii. 6; Sap. xv. 7.

6. What I have said of these high privileges, might seem at variance with what I have also said, of the Jews being no longer the chosen nation: *but it is not that the word of God has failed:* he promised blessings to the true Israelites: but this did not mean all the descendants of Jacob, but those who have faith.

9. The LXX is very different: Ἐπαναστρέφων ἥξω πρός σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἕξει υἱὸν Σάρρα ἡ γυνή σου. The force of this quotation lies in the words τῇ Σάρρᾳ: the promise was not to the children of Abraham generally, but to his son *by Sarah.*

10—13. *Nor was this the only restriction of the promise. For Rebecca conceived from one specified individual, from Isaac, and before the children were born, it was said* &c. &c. Κοίτην ἔχειν is *utero gerere.* V. Schleusner.

11. ἡ κατ᾽ ἐκλογὴν πρόθεσις. *The method which God had determined for choosing those persons who were to be justified,* namely, by faith. See viii. 28, 29.

12. ὁ μείζων, *the elder,* if applied to the two individuals: *the greater,* if applied to the two nations. Le Clerc.

13. ἐμίσησα. Μισεῖν sometimes means, *to love less than another:* Luke xiv. 26; John xii. 25: but the passage in Malachi alludes to the temporal condition of Jacob's and Esau's children.

14. μὴ ἀδικία; Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews to any other nation? Certainly not. Neither is he now unjust in pardoning the Gentiles and accepting their faith: for this is just what he did to the Jews, when he pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19.

16. θέλοντος probably relates to Abraham *wishing* that his son Ishmael might have the promise, Gen. xvii. 18, or Isaac *wishing* to bless Esau, Gen. xxvii. and τρέχοντος to Esau *running* to hunt for venison, xxvii. 5.

17. In the LXX it is, ἕνεκεν τούτου διετηρήθης, which means, *for this cause hast thou been preserved in the midst of all these plagues:* and so ἐξήγειρά σε may mean, *I have raised thee up from these plagues.* Hammond, Le Clerc, Junius, Wolfius. See James v. 15. S. Paul had before brought an instance of God pardoning sinners: he now brings an instance of his not pardoning.

19. See iii. 5, 7.

20. It must be remembered, that S. Paul is speaking of temporal blessings, and of the Jews being the chosen people of God. With respect to the offer of eternal happiness, it is plain that this was made to the Jews first, and they wilfully rejected it. S. Paul is shewing in this passage, that it was not for any merit of their own, that God made the Jews his chosen people: and therefore he could not be unjust, if he cast them off for positive disobedience.

21 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, "Τί με ἐποίησας οὕτως;" [p]ἢ p 2 Tim. ii. 20.
οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράμα-
22 τος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; [q]εἰ δὲ q ii. 4, 5.
θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα
23 εἰς ἀπώλειαν· καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ,
24 ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν
25 ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· [r]ὡς καὶ ἐν τῷ r Ose. ii. 23; 1 Pet. ii. 10.
Ὠσηὲ λέγει, 'Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ
26 ἠγαπημένην, ἠγαπημένην.' '[s]καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη s Ose. i. 10.
αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.'
27 [t]Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, 'Ἐὰν ᾖ ὁ ἀριθμὸς τῶν t xi. 5; Esa. x. 22.
υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθή-
28 σεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι
29 λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.' [u]Καὶ καθὼς u Gen. xix. 24; Esa. i. 9; xiii. 19; Jer. l. 40; Lam. iii. 22; Ezech. xvi. 46.
προείρηκεν Ἠσαΐας, 'Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν
σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοι-
30 ώθημεν.' Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύ-
νην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· x x. 2; xi. 7.
31 [x]Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης
32 οὐκ ἔφθασε· [y]διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων y 1 Cor. i. 23.
33 νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, [z]καθὼς z Esa. viii. 14; xxviii. 16; Psal. cxviii. 22; Matt. xxi. 42; Lu. ii. 34; 1 Pet. ii. 7.
γέγραπται, 'Ἰδοὺ, τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ
πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισ-
χυνθήσεται.'
10 ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ a ix. 31; Act. xxi. 20; xxii. 3; Gal. i. 14.
2 πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν. [a]μαρτυρῶ

21. Compare Wisdom xv. 7. For ἐξουσίαν τοῦ πηλοῦ see Matt. x. 1.

22. Something is wanting to make this sentence complete. Elsner supplies οὐχ ἔχει ἐξουσίαν;

Ibid. σκεύη ὀργῆς. This may apply to Pharaoh, or to the Jews: both of them incurred *the anger* of God, but God *bore with* the Jews much longer than with Pharaoh. So far therefore from complaining of being cast off now, they were treated with great forbearance.

23. σκεύη ἐλέους. The Gentiles, or any persons who obtain pardon on account of their faith.

27. ὑπὲρ τοῦ Ἰσραήλ, *concerning Israel.* Raphel. Isaiah seems to be speaking of a remnant returning from captivity. S. Paul applies it to the small portion of the Jews who believed in Christ.

28. γὰρ is not in the LXX. We must supply ἐστὶ after συντελῶν. It may mean, *God will soon settle the matter*, or *he will soon sum up the account.*

29. προείρηκεν. *Had said before the passage last quoted.* See Gal. i. 9.

Ibid. Σαβαὼθ is an Hebrew word signifying *an host.*

30. This is the substance of this whole chapter. Though the Gentiles did nothing to deserve the favour of God, He chose of His own grace and mercy to allow them to become righteous by faith in Christ. The Jews, however, were not cast off by the arbitrary will of God: the offer was made to them before it was made to the Gentiles, and they rejected it. The terms διώκειν, καταλαμβάνειν, φθάνειν, προσκόπτειν, are all borrowed from persons running in a race.

31. διώκων νόμον δικαιοσύνης. *Thinking to arrive at a law of righteousness*, i. e. to reduce it to rule and certainty. Most MSS. omit the second δικαιοσύνης.

32. ὅτι οὐ [διώκουσιν] ἐκ πίστεως.

33. This quotation is made up of two passages from Isaiah: καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι, viii. 14. ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ, xxviii. 16. Most MSS. omit πᾶς.

Chap. X. 1. τοῦ Ἰσραήλ. Most MSS. read αὐτῶν.

γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ᾽ οὐ κατ᾽ ἐπίγνωσιν.
b ix. 31. [b]ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσυνην, καὶ τὴν ἰδίαν δι- 3
καιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπ-
c Matt. v. 17; ετάγησαν. [c]τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4
Act. xiii. 38; 2 Cor. iii. 13; πιστευοντι. [d]Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ 5
Gal. iii. 24. νόμου, '"Οτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.'
d Lev. xviii. 5; Ezech. xx. 11; [e]'Η δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, 'Μὴ εἴπῃς ἐν τῇ 6
Gal. iii. 12. e Deut. xxx. καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;' τοῦτ᾽ ἔστι Χρισ-
11, 12. τὸν καταγαγεῖν· 'ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον;' τοῦτ᾽ 7
f Deut. xxx. 14. ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν· [f]ἀλλὰ τί λέγει; 'Ἐγγύς 8
σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·'
g Matt. x. 32. τοῦτ᾽ ἔστι, τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· [g]ὅτι ἐὰν ὁμο- 9
λογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν
τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·
καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται 10
h ix. 33; εἰς σωτηρίαν. [h]Λέγει γὰρ ἡ γραφή, 'Πᾶς ὁ πιστεύων ἐπ᾽ 11
Esa. xxviii. 16. αὐτῷ οὐ καταισχυνθήσεται.' [i]Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου 12
i iii. 22, 29; Act. x. 34, 35; τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς
xv. 9; πάντας τοὺς ἐπικαλουμένους αὐτόν· '[k]Πᾶς γάρ, ὃς ἂν ἐπικα- 13
1 Tim. ii. 5; Eph. i. 7; λέσηται τὸ ὄνομα Κυρίου, σωθήσεται.' Πῶς οὖν ἐπικαλέσον- 14
ii. 4, 7. k Joel ii. 32; ται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκου-
Act. ii. 21. σαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; [l]πῶς δὲ κηρύξου- 15
l Esa. lii. 7; Nahum i. 15. σιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, 'Ὡς ὡραῖοι οἱ
πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ
m Esa. liii. 1; Joh. xii. 38. ἀγαθά.' [m]Ἀλλ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας 16
γὰρ λέγει, 'Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;' ἄρα ἡ πίστις 17
n Psal. xix. 4. ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. [n]ἀλλὰ λέγω, Μὴ οὐκ 18
ἤκουσαν; μενοῦνγε 'εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος

2. ζῆλον Θεοῦ, *a godly zeal.*

3. τοῦ Θεοῦ δικ. See iii. 21. The second δικαιοσύνην is omitted in some MSS.

Ibid. οὐχ ὑπετάγησαν. *They have not been arranged or included under.* Acts xiii. 48.

4. τέλος. The terminer and bound; the scope and aim; the perfection and accomplisher. Fell. When a man believes in Christ, the law is at an end, so far as to obtaining his justification. Vater.

5. γράφει. See iv. 6.

Ibid. αὐτά. All the things which the law ordered. If a man literally complied with this, he might have been righteous.

Ibid. S. Paul here accommodates to the gospel what Moses said of the first covenant. He alters τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; into τίς καταβήσεται εἰς τὴν ἄβυσσον;

9. σωθήσῃ. *Thou shalt be placed in the way of salvation.*

10. δικαιοσύνη. The first step in a man's salvation, when he believes in Christ, and is taken into covenant: σωτηρία, his final salvation, which is granted upon his confessing Christ before men. See ver. 9.

12. Οὐ γάρ. This contains the reason of his saying πᾶς ὁ πιστεύων.

13. He here quotes Joel as saying πᾶς.

14. If the prophets thus foretold the universality of the gospel, how can the Jews be angry with us apostles for preaching to the Gentiles? *For how can they call* &c.?

15. If Isaiah said this of those who *preached peace,* how can we be blamed for doing so? Many MSS. read ἐπικαλέσωνται, πιστεύσωσιν, ἀκούσωσι, κηρύξωσι.

16. And if some have rejected the gospel, this also was foretold by Isaiah.

17. πίστις ἐξ ἀκοῆς. This is deduced from the words ἐπίστευσε τῇ ἀκοῇ. *Isaiah therefore shews, that, if the word of God is preached, faith is produced in the hearers.* Many MSS. omit Θεοῦ.

18. It appears from this verse, that the gospel had now been preached in great part of the world. See Col. i. 6, 23.

αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.'
19 [o] 'Αλλὰ λέγω, Μὴ οὐκ ἔγνω 'Ισραήλ; πρῶτος Μωσῆς λέγει, [o] Deut. xxxii. 21.
'Εγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ
20 παροργιῶ ὑμᾶς.' [p] 'Ησαΐας δὲ ἀποτολμᾷ καὶ λέγει, 'Εὑρέθην [p] Esa. lxv. 1.
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.'
21 [q] πρὸς δὲ τὸν 'Ισραὴλ λέγει, ''Ολην τὴν ἡμέραν ἐξεπέτασα τὰς [q] Esa. lxv. 2.
χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.'
11 [r] ΛΕΓΩ οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ [r] Jer. xxxi. 37; 2 Cor. xi. 22; Phil. iii. 5.
γένοιτο· καὶ γὰρ ἐγὼ 'Ισραηλίτης εἰμὶ, ἐκ σπέρματος 'Αβραὰμ,
2 φυλῆς Βενϊαμίν. οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προ-
έγνω. ἢ οὐκ οἴδατε ἐν 'Ηλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει
3 τῷ Θεῷ κατὰ τοῦ 'Ισραὴλ, λέγων, ' [s] Κύριε, τοὺς προφήτας σου [s] 1 Reg. xix. 10.
ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπ-
ελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου.' [t] 'Αλλὰ τί λέγει [t] 1 Reg. xix. 18.
αὐτῷ ὁ χρηματισμός; 'Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους
5 ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.' [u] Οὕτως οὖν καὶ [u] ix. 27.
ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν, [x] εἰ δὲ [x] iv. 4, 5; Deut. ix. 4.
6 χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. εἰ
δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν
7 ἔργον. [y] Τί οὖν; ὃ ἐπιζητεῖ 'Ισραὴλ, τούτου οὐκ ἐπέτυχεν, ἡ [y] ix. 31.
8 δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, [z] καθὼς γέγραπ- [z] Esa. vi. 9; xxix. 10; Matt. xiii. 14; Joh. xii. 40; Act. xxviii. 26.
ται, ''Εδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ
μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν,' ἕως τῆς σήμερον ἡμέρας.
9 [a] καὶ Δαβὶδ λέγει, 'Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ [a] Psal. lxix. 22.
10 εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτι-
σθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον
11 αὐτῶν διαπαντὸς σύγκαμψον.' [b] Λέγω οὖν, Μὴ ἔπταισαν, ἵνα [b] Act. xiii. 46.

19. Μὴ οὐκ ἔγνω 'Ισραήλ; *Did not the Jews know that God meant to make his word known to the Gentiles?*

Chap. XI. 1. ἀπώσατο. *Has he entirely excluded them from the covenant?* By no means: for all those who believe in Christ (like myself,) are still in covenant with him.

2. προέγνω. God may be said not to have *known* the Gentiles before they believed in Christ, Gal. iv. 8, 9. He knew the Jews, and was known by them. See Amos iii. 2.

Ibid. ἐν 'Ηλίᾳ. Probably, *in the section or chapter containing the history of Elias.* See Mark xii. 26.

3. κατέσκαψαν. LXX καθεῖλαν. S. Paul follows the Hebrew.

4. χρηματισμός. See Matt. ii. 22.

Ibid. τῇ Βάαλ. In the LXX the article is masculine, and in Josephus, vol. i. p. 491. Some supply στήλῃ or εἰκόνι. Lightfoot says δαμάλει: but in Tobit i. 5. we read τῇ Βάαλ τῇ δαμάλει, and in Jer. xii. 16. τῇ Βάαλ.

5. κατ' ἐκλογὴν χάριτος, according to that method which God has devised of choosing persons out of his own free will: i. e. of allowing their faith to be accounted as righteousness.

6. ἐπεί. *Otherwise.* See 1 Cor. v. 10. The latter clause, εἰ δὲ ἐξ ἔργων—ἔργον seems an interpolation.

7. τούτου, viz. Justification. See ix. 30, 31.

Ibid. ἐκλογὴ for ἔκλεκτοι, as περιτομὴν in iii. 30; Gal. ii. 7, 8, 9; Eph. ii. 11.

Ibid. ἐπωρώθησαν. In John xii. 40. πεπώρωκεν is opposed to τετύφλωκεν, and therefore means, *hardened.*

8. This is not an exact quotation from any part of scripture: it most resembles Isaiah xxix. 10. the sentiment of the latter part is to be found in vi. 9; Ezek. xii. 2. The words ἕως τῆς σήμερον ἡμέρας do not belong to the quotation.

9. καὶ εἰς θήραν. These words are not in the LXX nor in the Hebrew. Τράπεζα means *the food placed upon the table:* and the metaphor is taken from birds being caught by the food placed *in the trap*: so the Jews did not understand what was their spiritual food.

10. σύγκαμψον. *Make them stoop under oppression and affliction.*

11. μὴ ἔπταισαν; sc. πρὸς τὸν λίθον τοῦ προσκόμματος, ix. 32. ῞Ινα πέσωσι, *so that they have fallen.*

πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. εἰ δὲ τὸ παράπτωμα 12
αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,
[c] xv. 16; πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; ([c] Ὑμῖν γὰρ λέγω τοῖς 13
Act. ix. 15; xiii. 2; ἔθνεσιν· ἐφ᾽ ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν
xxii. 21; Gal. i. 16; μου δοξάζω, εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω 14
ii. 2, 8; Eph. iii. 8; τινὰς ἐξ αὐτῶν.) εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου, 15
1 Tim. ii. 7; τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, 16
2 Tim. i. 11. [d] Jer. xi. 16. καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. [d] εἰ δέ τινες 17
τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς
ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, 18
οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ᾽ ἡ ῥίζα σέ. Ἐρεῖς οὖν, Ἐξ- 19
[e] xii. 16; ἐκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. [e] καλῶς· τῇ ἀπιστίᾳ 20
Prov. xxviii. 14; Esa. ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλοφρόνει,
lxvi. 2; Phil. ii. 12; ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφεί- 21
Joh. xv. 2. σατο, μή πως οὐδὲ σοῦ φείσηται. Ἴδε οὖν χρηστότητα καὶ 22
[f] 1 Cor. xv. 2; Heb. iii. 6, 14. ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· [f] ἐπὶ δὲ
σὲ, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ
[g] 2 Cor. iii. 16. ἐκκοπήσῃ. [g] καὶ ἐκεῖνοι δὲ ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεν- 23
τρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι
αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ 24
παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι
[h] Lu. xxi. 24. οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; [h] Οὐ γὰρ 25
θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε
παρ᾽ ἑαυτοῖς φρόνιμοι,) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ

11. παράπτωμα is perhaps used with reference to ἔπταισαν and πέσωσι. It means *a falling off to one side, a slip.* Αὐτοὺς means *the Jews.*

12. πλοῦτος κόσμου. *The means of making the world rich.* Τὸ ἥττημα αὐτῶν, *that which is taken away from them,* τὸ πλήρωμα αὐτῶν, *that which is brought to supply the deficiency* (see Matt. ix. 16). If the rejection of the gospel by the Jews has been the cause of many Gentiles embracing it, how many more will embrace it, when they see the Jews themselves fill up the deficiency which is now made among them?

13. τὴν διακονίαν μου δοξάζω, *I am in the habit of boasting of the great success of my ministry among the Gentiles.*

15. *For if the rejection of the Jews from the covenant has been the means of reconciling the world to God, the admission of them into the covenant (whenever it shall take place,) may be said to raise the whole world from death to life.*

16. ἀπαρχὴ and ῥίζα relate to Abraham as *the parent stock* of the Jewish nation: φύραμα and κλάδοι mean *the whole nation* as *branches* sprung from him. "You must not look upon them as finally and entirely rejected. God has still an eye upon them, as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs." Pyle. There is an allusion to Lev. xxiii. 17.

17, 18. The Christian covenant is not altogether a new one, but an enlargement of the former: the promise of Christ was made to Abraham; and therefore Christians are grafted upon the stock of Abraham, and grow from him as *the root.*

19. ἵνα is here used for *the consequence,* not *the cause,* or else S. Paul would not have answered, καλῶς. He merely admits the fact of some of the Jews being rejected, and gives the reason of it, viz. for not believing in Christ.

20. ἕστηκας, in opposition to πέσοντας in ver. 22.

22. ἐπεὶ, *otherwise,* as in ver. 6.

23. This seems to preclude the notion of arbitrary and irrespective election or reprobation. Those who are rejected now, may, if they have faith, be accepted.

25. παρ᾽ ἑαυτοῖς φρόνιμοι. See xii. 16.

Ibid. ἀπὸ μέρους. In allusion to *part* of the Jews having embraced the gospel. See xv. 15.

26 γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· [i]καὶ οὕτω
πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, ‘Ἥξει ἐκ Σιὼν ὁ
27 ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· [k]καὶ αὕτη
αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας
28 αὐτῶν.’ Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ
29 τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ἀμεταμέλητα γὰρ τὰ
30 χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. Ὥσπερ γὰρ καὶ ὑμεῖς
ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
31 οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ
32 ἐλεηθῶσι. [l]συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν,
33 ἵνα τοὺς πάντας ἐλεήσῃ. [m]Ὦ βάθος πλούτου καὶ σοφίας καὶ
γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξ-
34 ιχνίαστοι αἱ ὁδοὶ αὐτοῦ. [n]τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς
35 σύμβουλος αὐτοῦ ἐγένετο; [o]ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταπο-
36 δοθήσεται αὐτῷ; [p]ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

12 [q]ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ
Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐ-
2 άρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· [r]καὶ μὴ συσχη-
ματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ
3 ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. [s]Λέγω γὰρ διὰ τῆς χάριτος
τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ
δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς
4 ἐμέρισε μέτρον πίστεως. [t]Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη
πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

i Esa. lix. 20.
k Psal. xiv. 7; Esa. xxvii. 9; Jer. xxxi. 31, &c.; 2 Cor. iii. 16; Heb. viii. 8; x. 16.
l iii. 9; Gal. iii. 22.
m Job xi. 7; Psal. xxxvi. 6; xcii. 5.
n Esa. xl. 13; Jer. xxiii. 18; Sap. ix. 13; 1 Cor. ii. 16.
o Job xli. 11.
p Prov. xvi. 4; 1 Cor. viii. 6; Col. i. 16.
q vi. 13, 16; 1 Pet. ii. 5.
r Eph. i. 18; iv. 23; v. 10, 17; 1 Thess. iv. 3; Col. iii. 10; 1 Joh. ii. 15.
s 1 Cor. xii. 7, 11; Eph. iv. 7.
t 1 Cor. xii. 12, &c.; Eph. iv. 16.

25. *τὸ πλήρωμα τῶν ἐθνῶν. The Gentiles who come in to fill up the vacancy caused by the Jews.* See ver. 12.

26. *ἐκ Σιών.* The LXX read *ἕνεκεν Σιών.* The last words, *ὅταν ἀφ. τὰς ἁμαρτίας αὐτῶν*, seem taken from Is. xxvii. 9, *καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ.* See Psalm xiii. 7.

28. *With respect to the offer which has actually been made to them in the gospel, they have made God their enemy, because He is now reconciled to you: but with respect to his inviting all men into his covenant, they are still objects of his love on account of their forefathers:* i. e. God still wishes, that they would have faith and enter into the covenant: it depends upon themselves, whether they are *elect* or no.

29. For God can never repent of the *favour* which he shewed formerly to the Jews, nor of his having *called* them to be his peculiar people.

31. *ἠπείθησαν τῷ ὑμετέρῳ. Have been excited to unbelief by jealousy at seeing the mercy shewn to you.* He means to say, that as the Gentiles have been freely forgiven by God, so may the Jews be.

32. *Has convicted all of disobedience.* Raphel.

35. Neither Jew nor Gentile can say that he deserves a favour at the hand of God as a reward for his services.

36. *ἐξ αὐτοῦ, from Him,* as the Creator; *δι' αὐτοῦ, by Him,* as the Governor and Disposer; *εἰς αὐτὸν, to Him,* as the end and object of them.

Chap. XII. 1. *λογικήν.* So Philo Judæus says, *Τόδε ἐστι σύμβολον οὐχ ἑτέρου τινος, ἢ τοῦ παρὰ Θεῷ μὴ τὸ πλῆθος τῶν καταθυομένων εἶναι τίμιον, ἀλλὰ τὸ καθαρώτατον τοῦ θύοντος, πνεῦμα λογικόν.* vol. ii. p. 254. It means *the service of the heart,* as opposed to the sacrifice of animals which have no reason, *ἄλογα.*

2. Most MSS. read *συσχηματίζεσθαι* and *μεταμορφοῦσθαι.*

Ibid. *τί τὸ θέλημα κ. τ. λ.* Rufinus mentions two translations, *Quæ sit voluntas Dei, quod bonum et beneplacitum et perfectum;* and, *Quæ sit voluntas Dei bona et beneplacita et perfecta.* Origen. vol. iv. p. 644.

3. *διὰ* may be a form of adjuration, as in ver. 1. He is supposed to allude to the distribution of spiritual gifts.

Ibid. *μέτρον πίστεως.* If we compare ver. 6, Eph. iv. 7, it might be thought that these spiritual gifts were bestowed in proportion to the faith of individuals.

[u]οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς ἀλλή- 5
λων μέλη· [x]ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν 6
ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίσ-
τεως· [y]εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ δι- 7
δασκαλίᾳ· [z]εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μεταδιδοὺς, 8
ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.
[a]Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρὸν, κολ- 9
λώμενοι τῷ ἀγαθῷ· [b]τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· 10
τῇ τιμῇ ἀλλήλους προηγούμενοι· [c]τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ 11
πνεύματι ζέοντες, τῷ καιρῷ δουλεύοντες· [d]τῇ ἐλπίδι χαίροντες, 12
τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες· [e]ταῖς 13
χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· [f]εὐ- 14
λογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.
Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. [g]τὸ 15 16
αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ
τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-
τοῖς. [h]μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοούμενοι 17
καλὰ ἐνώπιον πάντων ἀνθρώπων· [i]εἰ δυνατὸν, τὸ ἐξ ὑμῶν, 18
μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. [k]μὴ ἑαυτοὺς ἐκδικοῦντες, 19
ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γὰρ, ‘Ἐμοὶ
ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.’ [l]Ἐὰν οὖν πεινᾷ 20
ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο
γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. 21

u 1 Cor. xii. 27; Eph. i. 23; v. 23; Col. i. 24.
x 1 Cor. xii. 4, 5, 6, 10; 1 Pet. iv. 10.
y 1 Cor. xii. 28; Eph. iv. 11; 1 Pet. iv. 10, 11.
z Matt. vi. 1, &c.; 2 Cor. ix. 7; 1 Pet. v. 2.
a Psal. xxxvi. 4; xcvii. 10; Amos v. 15; 1 Tim. i. 5; 1 Pet. i. 22; iv. 8.
b Heb. xiii. 1; Phil. ii. 3; 1 Pet. ii. 17; 2 Pet. i. 7.
c Apoc. iii. 15.
d xv. 13; Eph. vi. 18; 1 Thess. v. 16, 17; Col. iv. 2; Heb. xii. 1; Jac. v. 7.
e 1 Cor. xvi. 1; Heb. xiii. 2, 16; 1 Pet. iv. 9.
f Matt. v. 44; Lu. vi. 28; 1 Cor. iv. 12; 1 Pet. iii. 9.
g xi. 25; xv. 5; Prov. iii. 7; Psal. cxxxi. 1; Esa. v. 21; 1 Cor. i. 10; Phil. ii. 2, 3, 16.
h Prov. xx. 22; Matt. v. 39; 1 Cor. vi. 7; 2 Cor. viii. 21; 1 Thess. v. 15; 1 Pet. iii. 8, 9.
i Mar. ix. 50; Heb. xii. 14.
k Lev. xix. 18; Deut. xxxii. 35; Eccl. xxviii. 1; Matt. v. 39; Heb. x. 30.
l Prov. xxv. 21; Matt. v. 44.

5. καθ' εἷς. See note at Mark xiv. 19. Most MSS. read τὸ δὲ καθ' εἷς.

6, 7, 8. We must supply ἔχοντες and ἔστω. Elsner, Wolf: or perhaps σωφρονεῖν, *let him bear himself meekly in the exercise of any of these gifts.*

6. κατὰ τὴν ἀναλ. τῆς πίστεως. *According to the proportion in which he has received this gift, which is in proportion to his faith.* See ver. 3.

7. διακονίαν, *exercising the public office of a deacon.*

8. μεταδιδούς. *He who is inspired to impart his possessions to others.* Charity was one of the spiritual gifts; 1 Cor. xii. 28.

Ibid. ἁπλότητι. Tacitus says of L. Vitellius, "Inerat tamen simplicitas ac liberalitas." *Hist.* iii. 86. See 2 Cor. viii. 2; James i. 5.

9. ἀγάπη —— ἀποστυγοῦντες. There is a similar construction in Heb. xiii. 5.

10. ἀλλήλους προηγούμενοι. *Each thinking the other his superior.* See Phil. ii. 3.

11. ζέοντες. See note at 1 Thess. v. 19.

Ibid. τῷ καιρῷ δουλεύοντες. The reading of κυρίῳ is supported by more authority than καιρῷ. S. Paul meant to exhort them to give themselves up entirely to the Lord. See Acts xx. 19; Eph. vi. 7; Col. iii. 24.

16. συναπαγόμενοι. *Suffering yourselves to be led away with*, i. e. following.

18. εἰ δυνατὸν, *if the thing is possible*, τὸ ἐξ ὑμῶν, *at least as far as you are concerned.*

19. δότε τόπον. Plutarch says, δεῖ δὲ μήτε παίζοντας τῇ ὀργῇ διδόναι τόπον, *De Cohib. Ira*, p. 462. and in Eph. iv. 27. we find μήτε δίδοτε τόπον τῷ διαβόλῳ, so that S. Paul perhaps meant in this passage, *give place to him who is properly the minister of vengeance: for it is written*, &c. Knatchbull, Krebsius. This is also the interpretation of Chrysostom, Œcumenius, Hammond, Beza, Casaubon, and the Gothic version appears to supply θεοῦ after ὀργῇ. So in Ecclus. xix. 17, ἔλεγξον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ ὑψίστου.

19. The LXX is very different: Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω.

20. ἄνθρακας. Such a forgiving behaviour will move him much more than if in a passion you were to heap coals of fire upon his head.

13 [m] ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γάρ
ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ
2 Θεοῦ τεταγμέναι εἰσίν. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ
τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα
3 λήψονται. [n] οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων,
ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ
4 ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός
ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ
εἰκῆ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς
5 ὀργὴν τῷ τὸ κακὸν πράσσοντι· διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ
6 μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ
καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
7 προσκαρτεροῦντες. [o] ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φό-
ρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φό-
8 βον· τῷ τὴν τιμὴν, τὴν τιμήν. [p] Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ
τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλή-
9 ρωκε. [q] τὸ γὰρ, ‘Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευ-
δομαρτυρήσεις, οὐκ ἐπιθυμήσεις,’ καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν
τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, ‘Ἀγαπήσεις τὸν πλη-
10 σίον σου ὡς ἑαυτόν.’ [r] ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζε-
ται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
11 [s] ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου
ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύ-
12 σαμεν. [t] ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν
13 τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. [u] ὡς
ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,
14 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· [x] ἀλλ’ ἐνδύσασθε
τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
ποιεῖσθε εἰς ἐπιθυμίας.
14 [y] ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς

[m] Prov. viii. 15, 16; Dan. iv. 32; Sap. vi. 4; Joh. xix. 11; Tit. iii. 1; 1 Pet. ii. 13.
[n] 1 Pet. ii. 14.
[o] Matt. xxii. 21.
[p] Gal. v. 14; 1 Tim. i. 5.
[q] Exod. xx. 12, &c.; Lev. xix. 18; Deut. v. 16, &c.; Matt. xix. 18; xxii. 39.
[r] Matt. xxii. 40; Gal. v. 14; Jac. ii. 8.
[s] 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 6.
[t] Eph. v. 11; vi. 13, 14; Col. iii. 8.
[u] Lu. xxi. 34; 1 Cor. vi. 9, 10; Eph. v. 5; Gal. v. 19, &c.; Phil. iv. 8; 1 Thess. iv. 12; v. 6, &c.; Jac. iii. 14; 1 Pet. iv. 3.
[x] Prov. xxiii. 20; Gal. iii. 27; v. 16; 1 Pet. ii. 11; 1 Joh. ii. 16.
[y] xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.

Chap. XIII. 1. It may be remembered that this Epistle was probably written A.D. 53, in the last year but one of the reign of Claudius. He says πᾶσα ψυχή, but he perhaps alluded particularly to the Jews, who were apt to think that they were subject only to God. Most MSS. read ὑπὸ Θεοῦ for ἀπὸ Θεοῦ, and omit ἐξουσίαι.

Ibid. ὑπὸ τοῦ Θεοῦ τεταγμέναι perhaps refers to ὑποτασσέσθω. The expression is used by Epictetus, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. *Enchir.* 29.

3. φόβος. *A cause of fear.* So αἱ ἡμέραι ἔσονται θλέψις, Mark xiii. 19; μηδὲ συμφορὰν δέχου τὸν ἄνδρα, Soph. *Aj.* 985. Most MSS. read τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

4. διάκονος εἰς τὸ ἀγαθὸν is opposed to διάκονος εἰς ὀργήν.

5. διὸ and διὰ τοῦτο in ver. 6. mean, *because these authorities are ordained by God.*

6. εἰς αὐτὸ τοῦτο, sc. τὴν Θεοῦ λειτουργίαν.

8. εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. You may, if you please, always reckon yourselves in debt to your neighbour, as to loving him.

Ibid. πεπλήρωκε may mean simply, *fulfils*: but perhaps it means literally, *he makes up for his deficiency in not fulfilling the whole law.* See xi. 12.

9. οὐ ψευδομαρτυρήσεις seems to be an interpolation.

10. πλήρωμα. See ver. 8.

11. καὶ τοῦτο. *And let us do this*, i. e. let us love our neighbour. Ἡμᾶς is perhaps an interpolation.

Ibid. ἐγγύτερον. It either means literally, that every day brings them nearer to their final salvation; or, that they now understood the doctrines of salvation better than when they were first converted, ἢ ὅτε ἐπιστεύσαμεν: so πιστεύσαντες in Eph. i. 13.

Chap. XIV. 1. προσλαμβάνεσθε. Wolfius interprets it *pro membro ecclesiæ agnoscite.* Krebsius, *corrigite, meliora docete*, and he thinks that αὐτὸν προσελάβετο has the same meaning

διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ 2
z Col. ii. 16. δὲ ἀσθενῶν λάχανα ἐσθίει. [z]ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ 3
ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ
a Jac. iv. 12. Θεὸς γὰρ αὐτὸν προσελάβετο. [a]σὺ τίς εἶ ὁ κρίνων ἀλλότριον 4
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει, σταθήσεται δέ· δυνα-
b Gal. iv. 10; Col. ii. 16. τὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν. [b]Ὃς μὲν κρίνει ἡμέραν 5
παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ
c 1 Cor. x. 31; 1 Tim. iv. 3. νοῒ πληροφορείσθω. [c]ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ 6
ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων, Κυρίῳ
ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ
d 2 Cor. v. 15; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ· [d]οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, 7
καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ 8
e Act. x. 42; 2 Cor. v. 15. ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν
f Matt. xxv. 31; 2 Cor. v. 10. τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. [e]εἰς 9
τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα
g Esa. xlv. 23; Phil. ii. 10. καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν 10
h Matt. xii. 36; 1 Cor. iii. 8; Gal. vi. 5. σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; [f]πάντες γὰρ
παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. [g]γέγραπται γάρ, 11
ʻΖῶ ἐγώ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα
i Matt. xviii. 7, 8, 9; 1 Cor. x. 32; 2 Cor. vi. 3. γλῶσσα ἐξομολογήσεται τῷ Θεῷ.' [h]Ἄρα οὖν ἕκαστος ἡμῶν 12
περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. [i]Μηκέτι οὖν ἀλλήλους κρί- 13
k Matt. xv. 11; Act. x. 15; 1 Cor. viii. 4, 7, 10; 1 Tim. iv. 4; Tit. i. 15. νωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα
τῷ ἀδελφῷ ἢ σκάνδαλον. [k]οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, 14
ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τὶ κοινὸν εἶναι,
ἐκείνῳ κοινόν· [l]εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ 15
l 1 Cor. viii. 11. ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον ἀπ-
όλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημείσθω οὖν 16
m 1 Cor. viii. 8. ὑμῶν τὸ ἀγαθόν. [m]οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις 17

in ver. 3, but it probably means, *admit him to your company.* The metaphor is from *taking hold of a person who is weak and unable to stand.* See xv. 1; 1 Thess. v. 14.

Ibid. μὴ εἰς διακρίσεις διαλογισμῶν. *Not to judge of his inward thoughts.* Knatchbull.

2. The Jews when in foreign countries sometimes would not eat meat. Dan. i. 8—17. Josephus mentions some priests, who when at Rome οὐκ ἐξελάθοντο τῆς εἰς τὸ Θεῖον εὐσεβείας, διατρέφοιντο δὲ σύκοις καὶ καρύοις. *Vit.* 3.

4. τῷ ἰδίῳ κυρίῳ. *By his own master's sentence.* Σταθήσεται is understood by Macknight to allude to the day of judgment.

5. κρίνει ἡμέραν παρ' ἡμέραν, *compares one day with another:* as Sophocles, *Aj.* 475,

Τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει;

Παρὰ is never used by S. Paul (except in the Epistle to the Hebrews,) for *præ.* Valckenaer ad 1 Cor. iii. 11.

Ibid. πληροφορ. *be fully convinced.* See iv. 21. Grotius renders it, *let each keep his own opinion.*

6. Κυρίῳ. *By what he considers the will of the Lord.* The words καὶ ὁ μὴ φο. τὴν ἡμ. Κυρίῳ οὐ φρονεῖ are omitted in many MSS. which read καὶ ὁ ἐσθίων.

7. ἑαυτῷ ζῇ—ἑαυτῷ ἀποθνήσκει. Dion. Hal. iii. p. 153. εὐσεβὲς μὲν πρᾶγμα ποιεῖτε, ὦ παῖδες, τῷ πατρὶ ζῶντες, καὶ οὐδὲν ἄνευ τῆς ἐμῆς γνώμης διαπραττόμενοι. Soph. *Aj.* 990, Θεοῖς τέθνηκεν οὗτος. Ἑαυτῷ is *by himself*, i. e. by his own power: and Κυρίῳ in ver. 8. *is by the will of the Lord.*

9. εἰς τοῦτο, sc. *that we may be the Lord's.* The reading seems to be—Χριστὸς ἀπέθανε καὶ ἔζησεν.

10. Χριστοῦ. The best MSS. read Θεοῦ.

11. This quotation nearly resembles the Alexandrian copy of the LXX.

14. εἰ μή. See Matt. xii. 4.

15. μὴ τῷ βρώματι. See 1 Cor. viii. 11.

16. τὸ ἀγαθόν. *That which is in itself so good,* viz. your liberty. Let it not be evil spoken of and abused, which might be the case, if the Christians were known to dispute upon these points.

17. *Admission into the Christian covenant does not require abstinence from certain food; but it*

καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρηνη καὶ χαρὰ ἐν πνεύματι
18 ἁγίῳ· ὁ γὰρ ἐν τουτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
19 καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν,
20 καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Μὴ ἕνεκεν βρώματος
κατάλυε τὸ ἔργον τοῦ Θεοῦ. παντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ
21 ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι· [n] καλὸν τὸ μὴ φαγεῖν [n] 1 Cor. viii. 13.
κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει
22 ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις; κατὰ σαυτὸν ἔχε
ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.
23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίσ-
15 τεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. [o] Ὀφείλομεν [o] 1 Cor. ix. 22; Gal. vi. 1.
δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ
2 μὴ ἑαυτοῖς ἀρέσκειν· [p] ἕκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω [p] 1 Cor. ix. 19; x. 24, 33; Phil. ii. 4, 5.
3 εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. [q] καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ
ἤρεσεν, ἀλλὰ καθὼς γέγραπται, ‘Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων [q] Psal. lxix. 9.
4 σε, ἐπέπεσον ἐπ᾽ ἐμέ.’ [r] Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν [r] iv. 23, 24; 1 Cor. x. 11, 2 Tim. iii. 16.
διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρα-
5 κλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. [s] ὁ δὲ Θεὸς τῆς ὑπο- [s] xii. 16; 1 Cor. i. 10; Phil. ii. 2; iii. 15, 16.
μονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλή-
6 λοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ- [t] xiv. 1, 3.
7 τοῦ. [t] Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς [u] Matt. xv. 24; Act. iii. 25, 26.
8 προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ. [u] λέγω δὲ, Ἰησοῦν Χριστὸν

gives justification, reconciliation with God, and sanctification, all which is the cause of joy: for he who has received these gifts, being the servant of Christ, is in favour with God and man. The best MSS. read ἐν τούτῳ for ἐν τούτοις in ver. 18.

19. *Being therefore at peace with God, let us pursue that course which consults the peace of our brother.*

20. τὸ ἔργον τοῦ Θεοῦ. *What God has already done in his conversion.*

21. μηδὲ ἐν ᾧ. *Nor to do any thing by which* &c.

22. πίστις here means *a persuasion that one is acting right.*

Ibid. μακάριος. *He is happy, who does not condemn himself in that which he is determined to do.*

23. A great majority of MSS. place the three last verses of the Epistle at the end of this chapter.

Chap. XV. 1. δυνατοὶ — βαστάζειν. A metaphor from strong persons helping the weak to carry a burden, and not consulting their own ease. So those who have no scruples about things indifferent should not always indulge their wishes, but consider the case of those who have scruples.

2. Nearly all the best MSS. omit γάρ.

3. The example of Christ is quoted, who carried his consideration for other persons so far, that he even suffered the wicked to reproach him without resenting it.

4. Ὅσα προεγράφη. Any passage in the scripture, like that in Psalm lxix. 10, may be applied to our own example and instruction. The second προεγράφη is ἐγράφη in the best MSS.

Ibid. ἵνα διὰ τῆς ὑπομονῆς. Herzogius makes the construction thus: ἵνα διὰ τῆς ὑπομονῆς ἔχωμεν τὴν ἐλπίδα καὶ τῆς παρακλήσεως τῶν γραφῶν, *that by following these examples of patience we may hope also to receive the consolations which the scriptures hold out.*

5. κατὰ Χριστὸν Ἰησοῦν. *After the pattern or example of Christ Jesus.* Raphel.

6. ὁμοθυμαδόν. This implies unanimity between Jews and Gentiles, or those who differed upon any immaterial points.

7. He reminds them, that Christ had admitted both Jews and Gentiles into his covenant. Εἰς δόξαν Θεοῦ may relate either to προσλαμβάνεσθε, or προσελάβετο. The glory of God is promoted by Christ admitting men into his covenant, and by Christians tolerating each other: see δοξάσαι τὸν Θεὸν in ver. 9. Most MSS. read ὑμᾶς for ἡμᾶς.

8, 9. He now observes, that the gospel was preached to the Jews, because they were already in covenant with God, and had received the promise of Christ: it was preached to the Gentiles out of the free grace and mercy of God, as had been foretold by the prophets. Most MSS. read λέγω γὰρ Χριστόν.

διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ
x xi. 30; 2 Sam. βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· [x]τὰ δὲ ἔθνη ὑπὲρ 9
xxii. 50; ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, ‘Διὰ τοῦτο ἐξομο-
Psal. xviii. 49. λογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.’ [y]Καὶ 10
y Deut. xxxii. 43; πάλιν λέγει, ‘Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.’ [z]Καὶ 11
Psal. lxvii. 5. πάλιν, ‘Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, καὶ ἐπαινέσατε
z Psal. cxvii. 1. αὐτὸν, πάντες οἱ λαοί.’ [a]Καὶ πάλιν Ἡσαΐας λέγει, ‘Ἔσται 12
a Esa. xi. 1, 10; ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ
Apoc. v. 5; ἔθνη ἐλπιοῦσιν.’ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς 13
xxii. 16. πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν
ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

b 2 Pet. i. 12; [b]ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ 14
1 Joh. ii. 21. ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
c i. 5; πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. [c]τολμηρό- 15
xii. 3. τερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμνή-
d xi. 13; σκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπό τοῦ Θεοῦ, [d]εἰς 16
Act. ix. 15; xiii. 2; τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα
Gal. ii. 7, 8; 1 Tim. ii. 7; τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν
2 Tim. i. 11. εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. ἔχω οὖν καύχησιν 17
ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὧν 18
e i. 5; οὐ κατειργάσατο Χριστὸς δι’ ἐμοῦ [e]εἰς ὑπακοὴν ἐθνῶν, λόγῳ
xvi. 26. καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύμα- 19
τος Θεοῦ· ὥστέ με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
f 2 Cor. x. Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, [f]οὕτω δὲ 20
15, 16. φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς,
g Esa. lii. 15. (ἵνα μὴ ἐπ’ ἀλλότριον θεμέλιον οἰκοδομῶ,) [g]ἀλλὰ καθὼς γέ- 21
h i. 13; 1 Thess. ii. 18. γραπται, ‘Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ
i i. 10; xv. 32; ἀκηκόασι, συνήσουσι.’ [h]Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ 22
1 Thess. iii. 10; ἐλθεῖν πρὸς ὑμᾶς. [i]νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι 23
2 Tim. i. 4. τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν

9. The construction is, [εἰς] δὲ [τὸ] τὰ ἔθνη δοξάσαι. The words ὑπὲρ ἀληθείας and ὑπὲρ ἐλέους have a reference to each other.

10. ἔθνη. The LXX read οὐρανοί.

13. περισσεύειν. He wishes, that the gifts of the Holy Ghost, which they receive at present, may encourage them to hope for still greater blessings hereafter.

15. ἀπὸ μέρους. Some think that this means, *to part of you*, viz. to the Gentiles. See xi. 25; 2 Cor. ii. 5. *Though I am confident that you will act thus of yourselves, yet I write to remind you of it, and I write more boldly, because I am the apostle of the Gentiles.*

16. λειτουργὸν — ἱερουργοῦντα — προσφορὰ — ἡγιασμένη. All these terms are borrowed from the service in the temple. See Isaiah lxvi. 20.

17. Having been so employed *by Jesus Christ in the service of God, I will boast* of what has been done: but I will not boast of any thing of my own; *for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles.*

19. πνεύματος Θεοῦ. Most MSS. read πν. ἁγίου.

Ibid. Ἰλλυρικοῦ. This does not mean, that he had undertaken any journey to Illyria, not recorded in the Acts, but in traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed in Illyria by Steph. Byz. See Acts xvii. 1.

20. οὕτω δὲ φιλ. εὐαγγελίζεσθαι, *And I am anxious to preach with the same success.* For φιλοτιμούμενον, see 2 Cor. v. 9; 1 Thess. iv. 11.

22. Διό. *In consequence of this wish to visit new countries.*

23. He had been passing the three winter months at Corinth. Acts xx. 3.

24 ἐτῶν, ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς.
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ᾽ ὑμῶν
προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
25 [k]Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.
26 [l]εὐδόκησαν γὰρ Μακεδονια καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσα-
27 σθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ· [m]εὐδό-
κησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσίν. εἰ γὰρ τοῖς πνευματικοῖς
αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς
28 λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφαγισάμενος
αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι᾽ ὑμῶν εἰς τὴν Σπα-
29 νίαν. [n]οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας
30 τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι. [o]Παρακαλῶ δὲ ὑμᾶς,
ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς
31 ὑπὲρ ἐμοῦ πρὸς τὸν Θεὸν, [p]ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν
τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσ-
32 δεκτος γένηται τοῖς ἁγίοις· [q]ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ
33 θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. [r]ὁ δὲ Θεὸς τῆς
εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν.
16 ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν
2 διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· [s]ἵνα αὐτὴν προσ-
δέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ
ἂν ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν
3 ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. [t]Ἀσπάσασθε Πρίσκιλλαν καὶ
4 Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ· οἵτινες ὑπὲρ
τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ
5 μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν· καὶ
τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν
ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.
6 ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπά-
7 σασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχ-

k Act. xix. 21; xxiv. 17.
l 1 Cor. xvi. 1; 2 Cor. viii. 1, &c.; ix. 2, 12; Gal. ii. 9, 10.
m xi. 17; 1 Cor. ix. 11; Gal. vi. 6.
n i. 11.
o 2 Cor. i. 11; Phil. ii. 1.
p 2 Thess. iii. 2.
q ver. 23; i. 10; Act. xviii. 21; 1 Cor. iv. 19; Jac. iv. 15.
r xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.
s 3 Joh. 6.
t Act. xviii. 2, 26; 2 Tim. iv. 19.

24. ἐάν. Most MSS read ἂν, and omit ἐλεύσομαι πρὸς ὑμᾶς.

Ibid. ἐὰν — ἐμπλησθῶ. *After I have staid a little while with you.*

28. σφραγισάμενος. *Having safely delivered.* Pyle.

29. ἐν πληρώματι εὐλογίας. *With most plentiful gifts of the Holy Ghost.* Fell. See i. 11; Eph. i. 3. Most MSS. omit τοῦ εὐαγγελίου τοῦ.

30. τῆς ἀγάπης τοῦ πνεύματος. *Such love as the Spirit inspires.* See Col. i. 8.

32. συναναπαύσωμαι ὑμῖν. *And rest myself on my journey in your company.* Many MSS. omit these words.

Chap. XVI. 1. Φοίβην. She seems to have gone with the persons who carried this letter to Rome.

Ibid. διάκονον. The deaconesses attended upon the female converts. See 1 Tim. iii. 11.

Ibid. Κεγχρεαῖς. The eastern port of Corinth, nine miles from the city. See Acts xviii. 18.

3. Ἀκύλαν. See Acts xviii. 26. Most MSS. read Πρίσκαν.

4 This perhaps happened at Ephesus.

5. Either Aquila's own family, or the Christians who used to meet in his house.

Ibid. ἀπαρχή. In 1 Cor. xvi. 15, the house of Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας. Epænetus probably was related to Stephanas; and if so, was baptized by S. Paul himself: see 1 Cor. i. 16. but nearly all the old MSS. and several other authorities read Ἀσίας for Ἀχαΐας, which is considered to be the true reading by Grotius, Mill, Valckenaer. Ἀπαρχὴ—εἰς Χριστὸν, *the first offering which Achaia made to Christ.*

6. ἡμᾶς. Most MSS. read ὑμᾶς.

7. συγγενεῖς may merely mean *Jews.* See ix. 3.

μαλώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλίαν τὸν 8
ἀγαπητόν μου ἐν Κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν 9
ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπάσασθε 10
Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν
Ἀριστοβούλου. ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. ἀσπά- 11
σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπά- 12
σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ.
ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν
Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν 13
μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, 14
Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν 15
αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους·
[u]ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ 16
ἐκκλησίαι τοῦ Χριστοῦ. [x]Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, σκο- 17
πεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν
ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. [y]οἱ γὰρ 18
τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ
τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξα-
πατῶσι τὰς καρδίας τῶν ἀκάκων. [z]ἡ γὰρ ὑμῶν ὑπακοὴ εἰς 19
πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· [a]θέλω δὲ ὑμᾶς σοφοὺς
μὲν εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν. [b]ὁ δὲ Θεὸς 20
τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
[c]Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ 21

u 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.
x Matt. xviii. 8, 17; Col. ii. 8; 2 Thess. iii. 6, 14; 1 Tim. vi. 3; 2 Tim. iii. 2; Tit. iii. 10; 2 Joh. 10.
y Ezech. xiii. 18; Phil. iii. 18, 19; 2 Pet. ii. 3.
z i. 8.
a Matt. x. 16; 1 Cor. xiv. 20.
b Gen. iii. 15.
c Act. xiii. 1; xvi. 1; xvii. 5; xx. 4; 1 Thess. iii. 2; 1 Tim. i. 2.

7. *συναιχμαλώτους.* S. Paul was not now in prison: so this must relate to some imprisonment not mentioned in the Acts. It probably happened during the three years which he is said to have passed at Ephesus. See 2 Cor. xi. 23; Philemon 23.

Ibid. *ἐν τοῖς ἀποστόλοις.* Not that they were themselves called apostles, but they were well known to the apostles. Some old MSS. read *τοῖς πρὸ ἐμοῦ*, which would materially alter the sense. Other persons, however, are called *apostles* in 2 Cor. viii. 23; Phil. ii. 25.

8. *Ἀμπλίαν.* *Amplias* is the same name as *Ampliatus*, and some old MSS. read *Ἀμπλίατον.*

10. *Ἀπελλῆν.* Origen thought this might be Apollos, vol. iv. p. 682.

11. *Ναρκίσσου.* Some have understood the celebrated freedman of Claudius, who was put to death in the first year of Nero, (Tacit. *Annal.* xiii. 1.) which is possible, if the Epistle was written in 53.

13. *Ῥοῦφον.* See note at Mark xv. 21.

Ibid. *καὶ ἐμοῦ, who has behaved like a mother to me also.* This was probably at Jerusalem, where she may have been with her husband Simon of Cyrene.

14. *Ἑρμᾶν.* Origen thought that this was the Hermas of whom there is an Epistle still extant. vol. iv. p. 683.

17, 18. Either the persons who wished to introduce Judaism, or the Gnostics; probably the latter.

18. *κοιλίᾳ.* Allusion is made to false teachers being actuated by motives of gain in Acts xx. 29; 2 Cor. ii. 17; 1 Thess. ii. 5; 1 Tim. vi. 5; Tit. i. 11; 2 Pet. ii. 3; Jude 16.

Ibid. *χρηστολογίας, using soft and persuasive words.* The emperor Pertinax was called *Chrestologus*, "qui bene loqueretur, et male faceret." Jul. Capit. 13, or as he elsewhere calls him, "magis blandus quam benignus," c. 12. *Εὐλογίας* means *complimentary words.*

19. *ἡ γάρ.* This is connected with *ἐκκλίνατε.* Avoid such men; I am sure that you will do so, for your obedience is universally known.

20. *τὸν Σατανᾶν.* In allusion to the false teachers mentioned in ver. 17.

21. *Λούκιος.* Probably Lucius of Cyrene, mentioned Acts xiii. 1. Some thought him to be Luke. Origen, vol. iv. p. 686

22 Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς
23 ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. [d]ἀσπάζεται
ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται
ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ
ἀδελφός.
24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων
25 ὑμῶν. ἀμήν. [e]Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέ-
λιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν
26 μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, [f]φανερωθέντος δὲ νῦν,
διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ,
27 εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, [g]μόνῳ
σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

d Act. xix. 22; 1 Cor. i. 14; 2 Tim. iv. 20.
e Eph. i. 9; iii. 9, 20; Col. i. 26; 2 Tim. i. 10; Tit. i. 2; 1 Pet. i. 20; Jud. 24.
f 1 Joh. i. 1.
g Heb. xiii. 15; 1 Tim. i. 17; Jud. 25.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

21. *Ἰάσων.* He was of Thessalonica, Acts xvii. 5.

Ibid. *Σωσίπατρος.* Probably Sopater of Berœa, Acts xx. 4.

22. *Τέρτιος.* Burman thought that this might be Silas: שְׁלִשׁ is *tres.* Ἐν Κυρίῳ is to be coupled with ἀσπάζομαι.

23. *Γάϊος.* This was probably the Caius who was baptized by S. Paul, and apparently an inhabitant of Corinth, 1 Cor. i. 14. Origen says there was a tradition of his being the first bishop of Thessalonica, vol. iv. p. 687, but this was more probably Caius the Macedonian, mentioned in Acts xix. 29.

Ibid. *Ἔραστος.* See Acts xix. 22; 2 Tim. iv. 20.

Ibid. *οἰκονομός.* *Administrator, dispensator pecuniarum publicarum.* Krebsius.

Ibid. *τῆς πόλεως.* Corinth.

25. See note at xiv. 23.

Ibid. *χρόνοις αἰωνίοις.* We find ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων in Eph. iii. 9, ἀποκ. ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν in Col. i. 26, χάριν δοθεῖσαν ἐν Χ. Ἰ. πρὸ χρόνων αἰωνίων in 2 Tim. i. 9, ζωῆς αἰωνίου, ἣν ἐπηγγείλατο πρὸ χρόνων αἰωνίων in Tit. i. 2, Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου in 1 Pet. i. 20; all which passages seem to prove, that the doctrine of redemption had been revealed from the beginning, but faintly and obscurely.

26. The construction is, γνωρισθέντος τε διὰ γραφῶν προφητικῶν—εἰς ὑπ. πίστεως εἰς πάντα τὰ ἔθνη, *and which was made known by prophetical declarations, which were given by the command of God, for the purpose of bringing all nations into obedience to the gospel.* See i. 5.

27. *μόνῳ σόφῳ.* See 1 Tim. i. 17.

The inscriptions at the end of the Epistles are later additions, and not to be depended on. Many of them are demonstrably wrong.

FIRST EPISTLE TO THE CORINTHIANS.

This Epistle was written before Easter in the year 52, at the end of S. Paul's long residence in Ephesus. The Corinthians had written to S. Paul, vii. 1, and he had accounts of schisms and dissensions among them, i. 11; 2 Cor. i. 23; ii. 1. Perhaps the same false teachers who had been to Galatia had been also to Corinth. S. Paul probably sent his Epistle by Timothy, iv. 17; Acts xix. 22, who was to pass through Macedonia, and he himself meant to go to Corinth after Pentecost, xvi. 8; iv. 19; xvi. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 *ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή-*
2 *ματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, [a]τῇ ἐκκλησίᾳ τοῦ Θεοῦ*
τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς
ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν·
3 *[b]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου*
Ἰησοῦ Χριστοῦ.
4 *[c]Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι*
5 *τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· [d]ὅτι ἐν παντὶ*
6 *ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, καθὼς*
7 *τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· [e]ὥστε ὑμᾶς μὴ*
ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκά-
8 *λυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [f]ὃς καὶ βεβαιώσει*
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν
9 *Ἰησοῦ Χριστοῦ. [g]πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν*
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
10 *[h]Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου*
ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν

a Joh. xvii. 19; Act. ix. 14, 21; xv. 8, 9; xxii. 16; Rom. i. 7; Eph. i. 1; 1 Thess. iv. 7; 2 Tim. i. 9; ii. 22; Jud. ver. 1.
b Rom. i. 7; Eph. i. 2; 1 Pet. i. 2.
c Rom. i. 8.
d xii. 8; 2 Cor. viii. 7; Col. i. 9.
e Phil. iii. 20; Tit. ii. 13.
f 1 Thess. iii. 13; v. 23; Col. 1. 22.
g x. 13; Joh. xv. 5; 1 Thess. v. 24; 2 Thess. iii. 3; i 1 Joh. i. 3.
h Rom. xii. 16; xv. 5; Phil. ii. 2; iii. xv. 16; 1 Pet. iii. 8.

CHAP. I. 1. *Σωσθένης.* See note at Acts xviii. 17. Eusebius says he was one of the seventy disciples, i. 12, but this is highly improbable.

2. *ἐπικαλουμένοις.* Some render it, *who are called by the name.* Olearius, Hammond, Lock. But it has an active sense in Acts vii. 59; xxii. 16; Rom. x. 14; 2 Tim. ii. 22. The expression is a proof that Jesus Christ was worshipped.

Ibid. *αὐτῶν τε καὶ ἡμῶν.* This is connected with *Κυρίου ἡμῶν*, *their Lord and ours*, by Chrysostom, Photius, Beza, Fell, Schmidius, Valckenaer: with *τόπῳ* by Luther, Erasmus.

5. *ἐπλουτίσθητε* in the past tense is not inconsistent with his censures in iii. 2.

Ibid. *λόγῳ*, alluding to the gift of tongues. Fell, Macknight. See *χαρίσματι* in the next verse.

Ibid. *γνῶσις* is used by S. Paul for that knowledge of the mysteries of Christianity which formed one of the spiritual gifts.

6. *μαρτύριον τοῦ Χριστοῦ, the testimony concerning Christ*, i.e. the gospel. See ii. 1; 2 Tim. i. 8.

Ibid. *ἐβεβαιώθη.* The truth of what S. Paul had preached had been confirmed to the Corinthians by their receiving spiritual gifts.

8. *ὅς.* i. e. God, see ver. 4. *Who will confirm this hope to those of you who are found blameless &c.*

9. *πιστὸς, will keep his promise,* as expressed in ver. 8.

ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ
αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ 11
τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· [i]λέγω δὲ τοῦτο, ὅτι ἕκαστος 12
ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ
Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος 13
ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;
[k]εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον 14
καὶ Γάϊον· ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. 15
[l]ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα 16
ἄλλον ἐβάπτισα.
[m]Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγε- 17
λίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ
Χριστοῦ. [n]ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις 18
μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. [o]γέ- 19
γραπται γὰρ, 'Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
τῶν συνετῶν ἀθετήσω.' [p]Ποῦ σοφός; ποῦ γραμματεύς; ποῦ 20
συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σο-
φίαν τοῦ κόσμου τούτου; [q]Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ 21
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ
Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας·
[r]ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν 22
ζητοῦσιν· [s]ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰου- 23
δαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· [t]αὐτοῖς δὲ τοῖς 24
κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ
Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώ- 25

[i] iii. 4; xvi. 12; Act. xviii. 24.
[k] Act. xviii. 8; Rom. xvi. 23.
[l] xvi. 15, 17.
[m] ii. 1, 4, 13; 2 Pet. i. 16.
[n] Rom. i. 16.
[o] Esa. xxix. 14; Job v. 12.
[p] Esa. xxxiii. 18; Job xii. 17, 20, 24.
[q] Matt. xi. 25; Lu. x. 21; Rom. i. 21, 28.
[r] Matt. xii. 38; xvi. 1; Joh. iv. 48.
[s] ii. 14; Matt. xi. 6.
[t] Rom. i. 16; Col. ii. 3.

10. *κατηρτισμένοι.* This verb implies *the repairing of a breach*, as in Herodotus, Πάριοι μὲν νῦν οὕτω Μιλησίους κατήρτισαν, v. 29. See 2 Cor. xiii. 11; Gal. vi. 1. Bos, Elsner, Valckenaer.

11. *τῶν Χλόης, the children of Chloe.* Grotius, Valckenaer. See Rom. xvi. 10, 11, where this can hardly be the meaning.

12. *λέγω δὲ τοῦτο. I mean to say.* See Rom. xv. 8; Eph. v. 32; Col. ii. 4. Raphel.

Ibid. *Ἀπολλώ.* See Acts xviii. 24. 27; xix. 1.

Ibid. *Κηφᾶ.* It does not follow, that Peter had been to Corinth. The Judaizing teachers had perhaps made use of his name.

13. *μεμέρισται, does Christ belong to any one part only?*

14. *εὐχαριστῶ. I am now very thankful.*

Ibid. *Κρίσπον.* See note at Acts xviii. 8.

Ibid. *Γάϊον.* Caius had a house at Corinth, and received S. Paul. Rom. xvi. 23.

16. *Στεφανᾶ.* Stephanas and his family were the first Corinthian converts, xvi. 15, and he was perhaps employed by S. Paul to baptize. Theophylact says that he was a person of note.

17. *ἵνα μὴ κ. τ. λ.* He did not use eloquent arguments, lest his hearers should be attracted by them, rather than by the doctrine of faith in the death of Christ.

18. *σωζομένοις.* This word is applied by S. Paul to those who have been put into a state of salvation at baptism. See Index, *σώζεσθαι.*

19. *ἀθετήσω.* In the LXX, *κρύψω.*

20. Valckenaer applies *σοφὸς* to moral philosophers, *γραμματεὺς* to persons acquainted with history, laws, &c., *συζητητὴς* to natural philosophers. Fell understands *γραμματεὺς* of the Jews. See Isaiah xxxiii. 18.

21. *ἐν τῇ σοφίᾳ τοῦ Θεοῦ. In the wise government of God,* or, *in the clear manifestations of the wisdom of God.* Fell, Macknight. It means, that human wisdom did not lead men to perceive the wisdom of God, which they might have done by the works of nature. See Rom. i. 20.

22. *σημεῖον.* Since S. Paul worked many miracles, this must mean *a sign from heaven*, some visible manifestation of God coming to redeem his people. See Matt. xii. 38; xvi. 1.

23. *σκάνδαλον.* See Gal. v. 11.

24. *δύναμιν — σοφίαν.* This means, that the gospel is really *the sign*, which the Jews asked for, and *the wisdom*, which the Greeks sought after.

25. *τὸ μωρὸν τοῦ Θεοῦ,* the counsels of God, which are thought foolish by the heathen.

πων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ-
26 πων ἐστί. [u] Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ
πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐ-
27 γενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς
28 σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου
καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα
29 τὰ ὄντα καταργήσῃ· [x] ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώ-
30 πιον αὐτοῦ. [y] ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς
ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς
31 καὶ ἀπολύτρωσις· [z] ἵνα καθὼς γέγραπται, ‘Ὁ καυχώμενος,
2 ἐν Κυρίῳ καυχάσθω.’ [a] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ,
ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν
2 τὸ μαρτύριον τοῦ Θεοῦ. [b] οὐ γὰρ ἔκρινα τοῦ εἰδέναι τὶ ἐν
3 ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. [c] καὶ
ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην
4 πρὸς ὑμᾶς· καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πει-
θοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος
5 καὶ δυνάμεως· [d] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων,
ἀλλ’ ἐν δυνάμει Θεοῦ.

6 [e] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ
αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν
7 καταργουμένων· [f] ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ

[u] Joh. vii. 48; Jac. ii. 5.
[x] Rom. iii. 27, Eph. ii. 9.
[y] Joh. xvii. 19; Rom. iv. 25; Eph. i. 7; Col. ii. 3.
[z] Esa. lxv. 16; Jer. ix. 23, 24; 2 Cor. x. 17.
[a] ver. iv. 13; i. 17; 2 Pet. i. 16.
[b] Gal. vi. 14.
[c] Act. xviii. 1, 3; 2 Cor. x. 10; xi. 30; xii. 5, 9; Gal. iv. 13.
[d] 2 Cor. iv. 7.
[e] xv. 24; Job xxviii. 21; Jac. iii. 15.
[f] iv. 1; Rom. xvi. 25; Eph. iii. 9; Col. i. 26; 2 Tim. i. 9.

26. τὴν κλῆσιν ὑμῶν, *the manner in which you were called to the gospel*, as ἐκλογὴν in 1 Thess. i. 4.

28. τὰ μὴ ὄντα, *things which are held in no account*: so Euripides, *Troad.* 608.

Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ’ ἄνω
Τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ’ ἀπώλεσαν.

29. μὴ—πᾶσα σὰρξ, *no human being*. See Matt. xii. 25.

30. ἐξ αὐτοῦ, by the will and mercy of God alone you are now Christians.

Ibid. δικαιοσύνη. Valckenaer connects this, not with ὃς ἐγενήθη, but with ὑμεῖς ἐστε: *ejus beneficio vos estis in Christo Jesu* δικαιοσύνη &c. i. e. *estis justificati, sanctificati et redempti.* So did Alethæus, Le Clerc: but the common construction is to be preferred. The doctrine of Christ not only contains wisdom, and much truer wisdom than what the Gentiles seek; but it also gives, what human wisdom cannot give, justification, &c.

31. In Jerem. ix. 24. the LXX read, ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιεῖν καὶ γινώσκειν ὅτι ἐγώ εἰμι Κύριος.

Chap. II. 1. μαρτύριον. Some MSS. read, μυστήριον, which is preferred by Beza and Valckenaer. See i. 6.

2. ἔκρινα τοῦ εἰδέναι. See note at Acts xxvii. 1. But the τοῦ is probably an interpolation here. It is the same as ἔκρινα εἰδέναι οὐδέν.

3. ἀσθενείᾳ. See note at 2 Cor. xii. 7.

4. λόγος — κήρυγμα, *private discourse—public teaching.*

Ibid. πειθοῖς. The adjective πειθὸς is used by no other author. Eusebius read ἐν πειθοῖ ἀ. σ. λόγων, which is followed by Beza, Cocceius, and Schmidius. Alberti proposed πειθοῦς ἀ. σ. λόγοις. Kuhnius considered πειθοῖς, or πιθοῖς, to have been a contraction for πιθανοῖς, in which he is followed by Valckenaer. But πειθὸς may be an adjective, like φειδὸς, μιμός. Ἀνθρωπίνης is perhaps to be expunged.

Ibid. ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. Origen understands πνεύματος of the prophecies concerning Christ, and δυνάμεως of the miracles worked by S. Paul: vol. i. p. 320. but πνεύματος probably refers to the gifts of the Spirit, which he imparted: these were his means of demonstrating the truth of the gospel.

6. ἐν τοῖς τελείοις. *In holy*, or *perfect things.* Knatchbull, Elsner, Hombergius: but if we compare this passage and iii. 1, 2. with Heb. v. 12, 13, 14; 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15. the meaning more probably is, *Nevertheless we preach that which is known to be wisdom by those who are perfect*, i. e. *who have been initiated.* Τέλη, or τελεταὶ, signified mysteries, as is observed by Valckenaer.

Ibid. τῶν ἀρχόντων. Theophylact interprets it of τοὺς σοφοὺς καὶ λογογράφους καὶ ῥήτορας. It probably means, *the persons in office and authority*, whether Jews or Gentiles.

τὴν ἀποκεκρυμμένην, (ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων
εἰς δόξαν ἡμῶν, [g] ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου 8
ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύ-
ρωσαν·) [h] ἀλλὰ καθὼς γέγραπται, "Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ 9
οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοί-
μασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν." [i] ἡμῖν δὲ ὁ Θεὸς ἀπεκά- 10
λυψε διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ,
καὶ τὰ βάθη τοῦ Θεοῦ. [k] τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀν- 11
θρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ
τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. [l] ἡμεῖς δὲ 12
οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ
Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. [m] Ἃ 13
καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ᾽
ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγ-
κρίνοντες. [n] Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος 14
τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστι· καὶ οὐ δύναται γνῶναι, ὅτι
πνευματικῶς ἀνακρίνεται. [o] ὁ δὲ πνευματικὸς ἀνακρίνει μὲν 15
πάντα, αὐτὸς δὲ ὑπ᾽ οὐδενὸς ἀνακρίνεται. [p] τίς γὰρ ἔγνω νοῦν 16
Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.
Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, 3
ἀλλ᾽ ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. [q] γάλα ὑμᾶς ἐπότισα, 2
καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ᾽ οὔτε ἔτι νῦν δύνασθε·

g Matt. xi. 25; Joh. vii. 48; xvi. 3; Act. iii. 17; xiii. 27; 2 Cor. iii. 14.
h ver. 14; Esa. lxiv. 4.
i Matt. xiii. 11; xvi. 17; 2 Cor. iii. 18; 1 Joh. ii. 27.
k Prov. xx. 27; xxvii. 19; Jer. xvii. 9.
l Rom. viii. 15.
m ver. 4; i. 17; 2 Pet. i. 16.
n Rom. viii. 7.
o Prov. xxvii. 19; xxviii. 5; 1 Thess. v. 21; 1 Joh. iv. 1.
p Job xv. 8; Esa. xl. 13; Jer. xxiii. 18; Sap. ix. 13; Rom. xi. 34.
q Heb. v. 12, 13; 1 Pet. ii. 2.

7. ἀποκεκρυμμένην, *which before was hidden.* See Rom. xvi. 25.

Ibid. εἰς δόξαν ἡμῶν, *for the future glory of us believers.*

8. Κύριον τῆς δόξης. See Psalm xxiv. 10; Acts vii. 2.

9. I have followed Valckenaer in placing the words ἣν προώρισεν—ἐσταύρωσαν in a parenthesis; and then ἀλλὰ ἃ ὀφθαλμὸς κ. τ. λ. is a continuation of ἀλλὰ λαλοῦμεν in ver. 7.

Ibid. This quotation agrees neither with the Hebrew, the LXX, nor with any other translation. Origen says of it, "In nullo regulari libro invenitur, nisi in secretis Eliæ prophetæ." vol. iii. p. 916. The passage does not refer to the happiness of a future state, but the doctrines of the gospel.

11. I would not connect τίς with ἀνθρώπων, but take the words as they stand: *For who knows, even in the case of men, the deep things* (τὰ βάθη) *of a man, except* &c. See Rom. vii. 1.

12. τὸ πνεῦμα τοῦ κόσμου, *worldly wisdom.*

Ibid. τὰ χαρισθέντα, *the whole of God's gracious dispensation in the gospel.*

13. διδακτοῖς. See a similar construction in John vi. 45.

Ibid. πνευματικοῖς, sc. λόγοις. *Interpreting what the Spirit has revealed in words which the Spirit directs.* For συγκρίνειν see Gen. xl. 8, 16, 22; xli. 12, 13, 15.

14. Ψυχικός. Ψυχὴ is the vital principle which we have in common with other animals: πνεῦμα is the intellectual faculty which is peculiar to man. See xv. 44. and Valckenaer *ad h. l.* Theophylact says, ψυχικὸν γὰρ ἄνθρωπον λέγει τὸν κατὰ φύσιν ζῶντα, καὶ ἀνθρωπίνοις λογισμοῖς διοικουμένον· πνευματικὸν δὲ, τὸν ὑπεραναβάντα τοὺς τῆς φύσεως νόμους, καὶ μηδὲν ἀνθρώπινον φρονοῦντα, ad Luc. i. 46. (vol. i. p. 280.) ψυχικὸς therefore is the man who has only the natural powers of the mind, unenlightened by the Spirit.

Ibid. πνευματικῶς ἀνακρίνεται, *they are only examined and understood by means of spiritual illumination.*

15. πάντα, *every man.* Bos. Others refer it to τὰ τοῦ πνεύματος τοῦ Θεοῦ.

Ibid. ὑπ᾽ οὐδενός, i. e. ψυχικοῦ.

19. Neither here, nor in Rom. xi. 34. is the whole quotation given, which is in the LXX, τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν;

Ibid. νοῦν Χριστοῦ is probably *a mind enlightened by Christ.*

Chap. III. 1. σαρκικὸς is different from ψυχικὸς, (see ii. 14.) and means a man who follows his natural lusts and appetites.

2. Compare Heb. v. 12. where γάλα is synonymous with τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. Ἐπότισα cannot properly be applied to βρῶμα: but Homer in the same manner has οἶνον οἰνίζοντο σῖτόν τε. *Il.* θ'. 546.

3 [r]ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ
διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περι-
4 πατεῖτε; [s]ὅταν γὰρ λέγῃ τὶς, Ἐγὼ μέν εἰμι Παύλου, ἕτερος
δὲ, Ἐγὼ Ἀπολλὼ, οὐχὶ σαρκικοί ἐστε;
5 [t]Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἢ διάκονοι, δι'
6 ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν; [u]ἐγὼ ἐφύ-
7 τευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν· ὥστε οὔτε ὁ
8 φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. [x]ὁ φυ-
τεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν
9 λήψεται κατὰ τὸν ἴδιον κόπον. [y]Θεοῦ γάρ ἐσμεν συνεργοί·
10 Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. [z]Κατὰ τὴν χάριν τοῦ
Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα·
ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.
11 [a]θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον,
12 ὅς ἐστιν Ἰησοῦς ὁ Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν
θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον,
13 καλάμην, [b]ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα
δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον
14 ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. εἴ τινος τὸ ἔργον μένει, ὃ
15 ἐπῳκοδόμησε, μισθὸν λήψεται. εἴ τινος τὸ ἔργον κατακαήσεται,
ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
16 [c]Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ
17 ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ
Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.
18 [d]Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν
19 τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. [e]ἡ γὰρ
σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. γέγραπται
γὰρ, ‘‘Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.’
20 [f]καὶ πάλιν, ‘Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν,

[r] i. 11; Gal. v. 19, 20; Jac. iii. 16.
[s] i. 12.
[t] i. 12.
[u] Act. xviii. 26; xix. 1.
[x] Psal. lxii. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; Gal. vi. 5; Apoc. ii. 23; xxii. 12.
[y] 2 Cor. vi. 1; Eph. ii. 20; Col. ii. 7; 1 Pet. ii. 5.
[z] Rom. i. 5; xv. 20.
[a] Esa. xxviii. 16; Matt. xvi. 18; Eph. ii. 20.
[b] Esa. xlviii. 10; Jer. xxiii. 29. 1 Cor. iv. 5; 1 Pet. i. 7; iv. 12.
[c] vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; Heb. iii. 6; 1 Pet. ii. 5.
[d] Prov. iii. 7; Esa. v. 21.
[e] Job v. 13.
[f] Psal. xciv. 11.

4. *σαρκικοί.* The true reading is perhaps ἄνθρωποι.

5. ἀλλ' ἤ. See 2 Cor. i. 13. There is authority also in Xenophon, ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἤ μικρόν τι, *Anab.* vii. 7. 53: but the words are perhaps to be expunged from the present passage.

Ibid. ἑκάστῳ, i. e. διάκονοι ἑκάστῳ.

8. ἕν εἰσιν. They do not belong to different parties, but are sent by one master to perform one and the same work.

9. Our translation says, *For we are labourers together with God:* perhaps it should be, *for we are only fellow-labourers of*, i. e. employed by, *God.*

10. ἄλλος. Alluding to any persons, who had followed him at Corinth.

12. χρυσὸν κ. τ. λ. So Xenophon, εἰθισμένοι ὁρᾷν οἱ ἄνθρωποι σωροὺς σίτου, ξύλων, λίθων —. *Hell.* iv. 4. 12. S. Paul may speak here of true and false doctrines, or of true and false believers.

13. ἡ ἡμέρα. This perhaps means the day of persecution; which S. Paul often foretold, as in vii. 29. The metaphor of a fire is applied to the trial of persecution in James v. 3; 1 Pet. i. 7; iv. 12.

15. ὡς διὰ πυρός. The metaphor of a fire is still kept up. To escape, *as from a fire*, i. e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11; Zech. iii. 2; Jude 23. So Livy says of L. Æmil. Paulus, "prope ambustus evaserat," xxii. 35. —θεὸν πάντα τρόπον ἐκ μέσου, φασὶ, πυρὸς τὸν ἄνδρα σώζειν. Aristid.

16. ναὸς Θεοῦ is used for the Christian Church, or body of believers. See 2 Thess. ii. 4.

17. φθείρει, *corrupts with false doctrines.*

18. Origen and Chrysostom couple ἐν τῷ αἰῶνι τούτῳ with μωρὸς γενέσθω.

19. Ὁ δρασσόμενος κ. τ. λ. S. Paul agrees with the Hebrew: the LXX read, ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει.

20. τῶν σοφῶν. In LXX and Heb. ἀνθρώπων.

ὅτι εἰσὶ μάταιοι. Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα 21
γὰρ ὑμῶν ἐστιν, εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε 22
κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα·
πάντα ὑμῶν ἐστιν. [g]ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ. [h]Οὕ- 23
τως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονό- 4
μους μυστηρίων Θεοῦ· [i]ὃ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, 2
ἵνα πιστός τις εὑρεθῇ· ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν 3
ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα-
κρίνω· [k]οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίω- 4
μαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. [l]ὥστε μὴ πρὸ καιροῦ τι 5
κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ
σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ
ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[m]Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ 6
δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν,
ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. [n]τίς γάρ σε 7
διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυ-
χᾶσαι ὡς μὴ λαβών; Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλου- 8
τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύ-
σατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. [o]δοκῶ γὰρ ὅτι ὁ 9
Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανα-
τίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀν-
θρώποις. [p]ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν 10
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς

g xi. 3.
h Matt. xxiv. 45; 2 Cor. iv. 5; vi. 4; Col. i. 25; Tit. i. 7; 1 Pet. iv. 10.
i Lu. xii. 42.
k Exod. xxxiv. 7; Psal. cxxx. 3; cxliii. 2; Job ix. 2; Rom. iii. 20; iv. 2; 1 Joh. iii. 20, 21.
l Dan. vii. 10; Matt. vii. 1; Rom. ii. 1, 16, 29; 2 Cor. v. 10; Apoc. xx. 12.
m Prov. iii. 7; Rom. xii. 3.
n Joh. iii. 27; Rom. xii. 6; Jac. i. 17; 1 Pet. iv. 10.
o Psal. xliv. 22; Rom. viii. 36; 2 Cor. iv. 11; Heb. x. 33.
p ii. 3; 2 Cor. xiii. 9.

21. This may be addressed to the false teachers, or to the Corinthians themselves: *let no one boast of belonging to one set or party of men: for all things, which have any connexion with your salvation, belong equally to you all.*

22. εἴτε Παῦλος κ. τ. λ. *Every teacher belongs equally to all of you:* εἴτε κόσμος, *the world was made for all of you:* εἴτε ζωὴ, εἴτε θάνατος, *all of you have an equal share in the good things of life, and are equally certain to die.* See Pyle.

Chap. IV. 1. I have no wish to be looked upon as the head of a party: *but let every one consider us merely as servants of Christ.*

2. ὃ δὲ λοιπόν. *As for anything else, my only wish is to be found a faithful servant.*

3. *But as to my being found faithful, I care very little for the inquiry being made by man.*

Ibid. ἡμέρας. This refers to the custom of fixing a day (*diem dicere,*) for a trial.

4. *For I am not conscious to myself of anything wrong, but still that does not justify me.* Plato writes οὐδὲ μέγα, οὐδὲ σμικρὸν ἐμαυτῷ σύνοιδα. *Apol.*

5. κρίνετε. Raphel understands this in a good sense: *do not single any one out as an object of praise.* See the end of the verse.

6. μετεσχημάτισα. Hence some have inferred, that S. Paul used his own name and that of Apollos merely out of consideration for the Corinthians, but that the real names were different. See Tillemont, *Mémoires*, tome i. p. 831. If so, ἐν ἡμῖν would signify, *by the case which I have put of Apollos and myself.*

Ibid. μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, *non magnificentius de vobis sentire, quam scriptum est;* nempe in hac epistola, verbis præcedentibus, quibus laudem et gloriationem detraxerat Apostolus sibi et Apollo. Palairet, Elsner.

Ibid. ὑπὲρ τοῦ ἑνός. *On account of any particular teacher.* If it meant *one above another,* it would be εἷς ὑπὲρ τὸν ἑνά.

Ibid. ἵνα μὴ φυσιοῦσθε. For ἵνα with an indicative see ix. 18; xi. 34; Gal. iv. 17; Rev. xxii. 14. and Valcken. *ad l.*

8. This is said ironically: *ye fancy yourselves full of knowledge and spiritual gifts.*

Ibid. καὶ ὄφελον. And I wish you were really enjoying that pre-eminence, which is reserved for us apostles: viz. in the next world: for in this world we are exposed to persecution.

9. ἐσχάτους ἀπέδειξεν, *contemptissimos constituit.* Krebsius. It may allude to the custom of the combats with wild beasts being *the last* of the shows in the amphitheatre.

Ibid. ὡς ἐπιθανατίους. *Velut bestiarios.* Tertull. p. 566. He understood an allusion to persons exposed to wild beasts in the amphitheatre. The word θέατρον seems to countenance this idea. See 1 Cor. xv. 32. So also Krebsius.

11 δὲ ἄτιμοι. [q]ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν,
12 καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, [r]καὶ κο-
πιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦ-
13 μεν· διωκόμενοι, ἀνεχόμεθα· βλασφημούμενοι, παρακαλοῦμεν·
[s]ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα
14 ἕως ἄρτι. [t]Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα
15 μου ἀγαπητὰ νουθετῶ. [u]ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν
Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ
16 τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [x]παρακαλῶ οὖν ὑμᾶς, μιμη-
17 ταί μου γίνεσθε. [y]Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι
τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει
τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλη-
18 σίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώ-
19 θησάν τινες· [z]ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος
θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ
20 τὴν δύναμιν. [a]οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν
21 δυνάμει· [b]τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ,
πνεύματί τε πρᾳότητος;

5 [c]ὍΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία,
ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ
2 πατρὸς ἔχειν· καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον
ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιή-
3 σας. [d]ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι,
4 ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, [e]ἐν τῷ
ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν

[q] Act. xxiii. 2; 2 Cor. iv. 8; xi. 23.
[r] Matt. v. 44; Lu. vi. 28; xxiii. 34; Act. vii. 60; xviii. 3; xx. 34; Rom. xii. 14; 1 Thess. ii. 9; 2 Thess. iii. 8.
[s] Lam. iii. 45.
[t] 1 Thess. ii. 11.
[u] Act. xviii. 11; Gal. iv. 19; Philem. 10; Jac. i. 18.
[x] xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9.
[y] 1 Tim. i. 2; 2 Tim. i. 2.
[z] Rom. xv. 32; Jac. iv. 15; Heb. vi. 3.
[a] ii. 4; 1 Thess. i. 5; 2 Pet. i. 16.
[b] 2 Cor. x. 2; xiii. 10.
[c] Lev. xviii. 8; Deut. xxvii. 20.
[d] Col. ii. 5.
[e] Matt. xvi. 19; xviii. 18; Joh. xx. 23.

11. ἀστατοῦμεν, *we are obliged frequently to change our place of residence.*

12. κοπιῶμεν. *We labour in promoting the gospel.* Mosheim, *De Rebus ante Const.* Cent. i. 38. not. z.

Ibid. ἰδίαις χερσί. The truth of this is confirmed by Acts xx. 34.

13. ὡς περικαθάρματα κ. τ. λ. In Lam. iii. 45. we only read ἔθηκας ἡμᾶς ἐν μέσῳ τῶν λαῶν in the LXX: but there are two words in the Hebrew answering to περικαθάρματα and περίψημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death to expiate some public calamity. *Thes. Crit. Sacr.* pt. i. p. 512. Krebsius translates περικαθάρματα, *quisquilias, sterquilinia, omnium bipedum nequissimos.* See L. Bos, *Animadv. Philol. ad l.* Dio calls Commodus τὸ κάθαρμα, p. 1216.

Ibid. περίψημα, *res circumquaque abrasa.*

15. παιδαγωγοὺς, πατέρας. Valckenaer supposed S. Paul to contrast the severity of *masters* with the gentleness of *fathers.*

17. It is not certain, whether Timothy was the bearer of this Epistle, or whether he had been sent before. See xvi. 10.

19. τὴν δύναμιν. Their spiritual gifts. See Acts vi. 8; x. 38; 1 Cor. ii. 4, 5.

21. ῥάβδῳ. The *rod* of the master is again contrasted (as in ver. 15.) with the *love* of a father. Valckenaer.

Chap. V. 1. Ὅλως, *generally.*

Ibid. ὀνομάζεται. Yet such cases certainly occurred among the heathen; and hence Elsner renders it, *cum laude commemoratur, probatur:* but it means, that the heathen did not talk of such cases. Cicero says, "Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum." *Pro Cluent.* c. 5. ὀνομάζεται is perhaps an interpolation.

Ibid. πατρός. It might seem from 2 Cor. vii. 12. that he was still living, which aggravates the offence.

2. I have removed the note of interrogation at the end of the verse. The expression is rather one of indignation: *And yet, notwithstanding this flagrant case, ye are puffed up, and have not rather lamented* &c. See Raphel. It alludes to their being proud of their spiritual gifts: but Pyle understands it of their being proud of this offender.

3. ὡς ἀπών. Perhaps ὡς is to be expunged.

Ibid. πνεύματι. See 2 Kings v. 26; Col. ii. 5.

καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, [f]παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλε- 5
θρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
Ἰησοῦ. [g]Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ 6
ζύμη ὅλον τὸ φύραμα ζυμοῖ; [h]ἐκκαθάρατε οὖν τὴν παλαιὰν 7
ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ
πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. [i]ὥστε ἑορτάζωμεν, μὴ 8
ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν
ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

[k]Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. 9
καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκ- 10
ταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ
κόσμου ἐξελθεῖν. νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν 11
τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτ-
ρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσ-
θίειν. [l]τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς 12
κρίνετε, τοὺς δὲ ἔξω ὁ Θεὸς κρίνει; [m]καὶ ἐξαρεῖτε τὸν πονηρὸν 13
ἐξ ὑμῶν αὐτῶν.

ΤΟΛΜΑι τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι 6
ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [n]οὐκ οἴδατε ὅτι οἱ 2
ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,
ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε ὅτι ἀγγέλους 3
κρινοῦμεν; μήτι γε βιωτικά; βιωτικὰ μὲν οὖν κριτήρια ἐὰν 4

[f] 1 Tim. i. 20.
[g] Gal. v. 9.
[h] xv. 3; Esa. liii. 7; Joh. i. 29; 1 Pet. i. 19.
[i] Exod. xii. 3, 15; Deut. xvi. 3.
[k] ver. 2, 7; Matt. xviii. 17; 2 Cor. vi. 14; Eph. v. 11.
[l] Mar. iv. 11; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.
[m] Deut. xiii. 5; xxii. 21, 22, 24.
[n] Matt. xix. 28; Lu. xxii. 30.

5. Σατανᾷ. See 1 Tim. i. 20. It probably means the infliction of some bodily disease. So Chrysostom and Theophylact: but Beza understands ὄλεθρον σαρκὸς of the destruction of his pride, lust, &c.

6. *Your boasting is unseasonable:* (see ver. 2.) so long as this person is among you, none of you ought to boast.

7. ὑπὲρ ἡμῶν. These words are perhaps an interpolation.

8. ἑορτάζωμεν. From this passage Michaelis has inferred that the Epistle was written shortly before Easter.

9. ἐν τῇ ἐπιστολῇ. *In this Epistle.* See Rom. xvi. 22; Col. iv. 16; 1 Thess. v. 27; 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13; vii. 2.

10. We are perhaps to read οὐ πάντως, without καί.

Ibid. ἐπεὶ, *for then*, or *otherwise*. See Rom. iii. 6; xi. 6, 22; 1 Cor. vii. 14; xiv. 16; xv. 29. and Alberti at 1 Cor. v. 10.

12. Knatchbull (after Theophylact,) points this passage thus: Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε· τοὺς δὲ ἔξω ὁ Θεὸς κρινεῖ. καὶ κ.τ.λ. but I have adopted a different punctuation. The meaning is this; I have only spoken about your intercourse with Christians: *for what right have I to pass sentence upon those who are not Christians? Is it not your province to pass sentence upon Christians, and will not God pass sentence upon others? Exercise therefore this power which you have, and excommunicate this offender.* We are perhaps to expunge καὶ before ἐξαρεῖτε.

Chap. VI. 1. Τολμᾷ. *Sustinet, inducere potest in animum.* Stephanus, Valcken., Wolfius.

Ibid. ἀδίκων, *the heathen*, though they were not all unjust, as τῶν ἁγίων means *Christians*, though all were not holy in their lives. It was true, however, that the heathen had *not been justified*, as the Christians had.

2. τὸν κόσμον κρινοῦσι. I should interpret this of some privilege reserved for Christians hereafter, which we do not now clearly understand. So also in ver. 3. See Matt. xix. 28.

2. ἀνάξιοι κ.τ.λ. *Ye do not deserve, or are not worthy, to be tried before mean tribunals.* Theophylact, Valcken.: but the usual interpretation is, *are ye not worthy to decide trifling causes?*

3. μήτι γε βιωτικά. *Much more things of this life.* Valcken.

4. *If ye have disputes upon common matters, set those to decide them, who are of little repute among you;* and you will find them sufficient to settle it, without going before the heathen. Others have taken τοὺς ἐξουθ. for *the heathen*, as if S. Paul spoke ironically, *So then, if you have a dispute about secular matters, you go before those, who as being heathen are looked upon as nothing!*

ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.
5 πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ
6 εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ
7 ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; [o] Ἤδη
μὲν οὖν ὅλως ἥττημα ἐν ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ᾽
ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀπο-
8 στερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα
9 ἀδελφούς. [p] ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονο-
μήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε
10 μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται, οὔτε κλέπται, οὔτε
πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν
11 Θεοῦ οὐ κληρονομήσουσι. [q] καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελού-
σασθε, ἀλλὰ ἡγιάσθητε, ἀλλ᾽ ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ
Κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.
12 [r] Πάντα μοι ἔξεστιν· ἀλλ᾽ οὐ πάντα συμφέρει. πάντα μοι
13 ἔξεστιν· ἀλλ᾽ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. [s] Τὰ βρώ-
ματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ
ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ
14 τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· [t] ὁ δὲ Θεὸς καὶ τὸν Κύριον
15 ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. [u] Οὐκ οἴδατε
ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη
16 τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. [x] ἢ οὐκ οἴδατε
ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; ‘Ἔσονται’ γάρ
17 φησιν, ‘οἱ δύο εἰς σάρκα μίαν·’ [y] ὁ δὲ κολλώμενος τῷ Κυρίῳ,
18 ἓν πνεῦμά ἐστι. Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν
ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων, εἰς
19 τὸ ἴδιον σῶμα ἁμαρτάνει. [z] ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν
ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
20 καὶ οὐκ ἐστὲ ἑαυτῶν; [a] ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν

[o] Matt. v. 39; Rom. xii. 17, 19; 1 Thess. iv. 6; v. 15; 1 Pet. iii. 9.
[p] Gal. v. 19, &c.; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Apoc. xxii. 15.
[q] Eph. ii. 1, 2, 3; v. 8; Col. iii. 7; Tit. iii. 3; Heb. x. 22.
[r] x. 23.
[s] ver. 19, 20; xv. 50; Matt. xv. 17; Rom. xiv. 17; Col. ii. 22, 23; 1 Thess. iv. 3.
[t] Act. ii. 24; Rom. vi. 5, 8; viii. 11; 2 Cor. iv. 14.
[u] xii. 27; Eph. iv. 12, 15, 16; v. 30.
[x] Gen. ii. 24; Matt. xix. 5; Eph. v. 31.
[y] Joh. xvii. 21, 22, 23; Eph. iv. 4; v. 30.
[z] iii. 16; 2 Cor. vi. 16; Eph. ii. 21; Heb. iii. 6; 1 Pet. ii. 5.
[a] vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1.

5. I have said this to shame you, and as supposing there is no person of superior judgment among you.

7. I have hitherto spoken about the settling of disputes; *but it is altogether wrong, that the disputes themselves exist:* ye ought not to quarrel at all.

9. *Μὴ πλανᾶσθε.* They perhaps abused the saying, mentioned in ver. 12, *πάντα μοι ἔξεστιν.* See viii. 9; Gal. v. 13; 1 Pet. ii. 16.

11. The end of this verse seems to contain an allusion to the form of baptism *in the name* &c. The whole passage alludes to a person being released from his sins at baptism, and sanctified by the Holy Spirit.

12. *Πάντα μοι ἔξεστιν.* This was perhaps a saying of the Corinthians, when they wished to excuse their sensuality and their eating of meats offered to idols. See x. 23; Tit. i. 15.

Ibid. *ἐξουσιασθήσομαι. I have power over all things; but none of them shall have power over me.* Ἐξουσιασθήσομαι is used with reference to *ἔξεστιν.* Valcken.

13. Perhaps the whole of the passage *τὰ βρώματα — καταργήσει* is to be taken, like *πάντα μοι ἔξεστιν* in ver. 12, for a saying of the Corinthians: *meat is made for the belly, and the belly for meat, and both will hereafter be destroyed:* to which S. Paul replies, *but still the body was not made for fornication; and men will rise again hereafter to give an account of what they did in the body.*

Ibid. *ὁ Κύριος τῷ σώματι.* S. Paul seems here to unite the idea of the body of a man, and of the body of believers. Christ is the head of the latter: see Rom. xii. 5; 1 Cor. xi. 3; xii. 27; Eph. v. 23; Col. i. 18.

15. *ἄρας οὖν.* Some MSS. read *ἆρα οὖν*, which is preferred by Bos and Valckenaer.

18. *πᾶν ἁμάρτημα, every other sin.*

19. *ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος.* In iii. 16. he said *ναὸς Θεοῦ.* See Eph. ii. 22.

20. *ἠγοράσθητε.* Ye do not belong to yourselves, but to God; for he has bought you by the blood of his own Son. See vii. 22, 23.

Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά
ἐστι τοῦ Θεοῦ.

ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ 7
ἅπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα 2
b 1 Pet. iii. 7. ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. [b]Τῇ γυναικὶ ὁ ἀνὴρ 3
τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· 4
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ
c Joel ii. 16. γυνή. [c]μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου 5
πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ
πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς
διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ 6
d Matt. xix. 12. κατ' ἐπιταγήν. [d]θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ 7
ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν
οὕτως, ὃς δὲ οὕτως.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν 8
e 1 Tim. v. 14. ἐὰν μείνωσιν ὡς κἀγώ. [e]εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· 9
f Mal. ii. 14; Matt. v. 32; xix. 6, 9; Mar. x. 11, 12. κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι. [f]Τοῖς δὲ γεγαμηκόσι 10
παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ
χωρισθῆναι· ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ 11
καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς 12
ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον,
καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· καὶ 13
γυνὴ, ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ'
αὐτῆς, μὴ ἀφιέτω αὐτόν. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ 14
γυναικὶ, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα
τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν. Εἰ δὲ ὁ 15
ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ
ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.
g 1 Pet. iii. 1. [g]τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ 16
τὴν γυναῖκα σώσεις; Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεὸς, ἑκα- 17

20. The words καὶ ἐν τῷ—Θεοῦ are perhaps an interpolation.

Chap. VII. 3. ὀφειλομένην εὔνοιαν. The reading is probably ὀφειλήν.

5. The words τῇ νηστείᾳ καὶ are perhaps to be expunged, and ἦτε to be read for συνέρχησθε.

6. Τοῦτο δὲ λέγω. What I am going to say is out of consideration to your feelings, not in consequence of any positive command of our Lord. See ver. 10, 40.

7. ὡς καὶ ἐμαυτόν. i. e. able to command his desires. Theodoret adds ἐν ἐγκρατείᾳ, as do some other authorities; and Theophylact writes, βούλομαι ἵνα πάντες πάντοτε ἐνεγκρατεύωνται. See ver. 9.

8. It seems certain from this verse, that S. Paul was unmarried. See ix. 4, 5.

9. πυροῦσθαι. Theodoret writes πύρωσιν δὲ οὐ τὴν ἐνόχλησιν τῆς ἐπιθυμίας, ἀλλὰ τὴν ἧτταν ὠνόμασε.

10. ὁ Κύριος. See Matt. xix. 9.

14. ἡγίασται. i. e. he is not ἀκάθαρτος. He is not looked upon by God as wholly unclean.

Ibid. ἐπεὶ ἄρα. *For otherwise.* See v. 10.

Ibid. ἅγια. This implies, that the Christian parent brought up the children as Christians.

15. δεδούλωται. In this case the marriage vow is not binding. The believing party is not bound to continue with the unbelieving husband or wife, who is determined to separate.

Ibid. ἐν δὲ εἰρήνῃ. But yet we are bound to do every thing we can to live in peace: and therefore it is better for them not to separate.

17—24. These verses are parenthetical, and only incidentally connected with the precepts about marriage.

17. Εἰ μὴ is used for ἀλλὰ in Matt. xii. 4; Gal. i. 7. Knatchbull reads τί οἶδας, εἰ τὴν γυναῖκα σώσεις, εἰ μή; Some MSS. confirm this by reading ἢ μή;

στον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω· καὶ οὕτως ἐν
18 ταῖς ἐκκλησίαις πάσαις διατάσσομαι. Περιτετμημένος τὶς ἐκλή-
θη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμ-
19 νέσθω. [h]ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
20 ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν
21 ταύτῃ μενέτω. Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ
22 δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. [i]ὁ γὰρ ἐν Κυρίῳ
κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύ-
23 θερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. [k]τιμῆς ἠγοράσθητε· μὴ
24 γίνεσθε δοῦλοι ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν
τούτῳ μενέτω παρὰ τῷ Θεῷ.
25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ
26 δίδωμι, ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. νομίζω οὖν,
τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν
27 ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικι; μὴ ζήτει λύσιν· λέ-
28 λυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. ἐὰν δὲ καὶ γήμῃς, οὐχ
ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ
29 σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. [l]Τοῦτο δέ
φημι, ἀδελφοὶ, ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, ἵνα καὶ
οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς μὴ
30 κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγορά-
31 ζοντες, ὡς μὴ κατέχοντες· [m]καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ,
ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τού-
32 του. [n]Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ
33 τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ
34 τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ καὶ
ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ
σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
35 πῶς ἀρέσει τῷ ἀνδρί. τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον
λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον

h Gal. v. 6; vi. 15.
i ix. 21; Joh. viii. 36; Rom. vi. 18, 22; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16.
k vi. 20; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1.
l Rom. xiii. 11; 1 Pet. iv. 7.
m Psal. xxxix. 6; Esa. xl. 6; Jac. i. 10; iv. 14; 1 Pet. i. 24; 1 Joh. ii. 17
n 1 Tim. v. 5.

18. μὴ ἐπισπάσθω. Epiphanius conceived this to allude to a surgical process, by which the effect of circumcision was removed. So Theophylact. Josephus says that Antiochus Epiphanes ordered the Jews ἐπισπᾶσθαι. vol. ii. p. 503. See Schleusner, Celsus vii. 25; [Paul. Ægin. vi. 53;] 1 Mac. i. 15. Wolfius.

23. τιμῆς ἠγοράσθητε. Knatchbull reads this interrogatively, and understands it, not of redemption through Christ, but of liberty purchased by a slave: he opposes τιμῆς ἠγοράσθητε; to δοῦλος ἐκλήθης; but it more probably is connected with δοῦλός ἐστι Χριστοῦ, he is the servant of Christ, because Christ bought him with the price of his own blood. See vi. 20.

25. παρθένων, of either sex. Elsner, Macknight.

Ibid. ὡς ἠλεημένος. *As one who by the mercy of God is in a state which entitles his opinion to some weight.*

26. This is perhaps a clue to the whole passage about marriage. S. Paul knew that a time of severe persecution would come, when it would be better to have no worldly ties. See ver. 28. Τοῦτο and οὕτως refer to παρθένων.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν. *The time, which is about to come, is one of trouble and affliction.* See Schleusner, Valcken. ad 26.

Ibid. ἵνα. This denotes, not the cause, but the consequence. See Matt. i. 22. The meaning is, that in the time of persecution all persons would suffer equally.

31. χρώμενοι, καταχρώμενοι. There seems to be no opposition between these words. *The time is coming, when all Christians will suffer equally, those who use the world, and those who do not.* See Origen, vol. ii. p. 87, 172; Cyprian, p. 176, 307. So also Krebsius. See ix. 18.

Ibid. παράγει τὸ σχῆμα. The metaphor is taken from the changing or turning of a scene. Grotius, Valcken.

καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις ἀσχη- 36
μονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ
οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμεί-
τωσαν. ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, 37
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
ποιεῖ. ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, 38
κρεῖσσον ποιεῖ.
[o]Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ 39
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον
ἐν Κυρίῳ. μακαριωτέρα δέ ἐστιν, ἐὰν οὕτω μείνῃ, κατὰ τὴν 40
ἐμὴν γνώμην· [p]δοκῶ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν.
[q]ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες γνῶσιν 8
ἔχομεν· ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· [r]εἰ δέ τις δοκεῖ 2
εἰδέναι τὶ, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι· εἰ δέ τις 3
ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ·) [s]περὶ τῆς βρώ- 4
σεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ,
καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγό- 5
μενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ
πολλοὶ, καὶ κύριοι πολλοί·) [t]ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ 6
τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς,
δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. [u]Ἀλλ' οὐκ ἐν πᾶσιν ἡ 7

[o] Rom. vii. 1, 2.
[p] 1 Thess. iv. 8.
[q] Act. xv. 20, 29; Rom. xiv. 3, 10, 14, 22.
[r] Gal. vi. 3; 1 Tim. vi. 4.
[s] x. 19; Deut. iv. 39, vi. 4; Eph. iv. 6; 1 Tim. ii. 5.
[t] xii. 3; Mal. ii. 10; Joh. xiii. 13; Act. xvii. 28; Rom. xi. 36; Eph. iv. 5, 6; Phil. ii. 11.
[u] x. 28; Rom. xiv. 14, 23.

35. *εὐπρόσεδρον*, or as it is in many MSS. *εὐπάρεδρον*, implies *a constant attendance*, or *sitting near*.

Ibid. *ἀπερισπάστως*. *Without forcing you.* Knatchbull: but Raphel defends the common interpretation, *without being distracted by worldly cares*.

36. Εἰ δέ τις κ. τ. λ. *If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the age.* Valckenaer, who quotes the pseudo-Phalaris, p. 130. *πᾶσι γὰρ ἀνθρώποις αἴσχιστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα.* Ἀσχημονεῖν is said with reference to *εὐσχημον* in ver. 35.

Ibid. *καὶ οὕτως ὀφείλει*, *and there is need of it being so*, i. e. if his daughter wishes it.

37. *μὴ ἔχων ἀνάγκην*, *not forced by the wishes of his daughter*.

Ibid. *τοῦ τηρεῖν*. See note at Acts xxvii. 1.

38. *κρεῖσσον*. *Better*, on account of the persecutions which are coming on.

39. *νόμῳ* is perhaps to be expunged: but if retained, it means *by law*, not *to the law*. See Rom. vii. 2.

Ibid. *μόνον ἐν Κυρίῳ.* Tertullian understands this of marrying a Christian, p. 167, 532. Epiphanius says, *μὴ ἐν πορνείᾳ μὴ ἐν μοιχείᾳ, μὴ ἐν κλεψιγαμίᾳ, ἀλλ' ἐν παρρησίᾳ, ἐν σεμνῷ γάμῳ*. vol. i. p. 498, 499. Theodoret, *τούτεστι σωφρόνως τε καὶ ἐννόμως, εὐσεβεῖ ἀνδρὶ καὶ πιστῷ*. iv. p. 310.

Chap. VIII. 1. *εἰδωλοθύτων*. Feasts were sometimes held in the temples: and the meat offered to idols was sometimes carried home, or sold in the shambles.

Ibid. *γνῶσις*. Perhaps this word had already in part acquired its technical sense, which gave a name to the *Gnostics*. They boasted to have the true *knowledge* of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, *δοκεῖ ἐγνωκέναι τι, οὔπω ἔγνω καθὼς δεῖ γνῶναι*.

3. This perhaps is an allusion to the Gnostics. That man truly *knows God*, who shews his love to God by not giving offence to his brother. Οὗτος has been referred to God, and to him that loves God. See xiii. 12; Gal. iv. 9; 1 John iv. 7.

4. *ἕτερος* is probably an interpolation.

6. *ἐξ οὗ.* Compare Rom. xi. 36; Col. i. 16. It means, that God the Father is the first cause of all things being made: all things proceed from Him.

Ibid. *εἰς αὐτόν*. *With reference to Him.* We are to turn all our thoughts towards him, and to do everything to his honour and glory. The same expression is applied in Col. i. 16. to the Son of God.

Ibid. *δι' οὗ.* Christ is often spoken of as the person *by whom* the Father made the world, John i. 3, Heb. i. 2, but in Rom. xi. 36. *δι' αὐτοῦ* is applied to God as well as *ἐξ αὐτοῦ*. The whole passage not only excepts Jesus Christ from created beings, but shews his union with God.

γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλό-
θυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.
8 [x]Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, [x] Rom. xiv. 17.
9 περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. [y]Βλέπετε [y] Rom. xiv. 13, 20; Gal. v. 13.
δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε-
10 νοῦσιν· ἐὰν γάρ τις ἴδῃ σὲ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κα-
τακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθή-
11 σεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; [z]καὶ ἀπολεῖται ὁ ἀσθενῶν [z] Rom. xiv. 15, 20.
12 ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. [a]οὕτω [a] Rom. xiv. 18.
δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν
13 συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. [b]διόπερ εἰ [b] Rom. xiv. 21; 2 Cor. xi. 29.
βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν
αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
9 [c]ΟΥΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν [c] iv. 15; xv. 8; Act. ix. 3, 17; xxii. 14, 17, 18; xxiii. 11; 2 Cor. xii. 2.
Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε
2 ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ
3 γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ· ἡ ἐμὴ
4 ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. [d]Μὴ οὐκ ἔχομεν [d] ver. 14; 1 Thess. ii. 6; 2 Thess. iii. 9.
5 ἐξουσίαν φαγεῖν καὶ πιεῖν; [e]μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ [e] Matt. viii. 14; xii. 46; Mar. vi. 3.
6 τοῦ Κυρίου, καὶ Κηφᾶς; ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν
7 ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; [f]Τίς στρατεύεται ἰδίοις ὀψωνίοις [f] Job. xxi. 15; 1 Pet. v. 2.
ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς
8 ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ [g] Deut. xxv. 4; 1 Tim. v. 18.
9 καὶ ὁ νόμος ταῦτα λέγει; [g]ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται,

7. ἕως ἄρτι. *Even now*, after their conversion.

8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθυτα was a thing perfectly indifferent. See vi. 12, 13.

Ibid. περισσεύομεν. Neither by eating any particular kind of meat do we stand higher in His favour; nor do we lose His favour by not eating.

9. This contains S. Paul's answer to the foregoing remark.

10. εἰδωλεῖον, *the temple of an idol*, as Ποσειδεῖον and Ἡρακλεῖον, the temple of Neptune and of Hercules. See Alberti ad Glossar. p. 126.

Ibid. οἰκοδομηθήσεται, in a bad sense, as in Mal. iii. 15. οἰκοδομοῦνται ποιοῦντες ἄνομα. It means, that he will gradually *build up to himself* the principle of not caring for such things.

11. It appears from this verse, that a person who was once in the number of those for whom Christ died, may fall away, and not finally be saved. See Rom. xiv. 15, 20.

Chap. IX. 1. ἑώρακα. See Acts ix. xxii. xxvi.; Gal. i. 12; 1 Cor. xv. 8.

2. σφραγίς. S. Paul referred to the conversion of the Corinthians, as a person refers to his seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his *letter of recommendation.*

4. φαγεῖν. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. *Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do?* Clement of Alexandria inferred from this verse that S. Paul was married, p. 535: so did Methodius, *Sympos.* p. 84, 85. (See *Thes. Crit. Sacr.* pt. ii. p. 40, 41.) Tertullian, however, thought that S. Peter was the only married apostle, and that γυναῖκα meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. ἀδελφοί. See Matt. xiii. 55. Jude, who was one of these ἀδελφοὶ, was married, and left descendants. Eus. *H. E.* iii. 19, 20.

Ibid. Κηφᾶς. See note at Gal. ii. 9.

8. μὴ κατὰ ἄνθρωπον perhaps means, *do I say this with reference to any particular case, or, to my own case?* See ver. 15. and xv. 32; Rom. iii. 5.

‘Οὐ φιμώσεις βοῦν ἀλοῶντα.’ Μὴ τῶν βοῶν μέλει τῷ Θεῷ;
[h]ἢ δι’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ’ ἐλπίδι 10
ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ
μετέχειν ἐπ’ ἐλπίδι. [i]Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείρα- 11
μεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; [k]εἰ ἄλλοι τῆς 12
ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ’ οὐκ ἐχρη-
σάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκο-
πήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. [l]Οὐκ οἴδατε ὅτι 13
οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστη-
ρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; [m]οὕτω 14
καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ
τοῦ εὐαγγελίου ζῆν. [n]Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. οὐκ 15
ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί. καλὸν γάρ μοι
μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τὶς κενώσῃ. [o]ἐὰν γὰρ 16
εὐαγγελίζωμαι, οὐκ ἔστί μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκει-
ται· οὐαὶ δέ μοι ἐστὶν ἐὰν μὴ εὐαγγελίζωμαι. [p]εἰ γὰρ ἑκὼν 17
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευ-
μαι. τίς οὖν μοί ἐστιν ὁ μισθὸς, ἵνα εὐαγγελιζόμενος ἀδάπανον 18
θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ
ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ; [q]Ἐλεύθερος γὰρ ὢν ἐκ πάντων, 19
πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· [r]καὶ 20
ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
[s]τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεῷ, ἀλλ’ ἔννομος 21
Χριστῷ, ἵνα κερδήσω ἀνόμους. [t]ἐγενόμην τοῖς ἀσθενέσιν ὡς 22
ἀσθενὴς, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ
πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγ- 23
γέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. [u]Οὐκ οἴδατε, ὅτι οἱ ἐν 24

h 2 Tim. ii. 6.
i Rom. xv. 27; Gal. vi. 6.
k Act. xx. 33; 2 Cor. xi. 9, 12; xii. 13; 1 Thess. ii. 7.
l Num. xviii. 8; Deut. xviii. 1.
m Matt. x. 10; 1 Tim. v. 18.
n iv. 12; Act. xviii. 3; xx. 34; 2 Cor. xi. 10; 1 Thess. ii. 9; 2 Thess. iii. 8.
o Rom. i. 14.
p iv. 1.
q Matt. xviii. 15; Rom. xi. 14.
r Act. xvi. 3; xxi. 23, &c.
s vii. 22; Gal. ii. 3.
t x. 33; Rom. xi. 14; xv. 1.
u Gal. v. 7; Phil. ii. 16; iii. 14; 2 Tim. iv. 7.

9. *Does God care* only *for oxen?*

10. The reading probably is—καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

12. *ἐξουσίας ὑμῶν, power over you.* See Matt. x. 1; John xvii. 2.

Ibid. *στέγομεν.* It is generally rendered, *we suffer all things:* but *στέγειν* has always a sense of *covering* or *concealing.* It probably means, *we suppress everything,* i. e. all the right and authority which we have. See Valckenaer.

Ibid. *ἐγκοπήν.* The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, *ὡς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι.* Joseph. *De B. J.* p. 362.

Ibid. *προσεδρεύοντες.* The reading is probably *παρεδρεύοντες.*

14. *διέταξε.* See Matt. x. 10.

15. *καύχημα.* The boast of not being a burden to any one.

17. *οἰκονομίαν, an accountable stewardship,* as in Luke xvi. 2.

Ibid. *πεπίστευμαι.* See Rom. iii. 2; Gal. ii. 7; 1 Thess. ii. 4; 1 Tim. i. 11; Tit. i. 3.

18. *τίς μισθός. What reward then have I for thus preaching the gospel without putting my converts to expense?* He answers the question in ver. 19, &c.; his reward was the accession of converts.

Ibid. *καταχρήσασθαι.* See vii. 31.

20. *ὑπὸ νόμον.* After this is probably to be inserted *μὴ ὢν αὐτὸς ὑπὸ νόμον.*

21. *Θεῷ—Χριστῷ.* Probably *Θεοῦ—Χριστοῦ,* and *ἵνα κερδανῶ τοὺς ἀνόμους.*

22. *ἀσθενής.* A person who feels scruples about meats, &c. See viii. 7, 10.

23. *τοῦτο.* The reading is probably *πάντα.*

24. Perhaps the Isthmian games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A.D. 52.

σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ
25 βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε· [x]πᾶς δὲ ὁ ἀγωνιζό-
μενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφα-
26 νον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ἐγὼ τοίνυν οὕτω τρέχω, ὡς
27 οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων· [y]ἀλλ' ὑπω-
πιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας,
αὐτὸς ἀδόκιμος γένωμαι.
10 [z]ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν
πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης
2 διῆλθον, καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ
3 καὶ ἐν τῇ θαλάσσῃ, [a]καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν
4 ἔφαγον, [b]καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ

x Eph. vi. 12; 1 Tim. vi. 12; 2 Tim. ii. 4; iv. 7, 8; 1 Pet. v. 4; Jac. i. 12; Apoc. ii. 10; iii. 11.
y Rom. vi. 18, 19; viii. 13; Col. iii. 5.
z Exod. xiii. 21; xiv. 22; Deut. i. 33; Psal. lxxviii. 13, 14; cv. 39.
a Exod. xvi. 14, &c.; Psal. cv. 40.
b Exod. xvii. 6; Num. xx. 11; xxi. 16; Psal. lxxviii. 15.

25. *πάντα ἐγκρατεύεται.* Horace speaks of his abstaining *venere et vino. A. P.* 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι, c. 26. See Spanheim. in Callim. *Hymn. in Dian.* 160. Faber, *Agonist.* iii. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελοῦντα τὸν ἀνθρωπινὸν βιὸν, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπόνουσιν οὕτω τινες, ὡς ἐπαινεῖσθαί τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστημόνα; Philo Judæus, vol. ii. p. 552. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parta, si semel in aliquo certamine debellata fortuna est." Seneca, *Ep.* 78.

Ibid. *φθαρτόν.* At the Isthmian games the crown was made of pine leaves.

26. *οὐκ ἀδήλως.* *Not with an uncertain object*, as persons who run merely for practice. See Gal. ii. 2. Morus. *Not unobserved*, as all are except the winner. Grotius, Heinsius, Hombergius. *With no doubt or uncertainty as to the event.* Beza, Elsner, Wolfius, who quote Lucian, where Anacharsis says with reference to the games, εἶτ', ὦ Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι πονοῦσι; *Gymnas.* p. 393.

Ibid. *ἀέρα δέρων.* So Virgil, *Æn.* v. 376.

. . . . "Alternaque jactat
Brachia protendens, et verberat ictibus auras."

Lucian also writes, ἤν τινα καὶ τῶν ἀθλητῶν ἴδῃ ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἢ πὺξ κενὴν πληγήν τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. S. Paul's adversary was not an imaginary one, but the lusts and passions of the body.

27. *ὑπωπιάζω.* Some would read ὑποπιέζω, but without reason. Ὑπωπιάζειν alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτην τοσαῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἱψύνοντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑπωπίοις. *Gymnas.* p. 392.

Ibid. *κηρύξας.* This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to *the herald*, who announced the beginning of the games, and proclaimed the candidates.

Ibid. *ἀδόκιμος.* The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judæus uses the same, ἐκκεκριμένου γάρ ἐστιν ὥσπερ ἐξ ἀγῶνος ἱεροῦ καὶ ἀποδεδοκιμασμένου. vol. i. p. 152. See δόκιμος in James i. 12.

Chap. X. 1. This may be connected either immediately with ἀδόκιμος, or with the subject of εἰδωλόθυτα mentioned in c. viii. S. Paul tells the Corinthians, that they must not think every thing lawful for them on account of their being called by God as his chosen people: for the Jews were God's chosen people, and punished for disobedience. The reading is probably *οὐ θέλω γάρ.*

Ibid. *νεφέλην.* S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. *ἐβαπτίσαντο.* The reading is probably *ἐβαπτίσθησαν.* S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31, *and the people feared the Lord, and believed the Lord, and his servant Moses.*

3. *βρῶμα πνευματικόν.* The manna; the spiritual intention of which is mentioned in Deut. viii. 3, and John vi. 49, &c.

4. *πόμα.* The manna and the water are made by S. Paul types of the body and blood of Christ.

Ibid. *ἀκολουθούσης.* Some Jewish writers have said that the rock literally followed the

Χριστός. [c]ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· 5
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. [d]Ταῦτα δὲ τύποι ἡμῶν 6
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς
κἀκεῖνοι ἐπεθύμησαν. [e]μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες 7
αὐτῶν· ὡς γέγραπται, 'Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ
ἀνέστησαν παίζειν.' [f]Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν 8
ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. [g]μηδὲ 9
ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν,
καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. [h]μηδὲ γογγύζετε, καθὼς καί 10
τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.
[i]ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς 11
νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. [k]ὥστε 12
ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. [l]Πειρασμὸς ὑμᾶς οὐκ 13
εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς
πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ
καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν. [m]Διόπερ, ἀγα- 14
πητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. ὡς φρονίμοις 15
λέγω, κρίνατε ὑμεῖς ὅ φημι. [n]τὸ ποτήριον τῆς εὐλογίας ὃ εὐλο- 16
γοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν
ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ
ἐστιν; [o]ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες 17
ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. [p]βλέπετε τὸν Ἰσραὴλ κατὰ 18
σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου
εἰσί; [q]τί οὖν φημι; ὅτι εἴδωλόν τί ἐστιν; ἢ ὅτι εἰδωλόθυτον 19
τί ἐστιν; [r]ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· 20
οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. [s]οὐ δύνασθε 21
ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε

[c] Num. xiv. 23, 37; xxvi. 64, 65. [d] Num. xi. 4, 33; Psal. lxxviii. 30; cvi. 14. [e] Exod. xxxii. 6. [f] Num. xxv. 1, 9; Psal. cvi. 28. [g] Exod. xvii. 2, 7; Num. xxi. 6; Psal. lxxviii. 18, 56; xcv. 9; cvi. 14. [h] Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29, 36; Psal. cvi. 25. [i] ix. 10; Rom. xv. 4. [k] Rom. xi. 20. [l] i. 8, 9; 1 Thess. v. 24; 2 Pet. ii. 9. [m] 2 Cor. vi. 17; 1 Joh. v. 21. [n] Matt. xxvi. 26. [o] xii. 27; Rom. xii. 5. [p] Lev. iii. 3; vii. 15. [q] viii. 4. [r] Lev. xvii. 7; Deut. xxxii. 17; Psal. cvi. 37; Apoc. ix. 20. [s] Deut. xxxii. 38; 2 Cor. vi. 15.

Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20; Numb. xx. 16, to be the second person of the Trinity.

5. *κατεστρώθησαν.* In Numb. xiv. 16. we read *κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.*

7. *παίζειν, to dance*, as in Homer, *Od. θ'.* 251; Aristoph. *Ran.* 445; Herodotus ix. 11. So also *ludere* in Virgil, *Eclog.* vi. 21.

8. *εἰκοσιτρεῖς.* In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius, Pyle. Alberti thinks that a stress is laid upon twenty-three thousand dying *in one day.*

9. *Χριστόν.* See note at ver. 4, and Fell's commentary.

Ibid. *ἐπείρασαν.* They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

11. *τύποι.* The reading is probably *τυπικῶς.*

Ibid. *αἰώνων.* See note at Tit. i. 2. The time of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

12. *ἑστᾶναι.* I have followed Valckenaer, who forms this word thus, *ἑστακέναι, ἑσταέναι, ἑστᾶναι.*

13. *Πειρασμός.* This was perhaps the temptation, which the Christians had in times of persecution, to eat *εἰδωλόθυτα.*

16. S. Paul argues thus: When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really nothing, yet the person, who believes it to be a god, is in his own conscience guilty.

18. *Ἰσραὴλ κατὰ σάρκα.* See Rom. ix. 6; Gal. vi. 16.

20. We must supply the negative *οὐ*, as in Arrian, *μὴ γὰρ τὸ ἦθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτόν.* iv. 7 See Raphel.

22 τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. [t]ἢ παραζη-
23 λοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; [u]Πάντα
μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ'
24 οὐ πάντα οἰκοδομεῖ. [x]μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ
25 ἑτέρου ἕκαστος. Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν
26 ἀνακρίνοντες διὰ τὴν συνείδησιν· [y]τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ
27 πλήρωμα αὐτῆς. [z]εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε
πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρί-
28 νοντες διὰ τὴν συνείδησιν. [a]ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλό-
θυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνεί-
29 δησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. συνείδησιν
δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ
30 ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; [b]εἰ δὲ ἐγὼ
χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
31 [c]Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τὶ ποιεῖτε, πάντα εἰς δόξαν
32 Θεοῦ ποιεῖτε. [d]ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι
33 καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· [e]καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω,
μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα
11 σωθῶσι. [f]μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.
2 ΕΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοὶ, ὅτι πάντα μου μέμνησθε, καὶ
3 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. [g]θέλω δὲ ὑμᾶς
εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ
4 γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσευ-
χόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κε-
5 φαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκα-

t Deut. xxxii. 21.
u vi. 12.
x xiii. 5; Rom. xv. 1; Phil. ii. 4.
y ver. 28; Exod. xix. 5, Psal. xxiv. 1; l. 12.
z viii. 7.
a ver. 26; viii. 10, 11.
b Rom. xiv. 6; 1 Tim. iv. 4.
c Col. iii. 17.
d Rom. xiv. 13.
e ix. 19, 22; Rom. xv. 2.
f iv. 16; Ephes. v. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9.
g iii. 23; xv. 27, 28; Joh. xiv. 28; Eph. v. 23; Phil. ii. 7, 8, 9.

23. μοι is probably an interpolation.

24. ἕκαστος is probably an interpolation.

26. τοῦ Κυρίου. *Every thing in the earth was created by God, and therefore may be eaten.*

28. τοῦ Κυρίου κ. τ. λ. These words are probably an interpolation from ver. 26. or else they mean, *there are many other things in the compass of the world which you may eat.*

29. ἵνα τί. I do not tell you that you ought to feel this scruple in your own conscience; nor do I feel it in mine; *for why is my liberty settled or decided by another man's conscience?* I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: *but*, independently of this, *if I eat of the meat and give God thanks, there is no just reason why I should be censured.* Χαρίτι may mean, *by the favour of God*, or *with thanks*, as in xv. 57; Rom. vi. 17; 2 Cor. ii. 14; viii. 16 &c.

Chap. XI. 3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that, if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34; 1 Tim. ii. 12.

Ibid. κεφαλή. The order of the sentence is inverted: it ought to be, κεφαλὴ γυναικὸς ὁ ἀνήρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. The first is proved by Gen. iii. 16; 1 Pet. iii. 1, and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and the wife are one, Gen. ii. 24; but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22; v. 23; Col. i. 18. Christ is one with the Father, John x. 30; but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν ἱμάτιον. Plutarch, *Apopth.* p. 200 E. See Esther vi. 12.

Ibid. τὴν κεφαλήν. Confusion has arisen between κεφαλὴ in its natural sense, and its

ταkαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν
h Num. v. 18; Deut. xxii. 5. γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. [h]εἰ γὰρ οὐ κατακαλύπ- 6
τεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι
i Gen. i. 26, 27; v. 1; ix. 6. ἢ ξυρᾶσθαι, κατακαλυπτέσθω. [i]ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα- 7
καλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ
k Gen. ii. 18, 21, 22. δὲ δόξα ἀνδρός ἐστιν· [k]οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ 8
ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ 9
διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς 10
κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε 11
γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, 12
οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν 13
ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ
Θεῷ προσεύχεσθαι; ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι 14
ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι· γυνὴ δὲ ἐὰν κομᾷ, δόξα 15
l 1 Tim. vi. 4. αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ· [l]εἰ δέ 16
τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, 17
m i. 10, 11, 12. ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. [m]πρῶτον μὲν γὰρ συνερχομέ- 18
νων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν,
n Matt. xviii. 7; Act. xx. 30; 1 Joh. ii. 19. καὶ μέρος τι πιστεύω· [n]δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα 19
οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν 20
ἐπὶ τὸ αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ 21
ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς

figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is *the head of the man;* and so Valckenaer understands it: but I would rather take it literally, *he disgraces his head,* because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34; 1 Tim. ii. 12, but he is here speaking of occasional or extraordinary inspiration.

5. ἐξυρημένῃ. The Grecian women shaved their heads for mourning. Plutarch, *Quæst. Rom.* p. 267. For the disgrace of it see Aristoph. *Thesmoph.* 838; Apuleius, *Met.* ii. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *Germ.* 19.

7. γυνὴ δὲ δόξα, i. e. εἴκων καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of, her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed to be present at their assemblies. See Heb. i. 14; 1 Tim. v. 21.

12. ὥσπερ κ. τ. λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. "Non videntur tibi *contra naturam* vivere, qui commutant cum fœminis vestem?" Seneca, *Ep.* 122. § 7. So Phocyl. 201:—

Ἄρσεσιν οὐκ ἐπέοικε κομὴ, χλιδαὶ δὲ γυναιξί.

Φύσις means here *custom,* or the nature of things established by custom. Valckenaer interprets κομᾶν, *ornare comam muliebri cultu.*

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. Salmasius.

16. φιλόνεικος. *If any one choose to dispute what I have said, I can only add, that the custom does not exist in the churches.*

17. The reading is probably παραγγέλλω οὐκ ἐπαινῶν. He had praised them in ver. 2.

18. τῇ ἐκκλησίᾳ. This is understood to mean *the church,* i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article τῇ is perhaps to be expunged.

19. αἱρέσεις. This word, as well as σχίσματα in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here *divisions,* or *parties,* not upon matters of faith.

Ibid. ἵνα. See note at Matt. i. 22.

21. προλαμβάνει, *takes his own supper before the Lord's Supper.* Macknight.

22 δὲ μεθύει. [o]μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; o Jac. ii. 6.
ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε
τοὺς μὴ ἔχοντας; τί ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ;
23 οὐκ ἐπαινῶ. [p]Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ p xv. 3; Matt. xxvi. 26; Mar. xiv. 22; Lu. xxii. 19.
παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδί-
24 δοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, "Λά-
βετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώ-
25 μενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." Ὡσαύτως καὶ
τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, "Τοῦτο τὸ ποτήριον
ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις
26 ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν." [q]ὁσάκις γὰρ ἂν ἐσθίητε q Joh. xiv. 3; Act. i. 11.
τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον
27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. [r]Ὥστε ὃς ἂν r x. 21; Num. ix. 13.
ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀν-
28 αξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. [s]δο- s Gal. vi. 4; 2 Cor. xiii. 5.
κιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθι-
29 έτω, καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων
ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα
30 τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι,
31 καὶ κοιμῶνται ἱκανοί. [t]εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρι- t Psal. xxxii. 5; Prov. xviii. 17.
32 νόμεθα· [u]κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ u Heb. xii. 5, 10.
33 σὺν τῷ κόσμῳ κατακριθῶμεν. Ὥστε, ἀδελφοί μου, συνερχό-
34 μενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν
οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν
ἔλθω, διατάξομαι.

12 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν. x vi. 11; Eph. ii. 11, 12; 1 Thess. i. 9.
2 [x]οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε,
3 ἀπαγόμενοι· [y]διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ y Mar. ix. 39; Joh. xiii. 13.
λαλῶν λέγει, Ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύ-

21. μεθύει. This does not necessarily mean, *is drunken*, but *drinks plentifully*. See Psalm xxxv. 8; John ii. 10.

23. παρέλαβον. See note at ix. 1.

24. The words, λάβετε, φάγετε, and κλώμενον, are perhaps an interpolation. It will be observed, that S. Paul resembles S. Luke in this account more closely than the other evangelists, as might be expected.

27. τοῦτον is probably an interpolation.

Ibid. ἢ πίνῃ. Our version has, "*and* drink," which the Romanists have noticed, and contend that the disjunctive ἢ proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνῃ, p. 318. The Syriac version has "*and* drink;" and so have some old MSS. and editions of the Vulgate. See ver. 26.

Ibid. ἀναξίως, *in an unworthy manner*, not observing the reverence and decency which such an institution deserves.

Ibid. ἔνοχος with a genitive implies *being bound*, or *held by* something. Although he partakes irreverently, yet, since the bread and wine represent the body and blood of Christ, he cannot get free from the body and blood of Christ, he will be bound by all the consequences of receiving them irreverently. See ver. 29.

34. ὡς ἂν ἔλθω. *When I come.* See Phil. ii. 23.

Chap. XII. 1. πνευματικῶν. Grotius and Lock understand spiritual *persons*: but most interpreters, spiritual *gifts*. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable, also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. *Epist.* x. 97. The whole of this passage should be compared with 1 John iv. 1—3.

z Rom. xii. 6; Eph. iv. 4; Heb. ii. 4; 1 Pet. iv. 10.
a Eph. iv. 11.
b Eph. i. 23.
c Act. ii. 4; x. 46.
d vii. 7; Joh. iii. 8; Rom. xii. 3, 6; Eph. iv. 7; Heb. ii. 4.
e Rom. xii. 4, 5; Eph. iv. 4, 16.
f Rom. vi. 5; Eph. ii. 14, 15, 16; Gal. iii. 28; Col. iii. 11.

ριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. [z]διαιρέσεις δὲ χαρι- 4
σμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· [a]καὶ διαιρέσεις διακονιῶν 5
εἰσι, καὶ ὁ αὐτὸς Κύριος· [b]καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, 6
ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμ- 7
φέρον. ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, 8
ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις, 9
ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
αὐτῷ πνεύματι· [c]ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προ- 10
φητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσ-
σῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν· [d]πάντα δὲ ταῦτα ἐνεργεῖ τὸ 11
ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.
[e]Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα 12
δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς, πολλὰ ὄντα, ἕν ἐστι σῶμα,
οὕτω καὶ ὁ Χριστός. [f]καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς 13
ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι
εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν. Καὶ 14
γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. ἐὰν εἴπῃ ὁ πούς, 15
Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ
ἔστιν ἐκ τοῦ σώματος. Καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφ- 16
θαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
τοῦ σώματος· εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον 17
ἀκοὴ, ποῦ ἡ ὄσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκασ- 18
τον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα 19
ἓν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. 20
οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· 21
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Χρείαν ὑμῶν οὐκ ἔχω. Ἀλλὰ 22
πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
ὑπάρχειν, ἀναγκαῖά ἐστι· καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ 23
σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ
ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· τὰ δὲ εὐσχή- 24

7. *φανέρωσις.* The means of shewing openly that the Spirit dwelleth in him.

8. *σοφίας—γνώσεως.* If the order observed in this verse corresponds with that in ver. 28. *σοφία* applied to the Apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: *γνῶσις* applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. *πίστις.* This gift and the two next are perhaps connected together, and *πίστις* means that strong conviction, which enabled the first converts to work miracles: see xiii. 2; Acts vi. 5.

10. *προφητεία* perhaps means in this place literally *prophecy*, the foretelling future events.

Ibid. *διακρίσεις πνευμάτων.* The power of distinguishing between true and false oracles; (Grotius;) or between true and false Christians. (Hammond.) See 1 John iv. 1, 2, 3.

Ibid. *ἑρμηνεία.* The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. *ἰδίᾳ.* Some read *ἴδια*, *his own.*

12. *τοῦ ἑνός.* These words are probably an interpolation.

Ibid. *οὕτω καὶ ὁ Χριστός.* *So is it with Christ:* i. e. there are many members, but one body.

13. *ἐποτίσθημεν.* This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. "Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singula servari totius interest." Seneca, *De Ira*, ii. 31.

μονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα
25 τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν
τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
27 δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη. [g]ὑμεῖς δέ ἐστε g Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24.
σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.
28 [h]Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστό-
λους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, h Rom. xii. 6, 7, 8; Eph. ii. 20; iv. 11.
εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσ-
29 σῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες
30 διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχου-
σιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερ-
31 μηνεύουσι; [i]Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι i xiv. 1.
καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

13 ʼΕΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.
2 [j]καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ j xii. 8, 9; Matt. vii. 22; xvii. 20; xxi. 21.
πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη
3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. καὶ ἐὰν ψωμίσω
πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
4 καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. [k]Ἡ ἀγάπη k Prov. x. 12; 1 Pet. iv. 8.
μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περ-
5 περεύεται, οὐ φυσιοῦται, [l]οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, l x. 24; Phil. ii. 4.
6 οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν, [m]οὐ χαίρει ἐπὶ τῇ m Psal. x. 3; xv. 4; xlix. 18; Rom. i. 32.
7 ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, [n]πάντα στέγει, πάντα πισ-
8 τεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκ-
πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, n Prov. x. 12.
9 παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσ-
10 κομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον,
11 τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην νήπιος, ὡς νήπιος
ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέ-

26. Ὥσπερ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, κἂν τὸ τυχὸν μέρος πονῇ, παραπέμπει τῷ σώματι τὴν ἀλγηδόνα. Themistius, *Orat.* xvii. p. 463.

28. ἀντιλήψεις. This perhaps alludes to the gifts which the deacons received, and κυβερνήσεις to those of the presbyters. So Theophylact, Schleusner.

29. δυνάμεις. Some consider this to be governed by ἔχουσιν. Stephens, Hombergius, Knatchbull.

31. ὁδόν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII. 1. χαλκὸς ἠχῶν. Some have imagined an allusion to a brazen caldron at Dodona, which made a constant noise. Maius, Palairet.

3. καυθήσωμαι. In allusion to martyrs being burnt. Clemens Alex., Origen, Cyprian.

4. περπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings are given to it; but Cicero uses ἐνεπερπερευσάμην in the sense of *shewing oneself off:* (*Ad Att.* i. 14.) and in this sense it is understood here by Theophylact, Valckenaer, &c. Περπερεύεται may denote pride which is shewn by words, and φυσιοῦται the outward actions of pride.

5. οὐ λογίζεται. *Does not impute evil to any one.*

7. στέγει is generally translated *endureth:* but this is expressed by ὑπομένει. I would rather render it, *suppresseth all things.* See ix. 12.

10. τὸ ἐκ μέρους. The ἐκ μέρους mentioned in ver. 9. For the article being thus prefixed to a sentence, or clause of a sentence, see Mark ix. 23.

o 2 Cor. iii. 18; v. 7; Phil. iii. 12; 1 Joh. iii. 2.

γονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ᵒβλέπομεν γὰρ ἄρτι δι' 12
ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.
νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ 13
τούτων ἡ ἀγάπη.

p xii. 31. q Act. ii. 4; x. 46.

ᵖΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλ- 14
λον δὲ ἵνα προφητεύητε. ᵠὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις 2
λαλεῖ, ἀλλὰ τῷ Θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυσ-
τήρια· ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ πα- 3
ράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· 4
ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς 5
λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ
προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ
ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς 6
ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω
ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;
Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν 7
διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλού-
μενον ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ 8
δῷ, τίς παρασκευάσεται εἰς πόλεμον; οὕτω καὶ ὑμεῖς διὰ τῆς 9
γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα, εἰ 10
τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον·
ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι 11
βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος· οὕτω καὶ ὑμεῖς, 12
ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλη-
σίας ζητεῖτε ἵνα περισσεύητε. Διόπερ ὁ λαλῶν γλώσσῃ προσ- 13

12. ἐσόπτρου. The metaphor is taken from the *lapis specularis*, or some such substance, which the ancients placed in their windows, and which admitted the light imperfectly.

Ibid. ἐπεγνώσθην. *I shall then know God as fully as I have always been known by him.*

13. μείζων. It may seem strange to some, that charity is here preferred to faith: but the two qualities are not in fact compared, when taken separately: but charity is merely an extension of faith: (see Gal. v. 6:) it is built upon faith, and proceeds from it; and therefore must necessarily be greater than mere faith, which has not produced this fruit.

Chap. XIV. 2. ἀνθρώποις, *to men,* who do not understand it.

Ibid. ἀκούει, *understandeth.* See Deut. xxviii. 49; Acts xxii. 9.

4. ἑαυτὸν οἰκοδομεῖ. It is a convincing evidence to himself of his being inspired.

5. διερμηνεύῃ. Perhaps this means, that another person should interpret. See ver. 28.

6. ἐὰν μή. The meaning seems to be, I shall not benefit you by speaking in foreign languages; nor shall I benefit you at all, unless I speak in consequence of some revelation, or by the power which I have of understanding scripture; (see xii. 8;) or unless I explain scripture to you, or in some way or other give you instruction.

7. Ὅμως, *even,* as in Gal. iii. 15.

Ibid. φθόγγοις means *musical sounds* or *notes.* See Raphel.

10. Τοσαῦτα, εἰ τύχοι. *There is a certain number (whatever that number may be,) of different kinds of sounds.* See xv. 37.

11. βάρβαρος, *unintelligible.* So Ovid:—

"Barbarus hic ego sum, quia non intelligor ulli." *Trist.* v. 10.

Pliny writes, "Tot gentium sermones, tot linguæ, tanta loquendi varietas, ut externus alieno pene non sit hominis vice." *H. N.* vii. 1.

12. πνευμάτων, *spiritual gifts,* as in ver. 32, and perhaps in xii. 10.

Ibid. ἵνα περισσεύητε. *Since ye are anxious for spiritual gifts, let the edification of the church be your only object for seeking to abound in them.*

14 ευχέσθω ἵνα διερμηνεύῃ. ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ
15 πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. [r]τί οὖν [r] Eph. v. 19; Col. iii. 16.
ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
16 ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. ἐπεὶ ἐὰν εὐλογήσῃς
τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ
17 ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; σὺ μὲν
18 γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐ-
χαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·
19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆ-
σαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.
20 [s]Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νη- [s] Psal. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Eph. iv. 14; Heb. v. 12; 1 Pet. ii. 2.
21 πιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. [t]ἐν τῷ νόμῳ γέγραπται,
'Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω τῷ
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.'
22 Ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ
τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πισ- [t] Deut. xxviii. 49; Esa. xxviii. 11, 12.
23 τεύουσιν. ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ
πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι,
24 οὐκ ἐροῦσιν ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰσ-
έλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρί-
25 νεται ὑπὸ πάντων, [u]καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ [u] Zach. viii. 23.
φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει
τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

13. ἵνα διερμηνεύῃ. Ἵνα denotes the consequence, not the cause: see Matt. i. 22. The meaning is, Let no man offer up a prayer in public in a foreign language, unless there be some one to interpret it.

14. νοῦς. The meaning of my prayer produces no fruit to others.

16. ἐπεὶ, *otherwise*, as in v. 10.

Ibid. ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, does not mean, *sitting in the seats of the laity*, as some have rendered it, but, *being in the situation* or *condition of an uninspired person*. Ἰδιώτης means a person, who does not understand the language, neither by learning nor by inspiration. See 2 Cor. xi. 6.

Ibid. ἀμήν. See Deut. xxvii. 15, &c.; Nehem. viii. 6; 1 Esdras ix. 47.

18. μου is probably an interpolation, and the reading should be γλώσσῃ λαλῶ.

19. διὰ τοῦ νοός. The reading is probably τῷ νοΐ.

20. παιδία. To wish for the gift of tongues without any advantage from it, was certainly childish.

Ibid. τέλειος is used for *a full-grown man* in Eph. iv. 13; Heb. v. 14, and in several profane authors. See Schleusner.

21. νόμῳ. Passages from the Psalms are quoted as from *the Law* in John x. 34; xii. 34; xv. 25. This seems to be taken from Isaiah xxviii. 11, 12, though it is very different in the LXX, διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ—καὶ οὐκ ἠθέλησαν ἀκούειν. It agrees tolerably with the Hebrew. The prophecy meant, that the Israelites should be carried into strange countries: and S. Paul quotes it as shewing that the hearing a strange language might be a great misfortune. Perhaps what is said of *children* in ver. 20. may allude to the passage preceding this prophecy. See Lowth.

22. Ὥστε is perhaps an inference, not from the passage just quoted, but from the preceding remarks. If persons already converted (τοῖς πιστεύουσιν) heard a strange language, which they did not understand, it was no evidence to them (οὐ σημεῖον) that the persons speaking were inspired: but if any of the heathen (τοῖς ἀπίστοις) who understood this language, heard it, they would acknowledge the gift to be miraculous. On the other hand, the interpretation of scripture affords no evidence to those who are not yet converted, but it is a great evidence to those who already believe the scriptures.

24. πάντες, all that speak in the assembly by inspiration.

Ibid. ἐλέγχεται ὑπὸ πάντων. Conviction is produced in his mind by his hearing all the *prophets* expounding.

Ibid. ἀνακρίνεται. *He is led to examine himself.* See ii. 14, 15; iv. 3, 4; ix. 3; x. 25.

25. Compare Isaiah xlv. 14. Καὶ οὕτω is probably an interpolation.

[x]Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλ- 26
μὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμη-
νείαν ἔχει· πάντα πρὸς οἰκοδομὴν γενέσθω. Εἴτε γλώσσῃ τὶς 27
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς
διερμηνευέτω. ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· 28
ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προφῆται δὲ δύο ἢ τρεῖς λα- 29
λείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν δὲ ἄλλῳ ἀποκαλυφ- 30
θῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύνασθε γὰρ καθ᾽ ἕνα πάντες 31
προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται·
καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· [y]οὐ γάρ ἐστιν 32 33
ἀκαταστασίας ὁ Θεὸς, ἀλλ᾽ εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλη-
σίαις τῶν ἁγίων. [z]Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγά- 34
τωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ᾽ ὑποτάσσεσθαι,
καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς 35
ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν
ἐκκλησίᾳ λαλεῖν. Ἢ ἀφ᾽ ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ 36
εἰς ὑμᾶς μόνους κατήντησεν; [a]εἴ τις δοκεῖ προφήτης εἶναι ἢ 37
πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν
ἐντολαί· εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. Ὥστε, ἀδελφοὶ, ζηλοῦτε 38
τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. πάντα 39 40
εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

[b]ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελι- 15
σάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, [c]δι᾽ οὗ καὶ 2
σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ
μὴ εἰκῇ ἐπιστεύσατε. [d]Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ 3
παρέλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,

x xii. 8, 9, 10.
y xi. 16.
z xi. 3; Gen. iii. 16; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11, 12; Tit. ii. 5; 1 Pet. iii. 1.
a 2 Cor. x. 7; 1 Joh. iv. 6.
b Gal. i. 11, 12.
c i. 21; Rom. i. 16; Gal. iii. 4.
d ver. 1; i. 23; v. 7; Psal. xxii. 16, 17; Esa. liii. 5; Dan. ix. 24. Zach. xiii. 7; 1 Pet. ii. 24.

26. Whether any of you feel himself inspired to utter a psalm, or to give any instruction, or to speak in a foreign language, or to communicate any revelation, or to interpret words spoken in a foreign language, let this gift, whatever it be, be exercised with a view to benefit the hearers.

27. δύο. Knatchbull interprets it, *in two or three tongues at the most:* or it may mean, If there be speaking in foreign languages, let it be with two or three persons at most, and one after the other; and let there be one person to interpret. Pyle. See ver. 29.

28. σιγάτω. Let the person, who has the gift of tongues, be silent.

29. διακρινέτωσαν. Let the rest listen to their exposition, and determine the sense of scripture accordingly.

30. But if one of these hearers should himself receive a revelation, which he wishes to communicate, let him wait till the first person has finished speaking. See Pyle.

32. This is said with reference to the heathen priests, (προφῆται,) who could not control their pretended inspirations: but *the spiritual gifts of the inspired expounders of scripture are under the control of these persons;* and they can be silent when they please.

Ibid. For God does not wish these gifts to be exercised in a confused and disorderly manner, but quietly.

34. ἀλλ᾽ ὑποτάσσεσθαι. We must understand κελεύονται, or some such word. See 1 Tim. iv. 3.

34. ὁ νόμος. *The established custom.*

36. In ver. 33. he had referred to the example of other churches; and he now reminds the Corinthians, that the gospel did not begin with them.

37. He means this as a test of their being really inspired or no: if they were, they would find out that he was giving the commands of the Lord: if they did not find it out, they were not inspired.

Chap. XV. 2. σώζεσθε. *Ye are placed in your state of salvation.* See Index in v. σώζεσθαι.

Ibid. εἰκῇ may either mean *hastily, inconsiderately*, or *in vain, to no purpose.*

3. ἐν πρώτοις. *Among the very first things which I taught you.* Heb. vi. 1.

4 κατὰ τὰς γραφάς· [e]καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ
5 ἡμέρᾳ, κατὰ τὰς γραφάς· [f]καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώ-
6 δεκα. ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ
ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·
7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. [g]ἔσχατον
8 9 δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί. [h]ἐγὼ γάρ εἰμι
ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπό-
10 στολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· [i]χάριτι δὲ Θεοῦ
εἰμὶ ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ
11 χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω
12 κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς κηρύσ-
σεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι
13 ἀνάστασις νεκρῶν οὐκ ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,
14 οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν
15 ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν. [j]εὑρισκό-
μεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν
κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἔγειρεν, εἴπερ
16 ἄρα νεκροὶ οὐκ ἐγείρονται· εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ
17 Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ
18 πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοι-
19 μηθέντες ἐν Χριστῷ, ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικό-
τες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων

[e] Psal. xvi. 10; Esa. liii. 9; Hos. vi. 2; Jon. i. 17; Matt. xii. 40.
[f] Mar. xvi. 14; Lu. xxiv. 34; Joh. xx. 19; Act. x. 41.
[g] ix. 1; Act. ix. 3, 17; xxiii. 11; 2 Cor. xii. 2.
[h] Act. viii. 3; ix. 1; xxii. 4; xxvi. 9; Eph. iii. 8; Gal. i. 13; 1 Tim. i. 13
[i] Rom. xv. 18, 19; 2 Cor. xi. 23; xii. 11.
[j] Act. ii. 24.

4. S. Paul did not perhaps mean, that the resurrection *on the third day* was predicted, but merely the burial and resurrection, as in Isaiah liii. 9; Psalm xvi. 10. See also Hosea vi. 2. Olearius, *Demonst. Apost. Resur.* p. 766.

5. δώδεκα. There could not be more than eleven, perhaps not so many, if this is the appearance mentioned in Luke xxiv. 36, John xx. 19, at which time Thomas was absent. John xx. 24.

6. πεντακοσίοις. It might have been thought, that this happened in Galilee: (see Matt. xxviii. 16:) but if S. Paul followed the order of time, it would seem to have been at Jerusalem, and the five hundred may have been Galilæans, who went up to the feast.

7. ἀποστόλοις. This would seem to mean his appearance to the apostles at his ascension.

8. τῷ. Valckenaer and others read τῳ for τινι: but this seems too Attic. S. Paul may have meant, that he had not had the discipline and preparation of the other apostles.

11. But whatever may be the comparison between me and the other apostles, our doctrine is the same: we all preach the resurrection, and this was the faith which you received at your conversion.

Ibid. οὕτως ἐπιστεύσατε. For πιστεύειν being used for the first conversion of Christians, see ver. 2; Rom. xiii. 11; Eph. i. 13.

12. It seems plain from this, that some persons at Corinth denied a resurrection altogether, and apparently the immortality of the soul.

13. The doctrine of the resurrection is this. The promise of eternal life was lost by Adam, and all his descendants were condemned to death, without any promise of rising again. Christ undertook to represent the whole human race, and to subject himself to death for them. God accepted his death as a fulfilment of the sentence pronounced upon Adam, and when Christ rose again, the whole human race was enabled to rise again. S. Paul here says, that, if the dead do not rise again, then the power of rising again was not given them by Christ, and consequently Christ did not rise again: for if he had, he would have enabled all men to rise again.

15. ψευδομάρτυρες τοῦ Θεοῦ. *We have given a false testimony concerning God.*

Ibid. κατὰ τοῦ Θεοῦ. *De Deo.* Palairet. So Xenophon, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. *Cyrop.* i. p. 6.

17. ἔτι ἐστὲ κ. τ. λ. It was the sin of Adam, which made him subject to death, and lost him the power of living for ever. If Christ has not recovered for us this power, we are still subject to that grievous penalty of sin.

18. ἀπώλοντο. They are dead, and have no promise of rising again.

19. ἐλεεινότεροι. If there be no resurrection, then all men are equally to be pitied as to a

ἐσμέν. [k] Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν 20
κεκοιμημένων ἐγένετο. [l] ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, 21
καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ 22
πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποι-
ηθήσονται. [m] ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, 23
ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· [n] εἶτα τὸ τέλος, ὅταν 24
παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· [o] δεῖ γὰρ αὐτὸν 25
βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. '[p] Πάντα' 26 27
γὰρ 'ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ·' ὅταν δὲ εἴπῃ ὅτι 'πάντα
ὑποτέτακται,' δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα·
[q] ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποτα- 28
γήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ
πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ 29
τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται
ὑπὲρ τῶν νεκρῶν; [r] τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 30
[s] καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν 31
Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθηριομά- 32

[k] ver. 23; Act. xxvi. 23; Col. i. 18; 1 Pet. i. 3; Apoc. i. 5.
[l] Gen. ii. 17; iii. 6; Rom. v. 12, 18; vi. 23.
[m] ver. 20; 1 Thess. iv. 15, 16, 17.
[n] ii. 6.
[o] Psal. cx. 1; Act. ii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 13; x. 13.
[p] Psal. viii. 6; cx. 1; Matt. xi. 27; xxviii. 18; Eph. i. 22; Heb. ii. 8.
[q] iii. 23; xi. 3.
[r] Rom. viii. 36.
[s] iv. 9; 2 Cor. iv. 10, 11; 1 Thess. ii. 19.

future state: but the Christians, who in this life suffer persecution, are so far in a worse condition.

20. ἀπαρχή. Christ was the first person who rose again without being once more subject to death. See Rom. vi. 9. It is perhaps worthy of remark, that he rose on the day on which *the first-fruits* were offered. Levit. xxiii. 10, 11. Ἐγένετο is probably an interpolation.

21, 22. It was necessary that some man should recover the power of living for ever, which Adam had lost: and this could only be done by his keeping the covenant of perfect obedience, which Adam broke.

23. This may be said in opposition to the Gnostics, who denied a general and final resurrection; but said, that every man *rose again* when he gained the knowledge of God. This figurative resurrection, therefore, was not consequent upon the death of Christ: but S. Paul shews that it was so, and that it would not happen till the last day.

24. καταργήσῃ. *He shall make of no use, he shall do away with the necessity of.* This is said of Christ's mediatorial kingdom, when he reigns over men in a state of probation: or, if we compare καταργεῖται in ver. 26, perhaps ἀρχὴ, ἐξουσία, and δύναμις may refer to the power of evil spirits, which will be *destroyed* by Christ. See Eph. vi. 12; Col. ii. 15.

27. See note at Heb. ii. 6.

28. ὁ Θεὸς τὰ πάντα. We thus find Ζεύς τοι τὰ πάντα apud Clem. Alex. *Strom.* v. p. 603; and Lucan writes, "Omnia Cæsar erat," v. 113.

29. This is a continuation of ver. 22. For ἐπεὶ, *otherwise*, see v. 10.

Ibid. βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. Muller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to vicarious baptism. Epiphanius says, that this was practised by the Cerinthians, who probably began in the first century: and he and Tertullian mention it of the Marcionites, who appeared in the second century. S. Paul would then argue thus: If there be no resurrection, why are even the heretics so firmly convinced of it, as to baptize a living person for the dead? for if the dead do not rise again, what can be the use of baptizing them? Τί ποιήσουσιν may mean, *what are they doing? what are they about?* See Mark xi. 5. Instead of ὑπὲρ τῶν νεκρῶν, at the end of the verse, we should perhaps read ὑπὲρ αὐτῶν.

30. τί καὶ ἡμεῖς. This seems to shew, that he had been arguing before from heretics; and he then adds, *Why also do we, the orthodox Christians, expose ourselves* &c.

31. τὴν ὑμετέραν καύχησιν. *The boasting which I have concerning you.* Theophylact.

32. κατὰ ἄνθρωπον. This perhaps means, *If any person, myself for instance.* See ix. 8; Rom. iii. 5.

Ibid. ἐθηριομάχησα. Elsner understands this literally, as if S. Paul had been exposed to beasts in the amphitheatre of Ephesus. See also 2 Cor. i. 8; 2 Tim. iv. 17. Tertullian, Origen, Cyprian, &c. assert that S. Paul was thus exposed. Others interpret it figuratively of his contests with violent and cruel men. The word is so used by Ignatius, *Ad Eph.* § 1.

χησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται,
33 [t]φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. μὴ πλα- t Esa. xxii. 13;
34 νᾶσθε· "φθείρουσιν ἤθη χρησθ' ὁμιλίαι κακαί." [u]ἐκνήψατε lvi. 12; Sap. ii. 6.
δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· u vi. 5; Rom. xiii. 11;
πρὸς ἐντροπὴν ὑμῖν λέγω. Eph. v. 14.
35 [x]Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι x Ezech. xxxvii. 3.
36 ἔρχονται; [y]Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀπο- y Joh. xii. 24.
37 θάνῃ· καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
38 ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν· ὁ δὲ
Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερ-
39 μάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη
μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων,
40 ἄλλη δὲ πτηνῶν. καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια·
ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-
42 ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνά-
στασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
43 [z]σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, z Phil. iii. 21.
44 ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα
πνευματικόν. ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν. a Gen. ii. 7;
45 [a]οὕτω καὶ γέγραπται, 'Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς Rom. v. 14.
46 ψυχὴν ζῶσαν·' ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' b Joh. iii. 13, 31.
οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευ- c Gen. v. 3; Joh. iii. 31;
47 ματικόν. [b]ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄν- Rom. viii. 29;
48 θρωπος, ὁ Κύριος ἐξ οὐρανοῦ. οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ 2 Cor. iii. 18; iv. 11;
49 χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· [c]καὶ Phil. iii. 21; 1 Joh. iii. 2.

33. This is generally said to have been a verse in the *Thais* of Menander. (See Mill.) But Clement of Alexandria calls it a *tragic* iambic, p. 350; and Socrates quotes it as proving that S. Paul read Euripides. *Hist. Eccl.* iii. 16. Perhaps Menander took it from Euripides.

34. δικαίως may mean *perfectly, properly*, or, *as is fit, as you ought to do.*

Ibid. μὴ ἁμαρτάνετε. *Ne aberretis a veritate circa resurrectionem.* Palairet, Raphel, Olearius.

Ibid. ἀγνωσίαν. This word perhaps contains an allusion to the Gnostics, who pretended to know God, and denied a general resurrection. S. Paul says that *they did not know God.*

36. The objectors did not understand how a body, which was reduced to dust, could be raised again. S. Paul shews, by the analogy of a grain of wheat, that *the same thing* may rise again, though wholly altered in form and appearance.

37. εἰ τύχοι, *for instance.* See xiv. 10.

39. If the term *flesh* may be applied to things differing so much from each other as a man and a fish, the term *body* may be applied to that which is buried, and to that which rises again, though they differ greatly.

40. This is a still closer analogy. We talk of heavenly *bodies*, and earthly *bodies*: so that which is buried may be *a body*, and so may that which is raised.

41. This is often quoted as proving that there will be degrees of happiness hereafter: but perhaps it only shews, that the body which is buried, and the body which is raised, may be as different as the sun and the stars.

44. ψυχικόν. See ii. 14. Σῶμα πνευματικὸν appears a contradiction in terms: but σῶμα, in the language of S. Paul, does not mean *a body* as opposed to *spirit*. The body of an angel is σῶμα πνευματικόν. The reading is probably εἰ ἔστι σῶμα ψυχικόν.

45. The quotation from Gen. ii. 7. means that Adam at his creation received a vital principle, which was calculated to last for ever. This was lost by him, and man continued subject to death, till Christ restored to him the power of living for ever.

Ibid. ἔσχατος Ἀδάμ. The parallel between Adam and Christ consisted in this, that both represented the whole human race: the one was the author of death, the other of life, to all mankind.

47. ὁ Κύριος is probably an interpolation.

καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν
εἰκόνα τοῦ ἐπουρανίου.
[d] vi. 13; [d] Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ 50
Matt. xvi. 17; Joh. i. 13; κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρο-
Gal. i. 16. [e] 1 Thess. iv. νομεῖ. [e] ἰδού, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησό- 51
15, 16, 17. μεθα· πάντες δὲ ἀλλαγησόμεθα, [f] ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, 52
[f] Matt. xxiv. 31; ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθή-
1 Thess. iv. 16. σονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. [g] δεῖ γὰρ τὸ φθαρτὸν 53
[g] 2 Cor. v. 4. τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι
ἀθανασίαν. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, 54
καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ
[h] Esa. xxv. 8; λόγος ὁ γεγραμμένος, ‘[h] Κατεπόθη ὁ θάνατος εἰς νῖκος.’
Hos. xiii. 14; Heb. ii. 14. ‘Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;’ [i] Τὸ 55 56
[i] Rom. iv. 15; v. 13; δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρ-
vii. 5, 13. τίας, ὁ νόμος· [k] τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος 57
[k] 1 Joh. v. 5. διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὥστε, ἀδελφοί μου 58
ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ
ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι
κενὸς ἐν Κυρίῳ.
[l] Act. xi. 29; [l] ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα 16
Rom. xii. 13; 2 Cor. viii. 4; ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. [m] κατὰ 2
ix. 1. [m] Act. xx. 7; μίαν σαββάτων ἕκαστος ὑμῶν παρ’ ἑαυτῷ τιθέτω θησαυρίζων
Apoc. i. 10. ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. [n] ὅταν 3
[n] 2 Cor. viii. 16, 19. δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι’ ἐπιστολῶν τούτους
πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ᾖ 4
[o] Act. xix. 21; ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. [o] Ἐλεύσο- 5
2 Cor. i. 15. μαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ
διέρχομαι· πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, 6
ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς 7
ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς

50. The bodies with which we shall rise again will not be of flesh and blood.

51. πάντες οὐ κοιμ. *None of us will sleep for ever.* See Matt. xii. 25.

54. Κατεπόθη κ. τ. λ. This is a literal translation of the Hebrew, and is so in Theodotion's version. The LXX is very different, κατέπιεν ὁ θάνατος ἰσχύσας.

55. The LXX read, ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη; All the old versions agree nearly with this, though the Hebrew is very different. Some of the Fathers seem to have read νεῖκος.

56. That which makes us feel the bitterness of death, is sin; and sin is forbidden by a law which annexes to it a positive punishment: but the death of Christ has given us an escape from this.

Chap. XVI. 1. It might be thought that this was another point upon which the Corinthians had consulted S. Paul: and they seem to have shewn great forwardness in making the collection. See 2 Cor. viii. 10.

Ibid. Γαλατίας. This order was not given in the Epistle to the Galatians, except perhaps in ii. 10, but S. Paul may have given it when he visited Galatia, or by the bearers of his Epistle to the Galatians.

2. ὅ τι ἂν εὐοδῶται may mean, *whatever he may have gained*, or, *according as he has the means:* see Acts xi. 29; 2 Cor. viii. 12.

3. δι’ ἐπιστολῶν is coupled with πέμψω by Theophylact, Grotius, &c. It means, If I do not go with them myself, I will send them with letters of recommendation. Χάριν is *a charitable contribution.* See Acts ii. 47.

6. παραχειμάσω. He passed the next winter at Corinth. See Acts xx. 3.

7. ἐν παρόδῳ. I have conjectured that S. Paul perhaps touched at Corinth on his way to Crete the year before, to which passing visit he may now allude.

8 ὑμᾶς, [p] ἐὰν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς p iv. 19; Act. xviii. 21;
9 Πεντηκοστῆς· θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ Jac. iv. 15.
ἀντικείμενοι πολλοί.
10 [q] Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς q iv. 17;
11 ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ· [r] μήτις οὖν Phil. ii. 19, 22; 1 Thess. iii. 2.
αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ r 1 Tim. iv. 12.
12 πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ
Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ
πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
13 ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. [s] Γρηγορεῖτε, s Eph. vi. 10;
14 στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε· πάντα ὑμῶν Col. i. 11.
ἐν ἀγάπῃ γινέσθω.
15 [t] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, t i. 16;
ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις Rom. xvi. 5.
16 ἔταξαν ἑαυτούς· [u] ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ u Phil. ii. 29;
17 παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρ- 1 Thess. v. 12; 1 Tim. v. 17;
ουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν Heb. xiii. 17.
18 ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα
19 καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους. Ἀσπάζονται
ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· [x] ἀσπάζονται ὑμᾶς ἐν Κυρίῳ x Rom. xvi.
πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ᾽ οἶκον αὐτῶν 3, 5.
20 ἐκκλησίᾳ· ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. [y] ἀσπάσασθε y Rom.
ἀλλήλους ἐν φιλήματι ἁγίῳ. xvi. 16; 2 Cor. xiii. 12;
21 [z] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ φιλεῖ τὸν 1 Thess. v. 26; 1 Pet. v. 14.
22 23 Κύριον Ἰησοῦν Χριστὸν, ἤτω ἀνάθεμα, μαραναθά· ἡ χάρις τοῦ z Col. iv. 18;
24 Κυρίου Ἰησοῦ Χριστοῦ μεθ᾽ ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων 2 Thess. iii. 17.
ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.

8. ἐπιμενῶ. This was frustrated by the riot in the theatre. See Acts xix. 23.

9. θύρα. This may be a metaphor from the door of the circus, through which the horses passed; and the ἀντικείμενοι were his antagonists. See Lydius, *Agonist. Sacr.* c. 30.

10. Τιμόθεος. S. Paul sent Timothy and Erastus into Macedonia. Acts xix. 22. Erastus probably staid in Macedonia, while Timothy proceeded to Corinth. See ver. 17.

Ibid. ἵνα ἀφόβως. *See that you give him no cause for fear.* Compare 1 Tim. iv. 12.

11. ἐκδέχομαι. It seems probable that S. Paul had left Ephesus before Timothy's return from Corinth. Pyle translates this, *I and all my company shall earnestly expect him.*

12. Ἀπολλώ. He appears to have been in Crete a little before this time. Titus iii. 13.

Ibid. οὐκ ἦν θέλημα. Theophylact interprets it, ὁ Θεὸς οὐκ ἤθελεν. Macknight, *Apollos was unwilling.*

Ibid. ἐλεύσεται. Jerom says, that Apollos went to Corinth after this.

15. οἴδατε. *Respect, pay attention to.* Wolfius, Pyle.

Ibid. διακονίαν. It seems probable, that Stephanas was a deacon of the church of Corinth, or perhaps a presbyter, and that he went now to Ephesus with the letter to S. Paul.

17. Φουρτουνάτου. Fortunatus is mentioned in Clement's epistle to the Corinthians, *c. ult.*

Ibid. ὑστέρημα. These persons, by going in person to S. Paul, supplied what the Corinthians could not communicate by letter. Compare Phil. ii. 30.

19. Ἀκύλας. See Acts xviii. 26.

22. μαρὰν ἀθὰ means, *the Lord will come.*

THE SECOND EPISTLE TO THE CORINTHIANS.

This Epistle was written in the summer or autumn of 52, when S. Paul was in Macedonia, on his way from Ephesus to the south of Greece: vii. 5; ix. 2. He had expected to meet Titus at Troas, (ii. 12, 13,) but was not joined by him till he had entered Macedonia, vii. 6. Titus had passed through Corinth on his road, and brought an account to S. Paul of the reception of his first Epistle in that city. Timothy had also been obliged to leave Ephesus, and following S. Paul overtook him in Macedonia. The Epistle was carried to Corinth by Titus.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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1 [a]ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος [a] Phil. i. 1.
Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
2 [b]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου [b] Rom. i. 7; 1 Cor. i. 3;
Ἰησοῦ Χριστοῦ. Eph. i. 2;
3 [c]Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ 1 Pet. i. 2. [c] Eph. i. 3;
Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλή- 1 Pet. i. 3.
4 σεως, [d]ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ [d] vii. 6.
δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρα-
5 κλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· [e]ὅτι καθὼς [e] iv. 10;
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Col. i. 24.
6 Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [f]εἴτε δὲ θλι- [f] iv. 15, 17.
βόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐν-
εργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς
πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως
7 καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· [g]εἰδότες [g] Heb. vi. 9,
ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρα- 10.
8 κλήσεως· [h]Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὑπὲρ τῆς [h] Act. xix.
θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ᾽ ὑπερ- 23, &c. 1 Cor. xv. 32.
βολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ

CHAP. I. 4. τοὺς ἐν πάσῃ θλίψει, *those that are in any affliction.*

5. We are able to administer comfort to others, *because in proportion to the sufferings which the gospel of Christ exposes us to, so does the same gospel supply us with consolation, which we are able to administer to others.* Compare περισσεύει τὰ παθήματα τοῦ Χριστοῦ with Col. i. 24.

6. *If we suffer afflictions, it is through our endeavours to afford you spiritual consolation and to save your souls: if we ourselves receive consolation in these afflictions, it is that we may be able to administer the same to you, which will enable you to endure the same sufferings: and I have a firm hope, that you will be able to endure them, since I know that the same spiritual consolation, which we receive, will be granted also to you.* The order of the words ought perhaps to be thus ——πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

7. εἰδότες. There is a similar construction in Herodotus, κατεφαίνετό σφι εἶναι ἀδύνατα τὰ βασιλῆος πρήγματα ὑπερβαλέσθαι, εὖ τε ἐπιστάμενοι κ. τ. λ. vi. 13.

8. ὑπέρ. The reading is probably περὶ, and ἡμῖν is to be omitted.

Ibid. ἐξαπορηθῆναι, *we despaired.* See iv. 8.

i Jer. xvii. 5, 7. τοῦ ζῆν· [i]ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου 9
ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
k 1 Cor. xv. 31. Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· [k]ὃς ἐκ τηλικούτου θανάτου 10
ἐρρύσατο ἡμᾶς καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσε-
l iv. 15; ται, [l]συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ 11
Rom. xv. 30; Phil. i. 19; πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ
Philem. 22. τηθῇ ὑπὲρ ἡμῶν.

m 1 Cor. ii. 4, 13. [m]Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συν- 12
ειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν
σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσ-
μῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, 13
ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ
n v. 12; ἕως τέλους ἐπιγνώσεσθε, [n]καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, 14
Phil. ii. 16; iv. 1; ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ
1 Thess. ii. 19, 20. τοῦ Κυρίου Ἰησοῦ. [o]Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην 15
o Rom. i. 11; πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· καὶ δι' 16
1 Cor. xvi. 5. ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰου-
δαίαν. τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρη- 17
σάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ'
ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ; πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος 18
ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ· ὁ γὰρ τοῦ Θεοῦ υἱὸς 19
Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σι-
λουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὒ, ἀλλὰ ναὶ ἐν
p v. 5; αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ 20
1 Joh. ii. 20, 27. ἐν αὐτῷ τὸ ἀμὴν, τῷ Θεῷ πρὸς δόξαν, δι' ἡμῶν. [p]ὁ δὲ βεβαιῶν 21

9. ἀπόκριμα. But we had made up our minds, as having received the sentence of death.

11. ἵνα ἐκ πολλῶν. *That the favour being bestowed upon me at the petition of many persons, may be acknowledged with thanks by many persons on my behalf.* See iv. 15. Προσώπων is here used for *persons* in the modern sense of the term.

12. τὸ μαρτύριον, *and that which is testified by our own consciences.*

Ibid. εἰλικρινείᾳ Θεοῦ. *Godly sincerity*, such sincerity as is well-pleasing to, or required by, God.

Ibid. χάριτι Θεοῦ. In allusion to the spiritual gifts, and power of working miracles.

13. ἀλλ' ἢ ἃ ἀναγινώσκετε. Wolfius explains it, *We write nothing but what you may read in the scriptures.* But it probably alludes to the ἁπλότης and εἰλικρίνεια in ver. 12: *the words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you.*

14. ἀπὸ μέρους. *Some of you at least.* See Rom. xv. 15.

Ibid. καθάπερ. *As we also shall boast of your conversion at the last day.* See 1 Thess. ii. 19; Phil. ii. 16.

15. πρότερον. S. Paul had formed a wish of going to Corinth before this, but was turned from his purpose. See xii. 14; xiii. 1.

Ibid. δευτέραν χάριν. *A second distribution of spiritual gifts.*

17. βουλευόμενος. The reading is probably *βουλόμενος.*

Ibid. τὸ ναὶ ναί. Perhaps the repetition of ναὶ and οὒ makes no difference in the sense: see Matt. v. 37. Ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὒ would mean *that there is this change of purpose in me:* or if we understand ἵνα τὸ ναὶ ᾖ ναὶ, καὶ τὸ οὒ ᾖ οὒ, the sentence would mean, *Do I form my resolutions from worldly motives? when I say yea, do I say so from worldly motives, or when I say nay, do I say it from worldly motives?*

18. οὐκ ἐγένετο ναὶ καὶ οὔ. *Has not been subject to wavering or inconsistency.* He perhaps means, Whatever I may have been as to fulfilling my own intentions, yet the word of God, which I preached unto you, has not been variable.

20. δι' ἡμῶν. The promises which are made known *by us.* The reading is probably διὸ καὶ δι' αὐτοῦ τὸ ἀμήν.

21. βεβαιῶν εἰς Χριστόν. *Who makes us firm in Christ*, i. e. in our faith in Christ.

22 ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· [q]ὁ καὶ q Rom.
σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν viii. 16; Eph. i. 13;
ταῖς καρδίαις ἡμῶν. iv. 30.
23 [r]Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυ- r ii. 3;
24 χὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· [s]οὐχ ὅτι xii. 20; xiii. 2, 10;
κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς Rom. i. 9; ix. 1;
2 ὑμῶν, τῇ γὰρ πίστει ἑστήκατε· ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ Gal. i. 20; 1 Cor. iv. 21.
2 πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς s Rom. xi. 20;
3 ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; [t]καὶ ἔγραψα 1 Cor. iii. 5; 1 Pet. v. 3.
ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαί- t viii. 22;
ρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν xii. 21; Gal. v. 10.
4 ἐστιν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα
ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.
5 [u]Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, u 1 Cor. v. 1.
6 ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. [x]ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία x 1 Cor. v. 5.
7 αὕτη ἡ ὑπὸ τῶν πλειόνων· ὥστε τοὐναντίον μᾶλλον ὑμᾶς χα-
ρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-
8 ποθῇ ὁ τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγά-
9 πην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ
10 εἰς πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ
ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ
11 Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

22. *σφραγισάμενος.* A person puts his seal upon any thing which he wishes to mark as his own. So the gift of the Spirit at baptism is the seal or token of Christians belonging to God.

23. *φειδόμενος.* The real reason of my changing my intention of coming to you before was on account of the irregularities, which I heard of among you. If I had come then, I must have censured you severely for them, and I wished to forbear doing this in person.

24. *οὐχ ὅτι.* *Not that we have power to make you believe whatever we please,* though we have power to punish you for irregularities: *but whatever we do, is to be done for your good, that your faith may be a source of joy to you: for it is by this faith,* and not by any exertions of ours, *that you are to be saved.*

Chap. II. 1. *ἔκρινα.* At the time which I have been speaking of *I determined, that, whenever I came to you again, it should not be with feelings of sorrow.* He therefore wrote his first Epistle, instead of going then in person, that he might induce them to amend the irregularities which he had condemned, and so prepare the way for his going there *οὐκ ἐν λύπῃ.*

2. For though I perhaps have caused sorrow to some of you, yet still, as I said, I shall have pleasure, when I come to you, because I shall find that person amended by my reproof.

3. *ἔγραψα.* In my former letter; or perhaps in this very letter.

Ibid. *πεποιθώς.* Being certain in the case of every one of you, that whatever gave me pleasure, would give pleasure to all of you.

5. I have said, that I wished to come to you without feeling sorrow: *but if any one has done any thing to cause sorrow, he causes it not only to me, but in part also (for I do not wish to aggravate the extent of it,) to all of you.*

6. *τῶν πλειόνων.* See 1 Cor. v. 4. *συναχθέντων ὑμῶν.*

8. *κυρῶσαι.* This signifies, that his pardon and readmission were to be effected *by a public act.* Raphel, Wolfius, Macknight.

9. *One of my objects in writing my former letter,* in which I told you to punish this person, *was to ascertain whether you would obey me in every thing.* S. Paul might have punished the offender without the concurrence of the Corinthians. See 1 Cor. v. 3.

10. *ἐν προσώπῳ Χριστοῦ.* S. Paul had punished the offender *ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* He means to say, that he had authority from Christ to punish and to pardon.

11. *πλεονεκτηθῶμεν.* So Plutarch has *πλεονεκτούμενος ὑπὸ τῶν πολεμίων. Parall.* p. 307. It means *an advantage gained by craft.*

y Act. xvi. 8; [y]Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χρισ- 12
1 Cor. xvi. 9. τοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἄν- 13
εσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν
z vii. 5. μου· [z]ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.
a Col. i. 27. [a]Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ 14
Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι
b 1 Cor. i. 18. ἡμῶν ἐν παντὶ τόπῳ. [b]ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ 15
c iii. 5, 6; Lu. ii. 34. ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· [c]οἷς μὲν, ὀσμὴ 16
θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ ζωῆς εἰς ζωήν. καὶ πρὸς
d iv. 2. ταῦτα τίς ἱκανός; [d]οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες 17
e v. 12; τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ,
x. 8. κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν. Ἀρχόμεθα πάλιν 3
1 Cor. ix. 2, 3. ἑαυτοὺς συνιστάνειν; εἰ μὴ χρήζομεν, ὥς τινες, συστατικῶν
g Exod. xxiv. 12; ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; [f]ἡ ἐπιστολὴ 2
xxxiv. 1; Jer. xxxi. 33; ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσ-
Ezech. xi. 19; xxxvi. 26; κομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· [g]φανερού- 3
Heb. viii. 10. μενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν,
h ii. 16; Phil. ii. 13. ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν
πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις. Πεποίθησιν 4
i v. 18; Jer. xxxi. 31; δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· [h]οὐχ ὅτι 5
Rom. ii. 27, 29; ἱκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ
vii. 6; Heb. viii. 6, 8. ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· [i]ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους 6

12. This is to shew still more his affection for the Corinthians, and his desire to visit them. When he came to Troas, though there was good opportunity there for preaching the gospel, yet because he did not find Titus there, who was bringing him an account from Corinth, he passed on, and went into Macedonia.

14. θριαμβεύειν means *to lead about in a triumphal procession;* and is applied either to the conquered enemy, as in Col. ii. 15, or to the friends of the victor, who accompanied him. It is understood here in the latter sense by Elsner.

Ibid. ὀσμήν. Flowers were thrown into the car in triumphal processions: see Ovid, *Trist.* iv. 2, 29: and Plutarch speaks of the streets on such occasions being θυμιαμάτων πληρεῖς. *Vita Æmil.* p. 272.

15. If we still follow the metaphor, σωζομένοις means the conquerors who had escaped, and ἀπολλυμένοις the conquered, who were often put to death at the triumph. Cicero writes, "At etiam qui triumphant, eo diutius vivos hostium duces reservant, ut his per triumphum ductis pulcherrimum spectaculum fructumque victoriæ populus Romanus percipere possit: tamen cum de foro in Capitolium currum flectere incipiunt, illos duci in carcerem jubent: idemque dies et victoribus (σωζομένοις) imperii et victis (ἀπολλυμένοις) vitæ finem facit." *In Ver.* v. 30.

16. οἷς μέν. To the vanquished, the smell of these perfumes is a prelude to death: οἷς δὲ, to the victorious party, it is a sign of fresh life and vigour.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός; Theophylact explains this to mean, *And who is sufficient of himself to do this without the power of God?* See iii. 5.

17. καπηλεύοντες, *adulterating.* The metaphor is taken from vintners mixing water with wine. Valcken. ad 1 Cor. v. 6. S. Paul says, Who is able of himself to preach the gospel? We do not pretend to do so: we preach it as coming from God, without mixing with it any thing of our own.

Chap. III. 1. Ἀρχόμεθα. S. Paul asks, By thus speaking of our own sincerity, *are we beginning to recommend ourselves?* To which he answers, No, *unless we want recommendatory letters to you,* which we do not. But perhaps the reading is ἢ μὴ χρήζομεν; *or do we want?*

2, 3. There seem to be two metaphors here. In ver. 2. the conversion of the Corinthians is said to be the letter of recommendation of the apostles. In ver. 3. Christ is supposed to have written a letter, the execution of which is committed to the apostles.

4. This verse may be connected with the end of the last chapter. *The sincerity, with which we preach the word of God, gives us confidence: not as if we are able to preach it of ourselves, for it comes from God.* Fell.

5. Wolfius refers ἀφ' ἑαυτῶν to *the will,* ἐξ ἑαυτῶν to *the power.*

καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ
7 γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. [k] Εἰ δὲ ἡ διακονία [k] Exod. xxiv. 12; xxxiv. 1, 29, &c.; Deut. x. 1.
τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν
δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ
πρόσωπον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν
8 καταργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
9 ἔσται ἐν δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ
10 μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. καὶ γὰρ
οὐδὲ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς
11 ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολ-
12 λῷ μᾶλλον τὸ μένον, ἐν δόξῃ. [l] Ἔχοντες οὖν τοιαύτην ἐλπίδα, [l] Eph. vi. 19.
13 πολλῇ παρρησίᾳ χρώμεθα· [m] καὶ οὐ καθάπερ Μωσῆς ἐτίθει [m] Exod. xxxiv.33,&c. Rom. x. 4.
κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς
14 υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου· [n] ἀλλ' ἐπωρώθη [n] Esa. vi. 10; Ezech. xii.2; Matt.xiii.11; Act. xxviii. 26; Rom. xi. 8.
τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα
ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτό-
15 μενον, ὅτι ἐν Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον, ἡνίκα
ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·
16 [o] ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. [o] Rom. xi. 23, 26.
17 [p] Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ [p] Joh. iv. 24.
18 ἐλευθερία. [q] ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν [q] v. 7; 1 Cor. xiii.12.
δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφού-
μεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος.

6. *γράμμα, the Law: πνεῦμα, the Gospel.* The former *killeth*, i. e. it denounces death as a punishment, without giving any means of escape; see Gal. ii. 19: the latter conveys the privilege of rising again from the dead.

7. *ἡ διακονία τοῦ θανάτου.* The circumstances which attended the giving of the Law; which Law condemns to death.

9. For if the circumstances attending the giving of the condemnatory Law were glorious, much more do the circumstances attending the giving of the justificatory Gospel abound in glory.

10. For that which seemed to be glorious, was not glorious, when viewed in this respect, *ἐν τούτῳ τῷ μέρει*, (see ix. 3; Col. ii. 16.) with reference to the glory which so greatly exceeds it, *ἕνεκεν τῆς ὑπερβ. δόξης.* See Beza, Raphel, Palairet.

11. *διὰ δόξης*, was accompanied with glory at its delivery.

12. *τοιαύτην ἐλπίδα.* Such confidence in the glorious perpetuity of the gospel ministration.

13. *πρὸς τὸ μή.* Because they did not look at the real end of the Mosaic dispensation. In Rom. x. 4. Christ is said to be "the end of the Law."

14. *κάλυμμα.* Perhaps there is an allusion to the person wearing a veil, who read the Law in the synagogue.

Ibid. *ὅτι ἐν Χριστῷ καταργεῖται.* Because it can only be removed by their acknowledging Christ to be the end of the Law: which they will not do. See ver. 16.

16. *ἡνίκα δ' ἂν ἐπιστρέψῃ.* This is perhaps an allusion to Exod. xxxiv. 34, which is quoted by Origen, *ἡνίκα δ' ἂν ἐπέστρεψε πρὸς Κύριον.* When Moses turned towards God, he took the veil off his face: and when the Jews turn to Christ, the veil of ignorance will be taken from them.

17. *Ὁ δὲ Κύριος.* In ver. 13, 14. he had hinted that Christ is *the end* of the Law. He now says, that *the Lord*, i. e. Christ, is revealed *spiritually* in the Law: *and where there is this spiritual perception of Christ, there is liberty*, i. e. freedom of explaining the doctrine, (*παρρησία*, ver. 12.)

18. *κατοπτριζόμενοι. Seeing in a glass.* Bos, Elsner, Hombergius, Alberti, Wolfius. It means that Christians see clearly the glorious nature of the gospel. There is perhaps an allusion to Moses desiring to see *the glory of God.* Exod. xxiii. 18.

Ibid. *μεταμορφούμεθα.* We are not only able to see the glory of the Lord, (which the Jews were not,) but *we are ourselves transformed into the same image, passing from* the Mosaic dispensation, which had a certain degree of *glory, to* the Christian dispensation, which has much greater *glory;* this transformation being effected *by Christ, who is revealed spiritually* in the Law, (ver. 17.)

[r] 1 Cor. vii. 25. [s] ii. 17; vi. 4; 1 Thess. ii. 3, 5. [t] ii. 15; 1 Cor. i. 18; 2 Thess. ii. 10. [u] iii. 18; Esa. vi. 10; Joh. xii. 31, 40; xiv. 30; Col. i. 15; Heb. i. 3. [x] i. 24. [y] Gen. i. 3; 2 Pet. i. 19. [z] 1 Cor. ii. 5. [a] Psal. xxxvii. 24. [b] i. 5; Rom. viii. 17; Gal. vi. 17; Phil. iii. 10; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. [c] Psal. xliv. 22; Rom. viii. 36; 1 Cor. iv. 9; xv. 31, 49; Col. iii. 4. [d] xiii. 9. [e] Psal. cxvi. 10. [f] Rom. viii. 11; 1 Cor. vi. 14. [g] i. 6, 11; 2 Tim. ii. 10. [h] Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.

[r] Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, 4
οὐκ ἐκκακοῦμεν, [s] ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, 2
μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ
Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς
πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. [t] Εἰ δὲ 3
καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυ-
μένοις ἐστὶ κεκαλυμμένον· [u] ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου 4
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐ-
τοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,
ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. [x] οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ 5
Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰη-
σοῦν. [y] ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς 6
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώ-
σεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.
[z] Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, 7
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν 8
παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ'
οὐκ ἐξαπορούμενοι· [a] διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· 9
καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· [b] πάντοτε τὴν νέκρω- 10
σιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ
ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. [c] ἀεὶ γὰρ ἡμεῖς 11
οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ
τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. [d] Ὥστε ὁ μὲν 12
θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. [e] ἔχοντες δὲ τὸ 13
αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, 'Ἐπίστευσα,
διὸ ἐλάλησα,' καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· [f] εἰδότες 14
ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ,
καὶ παραστήσει σὺν ὑμῖν. [g] τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις 15
πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς
τὴν δόξαν τοῦ Θεοῦ. [h] Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω 16
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ

CHAP. IV. 2. δολοῦντες is the same as καπηλεύοντες in ii. 17.

Ibid. πρὸς πᾶσαν συνείδησιν is connected with φανερώσει by Bos and Wolfius.

3. ἀπολλυμένοις. See ii. 15. It means those who have incurred the punishment of death for their sins.

4. *The God of this world* is the Devil. See John xii. 31; xiv. 30; Eph. vi. 12.

6. ἐν προσώπῳ. This perhaps is an allusion to Exod. xxxiii. 20, where God says to Moses, *Thou canst not see my face.* Though we cannot see the face of God, we may in Christ see the glory of God.

7. ὀστρακίνοις. The metaphor is perhaps taken from lamps. The light of the knowledge of God is a treasure, and it burned in the apostles, not as in lamps of gold or silver, but earthenware.

8. στενοχωρούμενοι is *violently squeezed in the arms in wrestling.* For ἐξαπορούμενοι see i. 8.

9. *Pursued* by our enemies, *but not forsaken,* either by God, (Raphel, Macknight,) or by our friends, (Wolfius.)

10. τὴν νέκρωσιν κ. τ. λ. This phrase is explained by ἀεὶ εἰς θάνατον παραδιδόμεθα in ver. 11. Their continual exposure to dangers reminded men of the death of Jesus, and their preservation from them reminded them of the resurrection of Jesus. See Col. iii. 3.

12. So that, while we are incurring the danger of death, you are persuaded to embrace the gospel, and so become partakers of eternal life.

13, 14. We endure all these afflictions through a principle of faith.

15. τὰ γὰρ πάντα δι' ὑμᾶς. For we suffer all these things to promote your conversion.

17 καὶ ἡμέρᾳ. [i]τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ'
ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται
18 ἡμῖν, [k]μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλε-
πόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα,
5 αἰώνια. [l]οἴδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκή-
νους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον,
2 αἰώνιον, ἐν τοῖς οὐρανοῖς. [m]καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
3 οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· εἴ
4 γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ, εὑρεθησόμεθα. [n]καὶ γὰρ οἱ ὄντες
ἐν τῷ σκήνει στενάζομεν βαρούμενοι· ἐπειδὴ οὐ θέλομεν ἐκδύ-
σασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς
5 ζωῆς. [o]ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ καὶ
6 δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. [p]θαρροῦντες οὖν
πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν
7 ἀπὸ τοῦ Κυρίου· [q]διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·
8 [r]θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώμα-
τος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.
9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες,
10 εὐάρεστοι αὐτῷ εἶναι. [s]τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ
ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος
τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν.
11 [t]εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ
δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν
12 πεφανερῶσθαι. [u]οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν,
ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε
13 πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. [x]εἴτε γὰρ
14 ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ

i Psal. xxx. 5; Matt. v. 12; Rom. viii. 18; 1 Pet. i. 6.
k Rom. viii. 24.
l 2 Pet. i. 13, 14.
m Rom. viii. 23.
n 1 Cor. xv. 53, 54, 55.
o i. 22; Rom. viii. 16; Eph. i. 13; iv. 30.
p 1 Par. xxix. 15; Ps. xxxix. 12; cxix. 19; Heb. xi. 13.
q Rom. viii. 24, 25; 1 Cor. xiii. 12; Heb. xi. 1.
r Phil. i. 23.
s Psal. lxii. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; xxv. 32; Rom. ii. 6, 7; xiv. 10, 12. 1 Cor. iv. 5; Gal. vi. 5; Apoc. ii. 23; xxii. 12.
t iv. 2; Jud. 23.
u i. 14; iii. 1; x. 8.
x xi. 1, 16, 17; xii. 6, 11.

CHAP. V. 1. *οἰκία τοῦ σκήνους* is used for *the body*: or rather *σκῆνος* is *the body*, and *οἰκία* this world in which it dwells. Plato called the body *γήϊνον σκῆνος*. Gorgias, when asked whether he was willing to die, "*μάλιστα*," *εἶπεν*, "*ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.*" Apud Stob. *Serm.* 117. p. 600.

2. *ἐν τούτῳ.* *On this account*, i. e. on account of the certain knowledge (*οἴδαμεν*) of the dwelling prepared in heaven. Olearius, Wolfius.

Ibid. *ἐξ οὐρανοῦ* is *heavenly*, as in Luke xi. 13.

3. *εὑρεθησόμεθα* applies to *ἐνδυσάμενοι* as well as to *γυμνοί· since we shall then be found to have put on, and not to have put off.*

4. The reading is probably *ἐν τῷ σκήνει τούτῳ.*

Ibid. *ἐπειδή.* He means to say, that he wishes to get rid of this body, not merely for the sake of getting rid of it, but for sake of putting on the glorified body: but the best MSS. read *ἐφ' ᾧ* for *ἐπειδή*.

5. *κατεργασάμενος.* He that has made us have this desire; or, that has prepared us for this change.

7. For while we are in the body, though we hold communion with Christ, it is by the exercise of faith: we cannot really see him, as we shall do, when we have got rid of this body.

10. *τὰ διὰ τοῦ σώματος.* Ælian speaks of *τὰ διὰ τοῦ σώματος πραττόμενα. Hist. Anim.* v. 26.

11. *Θεῷ πεφανερώμεθα.* *Our sincerity is perfectly known to God.* There is perhaps an allusion to *φανερωθῆναι* in ver. 10. The thoughts of all men will be *laid open* at the last day: and S. Paul says, that his thoughts are now *laid open to God.*

12. I have not said this, as thinking that you want to be informed of it yourselves, but have mentioned it as a topic which you may use, when speaking favourably of us. *Γὰρ* is perhaps to be omitted after *οὐ*.

Ibid. *ἐν προσώπῳ.* *In outward appearances.*

13. *ἐξέστημεν* and *σωφρονοῦμεν* perhaps apply to the language which S. Paul used of him-

[y] Rom. v. 15; vi. 11, 12; xiv. 7; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.
[z] Gal. v. 6; vi. 15; Col. iii. 11.
[a] Esa. xliii. 18, 19; Rom. viii. 10; Gal. vi. 15; Apoc. xxi. 5.
[b] Rom. v. 10; Col. i. 20; 1 Joh. ii. 2; iv. 10.
[c] Rom. iii. 24, 25; Col. i. 20.
[d] Esa. liii. 6, 9, 12; Rom. v. 19; viii. 3; Gal. iii. 13; 1 Joh. iii. 5; 1 Pet. ii. 22.
[e] 1 Cor. iii. 9; Heb. xii. 15.
[f] Esa. xlix. 8.
[g] Rom. xiv. 13; 1 Cor. x. 32.
[h] iv. 2; 1 Cor. iv. 1.
[i] xi. 23;
[k] x. 4; 1 Cor. ii. 4; Eph. vi. 11, 13.

Χριστοῦ συνέχει ἡμᾶς, [y]κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάν- 15
των ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπ-
έθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν
ἀποθανόντι καὶ ἐγερθέντι. [z]ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα 16
οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν,
ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. [a]ὥστε εἴ τις ἐν Χριστῷ, καινὴ 17
κτίσις· τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε καινὰ τὰ πάντα. [b]Τὰ δὲ 18
πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ
Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· [c]ὡς 19
ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογι-
ζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν
λόγον τῆς καταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς 20
τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ,
καταλλάγητε τῷ Θεῷ· [d]τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ 21
ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ
ἐν αὐτῷ. [e]συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν 6
χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· ([f]λέγει γὰρ, 'Καιρῷ δεκτῷ 2
ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.' ἰδοὺ, νῦν
καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας·) [g]μηδεμίαν ἐν 3
μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία· [h]ἀλλ' 4
ἐν παντὶ συνιστῶντες ἑαυτοὺς, ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ
πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [i]ἐν πληγαῖς, 5
ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν 6
νηστείαις, ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-
τητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [k]ἐν λόγῳ ἀλη- 7

self. *If I appear to be extravagant, when speaking of myself, I speak in the presence of God: if I speak moderately, it is out of consideration to you.*

15. οἱ πάντες ἀπέθανον. All men were condemned to death in Adam, and lost the promise of living for ever. Christ suffered this penalty in his own person, and when he died, the whole human race was supposed to have died.

Ibid. ἑαυτοῖς is perhaps *by themselves*, or *through their own power*; and τῷ ἀποθανόντι is *by* or *through him who died.* See Gal. ii. 19; Rom. xiv. 7, 8.

16. ὥστε. On account of the universality of Christ's redemption, we make no distinction between men of different countries: and though we Jews may once have looked upon Christ as specially the Saviour of his own countrymen, we have no longer such views.

17. τὰ πάντα is perhaps to be omitted.

19. ὡς ὅτι. See xi. 21; 2 Thess. ii. 2. The phrase might be translated, *that is, that*—

Ibid. Θεὸς ἦν ἐν Χριστῷ. This is quoted by the Fathers as an assertion of the divinity of Christ.

21. ἁμαρτίαν is said to mean here *an offering for sin*, and such is frequently its signification in the LXX. The meaning is, that, though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was accounted as a sinner. And so the phrase, *becoming the righteousness of God*, means *being accounted righteous by God.*

Chap. VI. 2. These words in Isaiah appear to be spoken to Christ. God promises to assist him in saving the world.

3. The reading is probably διακονία ἡμῶν.

4. It does not mean, *proving ourselves to be ministers of God*, which would be διακόνους: but, *striving to recommend ourselves, as ministers of God ought to do.*

Ibid. ἐν ὑπομονῇ πολλῇ may be connected with many of the following clauses, *by much patience in affliction* &c.

Ibid. ἀνάγκαις, *poverty*. Elsner.

5. φυλακαῖς. See xi. 23. We have hitherto read only of his imprisonment at Philippi. Clement of Rome speaks of S. Paul ἑπτάκις δέσμα φορέσας. *Ad Cor.* § 5.

Ibid. ἀκαταστασίαις. Theophylact explains it, ὅταν μὴ ἔχῃ τις ποῦ στῇ ἐλαυνόμενος ἐκ τόπου εἰς τόπον.

6. γνώσει. See 1 Cor. xii. 8.

Ibid. ἐν πνεύματι ἁγίῳ, *by the diligent and proper use of the various gifts of the Holy Spirit.* Pyle.

θείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν
8 δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας
9 καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· [l]ὡς ἀγνοούμενοι, καὶ — l iv. 10, 11;
ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδού, ζῶμεν· ὡς παι- — Psal. cxviii. 18.
10 δευόμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, ἀεὶ δὲ χαίρον-
τες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες,
καὶ πάντα κατέχοντες.
11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν
12 πεπλάτυνται· [m]οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ — m vii. 2, 3.
13 ἐν τοῖς σπλάγχνοις ὑμῶν· [n]τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκ- — n 1 Cor. iv. 14.
14 νοις λέγω, πλατύνθητε καὶ ὑμεῖς. [o]Μὴ γίνεσθε ἑτεροζυγοῦντες — o Deut. vii. 2;
ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοι- — 1 Reg. xviii. 21;
15 νωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς — Eccl. xiii. 17; Eph. v. 11.
16 Βελίαρ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; [p]τίς δὲ συγκατά- — p Lev. xxvi.
θεσις ναῷ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε — 12; Exod. xxix. 45;
ζῶντος, καθὼς εἶπεν ὁ Θεός, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ — Ezech. xxxvii. 26, 27;
ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονταί — 1 Cor. iii. 16; vi. 19;
17 μοι λαός. [q]διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει — x. 7, 14;
Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, — Heb. iii. 6; 1 Pet. ii. 5.
18 [r]καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς — q Esa. lii. 11; Apoc. xviii. 4.
7 καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.' [s]Ταύτας οὖν ἔχον- — r Jer. xxxi. 1, 9;
τες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παν- — Apoc. xxi. 7.
τὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην — s 1 Tim. iv. 8; 1 Joh. iii. 3.
ἐν φόβῳ Θεοῦ.
2 [t]Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, — t xii. 17; Act. xx. 33.
3 οὐδένα ἐπλεονεκτήσαμεν. [u]οὐ πρὸς κατάκρισιν λέγω· προείρηκα — u vi. 11, 12,
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ — 13.
4 συζῆν. [x]πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις — x Matt. v. 12; Act. v. 41;
ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ — Phil. ii. 17; Col. i. 24.
5 χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. [y]Καὶ γὰρ ἐλθόντων ἡμῶν εἰς — y ii. 13;
Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σάρξ ἡμῶν, ἀλλ' ἐν — Deut. xxxii. 25.

7. δεξιῶν καὶ ἀριστερῶν. Probably in allusion to the sword in the right hand and the shield in the left. We read of *the shield of faith*, and *the sword of the Spirit*, in Eph. vi. 16, 17.

8. ὡς πλάνοι, *looked upon as deceivers*, καὶ ἀληθεῖς, *and yet true.* There is the same construction in the other phrases.

11, 12. *Our affection is wide enough to embrace you all: there is no want of room for you there: it is your own heart which allows little room.* Camerarius, Hombergius, Schmidius.

13. τὴν αὐτὴν ἀντιμισθίαν, subaudi κατά. Knatchbull, Wolfius.

14. ἑτεροζυγοῦντες. See Lev. xix. 19; Deut. xxii. 10. It is applied here to marriages with heathens, or to any close intercourse with them.

15. Βελίαρ. The Hebrew term often occurs in the Old Testament, and is translated παράνομος by the LXX. It signifies *a wicked person.*

16. In the LXX it is, καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν —— καὶ ἐμπεριπατήσω ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεὸς, καὶ ὑμεῖς ἔσεσθέ μοι λαός.

17. In the LXX, Ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἅψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε —— καὶ ὁ ἐπισυνάγων ὑμᾶς Θεὸς Ἰσραήλ.

18. This does not seem to be taken exactly from any passage: it most resembles 2 Sam. vii. 14, and in ver. 8. the LXX have τάδε λέγει Κύριος παντοκράτωρ. All these passages are spoken of the Jews, and S. Paul applies them to the Christians.

Chap. VII. 2. Χωρήσατε ἡμᾶς. *Give us a place in your affections.* See vi. 12, 13.

3. προείρηκα. See iii. 2; vi. 11. Εἰς τὸ συναποθ., *so that I could live and die with you.*

5. σάρξ. This is said with reference to παρα-

z i. 4. παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. [z]ἀλλ' ὁ πα- 6
ρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ
παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ 7
ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν
ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ,
a ii. 4. ὥστέ με μᾶλλον χαρῆναι. [a]Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ 8
ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ
ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς. Νῦν 9
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.
b 2 Sam. xii. 13; Matt. xxvi. 75; Lu. xviii. 13. [b]ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ- 10
λητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατερ-
γάζεται· ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, 11
πόσην κατειργάσατο ὑμῖν σπουδήν; ἀλλὰ ἀπολογίαν, ἀλλὰ
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ'
ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ
πράγματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδική- 12
σαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερω-
θῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον
τοῦ Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει 13
ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· ὅτι εἴ 14
τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην. ἀλλ' ὡς
πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις
ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη· καὶ τὰ σπλάγχνα αὐτοῦ 15
περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων
c 2 Thess. iii. 4; Philem. 8, 21. ὑμῶν ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.
[c]χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν. 16
d Rom. xv. 26. Gal. ii. 10. [d]ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ 8

κλήσει and χαρᾷ in ver. 4. His mind was comforted with the news brought from Corinth by Titus, though his body was afflicted by persecutions in Macedonia.

7. ᾗ παρεκλήθη ἐφ' ὑμῖν, *with which he himself had been comforted concerning you.* Titus had been to Corinth since the arrival of S. Paul's first letter.

Ibid. ἐπιπόθησιν, *your longing for me.*

8. Even if I gave you pain by that letter, I do not now repent of it, though I did repent immediately after writing it: for I see that the letter gave you pain for a short time, which has had a good effect.

9. κατὰ Θεόν. *As is agreeable to God, in the manner that God would direct.* Elsner.

Ibid. ἵνα ἐν μηδενί. *That you might not require any punishment from me.*

10. ἀμεταμέλητον is coupled with σωτηρίαν by Palairet, *firmam, immutabilem, auferri nesciam.*

Ibid. ἡ τοῦ κόσμου λύπη. Sorrow upon worldly principles makes a man commit fresh sin to hide his former, and so makes him more worthy of death.

11. σπουδήν. *What serious conduct.*

Ibid. ἐκδίκησιν. *Determination to punish the offender.*

12. τοῦ ἀδικηθέντος is taken for the father of the incestuous person by Bos, Schmidius, Macknight. It may mean the party injured in any of the ways mentioned in the first Epistle.

Ibid. φανερωθῆναι is to be coupled with πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ, *that the earnest regard which you have for us may be made manifest among yourselves in the presence of God.* But many MSS. read ἡμῶν τὴν ὑπὲρ ὑμῶν.

14. ἐπὶ Τίτου. The reading is probably πρὸς Τίτον.

Chap. VIII. 1. τὴν χάριν τοῦ Θεοῦ. Χάρις in this chapter often means *liberality,* (as perhaps in Acts ii. 47; iv. 33.) but here χάρις τοῦ Θεοῦ has its usual sense of *the gift of God.* It

2 τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν
πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ
κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς
3 ἁπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύνα-
4 μιν αὐθαίρετοι, [e]μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν [e] ix. 1;
χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξ- Act. xi. 29; Rom. xv. 26;
5 ασθαι ἡμᾶς, καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν 1 Cor. xvi. 1.
6 πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ· εἰς τὸ παρα-
καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτε-
7 λέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. [f]Ἀλλ' ὥσπερ ἐν παντὶ [f] 1 Cor. i. 5.
περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ,
καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι
8 περισσεύητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων
σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·
9 [g]γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [g] Lu. ix. 58.
ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου
10 πτωχείᾳ πλουτήσητε· [h]καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ [h] 1 Cor. vii.
ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν 6, 25; Prov. xix. 17;
11 προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, Matt. x. 42.
ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι
12 ἐκ τοῦ ἔχειν. [i]Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις, [i] Prov. iii. 28;
13 εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἄνεσις, Mar. xii. 43; Lu. xxi. 3;
14 ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν 1 Pet. iv. 10.

was God who put it into their hearts to be thus charitable; and charity is mentioned as one of the spiritual gifts in Rom. xii. 7, 8. See ix. 14.

2. I would supply ἦν or ἐγένετο in the first clause of this verse, *that the greatness of their joy was seen in a great trial of affliction:* although they were suffering persecution, yet they rejoiced exceedingly in their faith.

Ibid. ἡ κατὰ βάθους πτωχεία, *their deep or excessive poverty* hath made their liberality appear greater.

Ibid. ἁπλότητος, *liberality*, as in ix. 11, 13; Rom. xii. 8; James i. 5.

4. χάριν is *kindness*, or *liberality:* and κοινωνίαν τῆς διακονίας is *the relief which they have contributed.* See Acts ii. 42.

Ibid. δέξασθαι ἡμᾶς. These words appear to be an interpolation, and to have been added for the sake of clearness. If they are expunged, χάριν and κοινωνίαν are governed by ἔδωκαν, and the construction is thus: *for even above their means, voluntarily, and most earnestly entreating us [to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before every thing else to the Lord and to us.*

6. εἰς τό. *So that we exhorted Titus.* He had probably on a former occasion excited the Corinthians to charity (προενήρξατο), and S. Paul urged him now to do the same.

7. ἐν ἡμῖν the same as εἰς ἡμᾶς.

Ibid. ἵνα καί. Some would supply *videte*, or *operam date:* as in Eph. v. 33. or perhaps it may be connected with what follows; *that ye may also abound in this act of liberality, I say to you* &c.

8. οὐ κατ' ἐπιταγήν. This perhaps means, *not in consequence of any positive command from God.* See 1 Cor. vii. 6.

Ibid. διὰ τῆς ἑτέρων σπουδῆς, urged to it by the forwardness of others, i. e. the Macedonians.

9. πλούσιος ὤν. Athanasius asks, πῶς δὲ ἐπτώχευσεν ὁ Θεός; ὅτι τὴν πτωχεύσασαν φύσιν ἐν ἑαυτῷ ἀνελάβετο p. 949. The passage contains a strong argument for the pre-existence and divinity of Christ.

10. γνώμην, *my opinion* or *advice.* See 1 Cor. vii. 6, 40.

Ibid. ἀπὸ πέρυσι, *a year ago*, or *in the course of the last year.* It might be thought from 1 Cor. xvi. 1. that the Corinthians had consulted S. Paul about the collection to be made for the poor in Judæa; and this was several months before the writing of this second Epistle. It appears, that they had not only made a collection at that time, but that the wish originated with themselves.

11. ἐκ τοῦ ἔχειν. *In proportion to what you have.* Schmidius, Wolfius.

περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ ἐκείνων πε-
ρίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γενηται ἰσότης,
[k]καθὼς γέγραπται, ‘‘Ὁ τὸ πολὺ, οὐκ ἐπλεονασε· καὶ ὁ τὸ 15
ὀλίγον, οὐκ ἠλαττόνησε.’

k Exod. xvi. 18.

Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν 16
ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπου- 17
δαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. Συν- 18
επέμψαμεν δὲ μετ᾽ αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ
εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ 19
χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ
χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν, πρὸς τὴν αὐτοῦ τοῦ
Κυρίου δόξαν καὶ προθυμίαν ὑμῶν· στελλόμενοι τοῦτο, μή τις 20
ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ᾽
ἡμῶν. [l]προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ 21
καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν 22
ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα,
νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς·
εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε 23
ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν 24
ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν,
εἰς αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.

l Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12.

[m]Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, περισσόν 9
μοι ἐστὶ τὸ γράφειν ὑμῖν. οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν 2
ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται
ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.
ἔπεμψα δὲ τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ 3
ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρ-
εσκευασμένοι ἦτε, μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ 4
εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα

m viii. 4; Act. xi. 29; Rom. xv. 26; 1 Cor. xvi. 1.

14. περίσσευμα, subaudi γίνεται.

17. παράκλησιν. See ver. 6. (παρακαλέσαι.) *He has complied with my exhortation.*

18. ἀδελφόν. This is supposed to have been S. Luke by Origen, Jerom, Grotius, Capellus, &c., and the words ἐν τῷ εὐαγγελίῳ have been supposed to allude to his gospel. But they mean *in the preaching of the gospel*, as in x. 14; Phil. iv. 3, 15. Some have supposed Barnabas, and some Apollos: or it may have been Silvanus.

19. χειροτονηθεὶς—συνέκδημος. This was true of Silvanus. See Acts xv. 40. Or perhaps it may mean, that this person was appointed by the Macedonian churches to accompany S. Paul to Judæa (σὺν τῇ χάριτι ταύτῃ). If so, he may have been one of the persons mentioned in Acts xx. 4. The Macedonians with S. Paul at Corinth were Sopater, Jason, Aristarchus, and Secundus. In Acts xix. 29. Caius and Aristarchus are called συνέκδημοι Παύλου, and Aristarchus accompanied S. Paul to Jerusalem.

19. προθυμίαν ὑμῶν. Probably ἡμῶν.

22. ἀδελφόν. This has been thought to be Silas, Apollos, or Epænetus. It might perhaps be Sosthenes, or another of the Macedonians mentioned in Acts xx. 4.

Ibid. πεποιθήσει. *Through the great confidence which he has in you.*

23. εἴτε ὑπὲρ Τίτου. *If any inquire concerning Titus.*

Ibid. ἀπόστολοι ἐκκλησιῶν. *Sent by the churches.* This might confirm the notion of the two persons being Macedonians. Epaphroditus is called *the apostle* of the Philippians in Phil. ii. 25. i. e. he was sent by them.

24. καυχήσεως. See vii. 14; viii. 3, 24.

Chap. IX. 2. ἀπὸ πέρυσι. See viii. 10.

3. ἀδελφούς. See viii. 18, 22.

4. Μακεδόνες. The Macedonians, who accompanied him, are mentioned in Acts xx. 4.

μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.
5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα
προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγ-
γελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι, οὕτως ὡς εὐλο-
6 γίαν, καὶ μὴ ὥσπερ πλεονεξίαν. [n] Τοῦτο δὲ, ὁ σπείρων φειδο- [n] Prov.
μένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, xi. 24; xxii. 9.
7 ἐπ' εὐλογίαις καὶ θερίσει. [o] ἕκαστος καθὼς προαιρεῖται τῇ [o] Exod.
καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ xxv. 2; xxxv. 5;
8 ὁ Θεός. δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, Deut. xv. 7; Eccl. xxxv.
ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε 11; Rom. xii. 8.
9 εἰς πᾶν ἔργον ἀγαθόν· [p] καθὼς γέγραπται, 'Ἐσκόρπισεν, [p] Psal. cxii. 9.
ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.'
10 [q] 'Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς [q] Esa. lv. 10.
βρῶσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐ-
11 ξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν. [r] ἐν παντὶ πλουτι- [r] i. 11; iv. 15.
ζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν
12 εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λειτουργίας ταύτης
οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,
ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,
13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν,
ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ
Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάν-
14 τας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν
15 ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χάρις δὲ τῷ Θεῷ
ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

4. ὑποστάσει. Ὑπόστασις means something firm and stable, and here *a firm confidence*. Perhaps the words τῆς καυχήσεως are an interpolation. See xi. 17; Heb. iii. 14; xi. 1.

5. προκατηγγελμένην. The reading is probably προεπηγγελμένην.

Ibid. εὐλογίαν. This signifies generally *a blessing*: but S. Paul perhaps uses it here with reference to λογία, *a collection*: (1 Cor. xvi. 1.) and thus εὐλογία might mean *a good*, i. e. *a liberal collection.*

Ibid. καὶ μὴ ὥσπερ πλεονεξίαν. *And not as if each person wished to have more than his neighbour.*

6. Τοῦτο δὲ, i. e. λέγω. *I mean to say.* See 1 Cor. i. 12.

Ibid. ἐπ' εὐλογίαις. *Bountifully, liberally.* See ver. 5.

8. περισσεῦσαι. *To make to abound*, as in Eph. i. 8; 1 Thess. iii. 12. *God is able to make every act of liberality abound to yourselves:* i. e. to repay you for it.

Ibid. αὐτάρκειαν. *Sufficiency.* The meaning is, *That, having a perfect sufficiency yourselves, you may be able to perform every good work abundantly.*

9. δικαιοσύνη. The same Hebrew word is translated by δικαιοσύνη and ἐλεημοσύνη. See Matt. vi. 1.

10. Theophylact says of the words ἄρτον εἰς βρῶσιν, that they come from Jeremiah: but I know of no such passage. There may be allusion to Deut. xxviii. 12; Isaiah lv. 10; Hos. x. 12.

11. πλουτιζόμενοι. The construction is not very apparent. Some connect it with ἵνα περισσεύητε in ver. 8. Palairet takes the sentence as unconnected, and as containing a separate precept, *In whatever manner you acquire riches,* use them *with all liberality.*

Ibid. δι' ἡμῶν. *Administered or dispensed by us.*

13. δοξάζοντες. It would more properly be δοξαζόντων. See Krebsius.

Ibid. ὑποταγῇ τῆς ὁμολογίας is the same as ὑποταγῇ ὁμολογουμένῃ, *professed or avowed obedience.* See Luke xvi. 8. S. Paul says, that *other persons will be induced to glorify God for this instance of your obedience to the gospel, for this liberality in making a collection for them and all persons, and by offering prayers for you, while they long after you, on account of the gift of charity, which God has given you so exceedingly.* See viii. 1.

ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρᾳότητος 10
καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς
ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. δέομαι δὲ, τὸ μὴ παρὼν 2
θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς
λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ γὰρ 3

[s] Jer. i. 10; Ephes. vi. 13, &c.

περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· [s]τὰ γὰρ ὅπλα 4
τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς
καθαίρεσιν ὀχυρωμάτων· λογισμοὺς καθαιροῦντες καὶ πᾶν 5
ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμα-
λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν 6
ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ
ὑμῶν ἡ ὑπακοή.

[t] 1 Cor. xiv. 37.

[t]Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χρισ- 7
τοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ᾽ ἑαυτοῦ, ὅτι καθὼς αὐτὸς

[u] xii. 6; xiii. 10.

Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. [u]ἐάν τε γὰρ καὶ περισσό- 8
τερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ
Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ
αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν 9
ἐπιστολῶν. ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραί· ἡ 10
δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος.
Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι᾽ ἐπι- 11
στολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

[x] iii. 1; v. 12.

[x]Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι τῶν 12
ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς με-

[y] xi. 18; xii. 5, 6.

τροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν· [y]ἡμεῖς 13
δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ

Chap. X. 1. ὃς κατὰ πρόσωπον. This was said by his enemies. Chrysostom. They said, that he was humble when he was among them, but bold and severe when at a distance.

2. δέομαι. This is the same as παρακαλῶ in ver. 1. *I beseech you not to force me when present to be bold with that confidence, wherewith I reckon upon shewing my courage to some who reckon upon me as a man of worldly principles.*

3. ἐν σαρκὶ is different from κατὰ σάρκα. *Though my nature is human, I do not carry on my Christian warfare upon human principles.* See xi. 18; Gal. ii. 20.

4. τῷ Θεῷ is considered by some to be a superlative, (as in Acts vii. 20.) *exceedingly powerful.* Vorstius, Knatchbull. Others understand it literally *through God, by the aid of God.* Beza, Raphel, Schmidius.

Ibid. ὀχυρωμάτων. There is perhaps an allusion to the walls of Jericho being thrown down miraculously. Chrysostom explains ὀχυρώματα to mean τὸν τῦφον τὸν Ἑλληνικὸν, καὶ τῶν σοφισμάτων καὶ τῶν συλλογισμῶν τὴν ἴσχυν.

6. ὅταν πληρωθῇ. *As soon as the major part of you have shewn your obedience.*

7. Τὰ κατὰ πρόσωπον means *the nature or character of any one.* Raphel.

Ibid. Χριστοῦ at the end of the verse is perhaps to be omitted.

8. ἡμῖν after ὁ Κύριος is perhaps to be omitted.

Ibid. οὐκ αἰσχυνθήσομαι. Even if I boast exceedingly of my power, *I shall not be ashamed by finding this power fail.*

9. δόξω. The reading is probably δοξῶμεν.

10. βαρεῖαι. See 1 Thess. ii. 6.

Ibid. ἀσθενής. See xii. 7. S. Paul is said to have been short by Chrysostom, Nicephorus, &c.

Ibid. λόγος is probably *the style of speaking* or *reasoning.* See xi. 6.

12. ἐγκρῖναι. *To reckon ourselves among.* Elsner, Krebsius.

Ibid. ἀλλὰ αὐτοί. These words appear to relate to the opponents of S. Paul, who admired themselves. But if οὐ συνιοῦσιν· ἡμεῖς δὲ is an interpolation, as it appears to be, then S. Paul is speaking of himself: *But we measuring ourselves by ourselves, and comparing ourselves with ourselves, will not boast of things which do not belong to us.*

13. τὰ ἄμετρα. *Things which have not been*

κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ
14 ὑμῶν· οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν
ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
15 Χριστοῦ· [z]οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, [z] Rom. xv. 20.
ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν
16 μεγαλυνθῆναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς
17 τὰ ἕτοιμα καυχήσασθαι. [a]Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυ- [a] Esa. lxv. 16; Jer. ix. 23, 24; 1 Cor. i. 31.
18 χάσθω· [b]οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' [b] Prov. xxvii. 2; Rom. ii. 29; 1 Cor. iv. 5.
ὃν ὁ Κύριος συνίστησιν.
11 [c]ΟΦΕΛΟΝ ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ
2 ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ [c] ver. 16; v. 13; xii. 6.
3 ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ· [d]φο-
βοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουρ- [d] Gen. iii. 4; Joh. viii. 44.
γίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος
4 τῆς εἰς τὸν Χριστόν. [e]εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν [e] Gal. i. 8.
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ [f] xii. 11; 1 Cor. xv. 10; Gal. ii. 6.
οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς [g] iv. 2; v. 11;
5 ἠνείχεσθε. [f]Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν 1 Cor. i. 17;
6 ἀποστόλων. [g]εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ii. 1, 13; Eph. iii. 4.
7 ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. [h]ἢ ἁμαρτίαν [h] 1 Cor. ix. 6, 12.
ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ [i] xii. 13;
8 τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; [i]ἄλλας ἐκκλησίας Act. xx. 33; 1 Thess. ii. 9;
9 ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν 2 Thess. iii. 8.

measured out to us. Lock, Schmidius, Fell. S. Paul uses μέτρον and κανὼν for the province or district which God had allotted for his preaching. The line, which bounded S. Paul's preaching, took in Corinth.

14. *For we are not going beyond our bounds, as if our line did not reach to you; for we were the first to come even as far as you, preaching the gospel of Christ.*

15. μεγαλυνθῆναι. *But hoping, as your faith increases, to be enlarged with respect to my line of preaching:* i. e. *to have my line extended.* Perhaps ἐν ὑμῖν is to be connected with αὐξανομένης.

16. εἰς τὰ ἕτοιμα. *And not to boast, within another man's line, of things made ready to our hand.*

Chap. XI. 2. ζηλῶ. He uses the metaphor of *jealousy*, because he speaks of presenting the church as *the bride* of Christ. *Bear with me a little in speaking of the affection which I have for you: I may be allowed to speak of it; for it is through my zeal for God that I am jealous over you: I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed you, even to Christ.* Ἁρμόζειν is to betroth. See Raphel, Elsner.

3. ἁπλότητος τῆς εἰς τὸν Χριστόν. *The sincere affection which you ought to have for Christ, and for him only.* Perhaps καὶ τῆς ἁγνότητος ought to be inserted after ἁπλότητος.

4. ὁ ἐρχόμενος. *Any person who comes to you after me.*

Ibid. πνεῦμα ἕτερον. *Other and greater spiritual gifts than those which I have imparted.*

Ibid. εὐαγγέλιον. *A new and better gospel.*

Ibid. καλῶς ἠνείχεσθε. *Ye might have been* right in bearing with him.

5. There is an ellipse here: But such is not the case: you cannot say this of these other teachers: *for I conclude that my doctrine does not come short of that of the very greatest apostles.*

6. ἰδιώτης. Xenophon applies this term to himself: ἐγὼ δὲ ἰδιώτης μέν εἰμι . . . . ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω . . . ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν. ὀνόματα μὲν γὰρ οὐκ ἂν παιδεύσειαν, γνῶμαι δὲ, εἰ καλῶς ἔχοιεν. *De Venat.* p. 787. So also Socrates, apud Platon. *Hip. Min.* p. 235. S. Paul perhaps alludes to the simplicity of his language: see 1 Cor. i. 17; ii. 1: or to what was said of him by his opponents: see x. 10.

Ibid. ἐν παντὶ, i. e. τρόπῳ vel χρόνῳ.

Ibid. φανερωθέντες. He here means to include his companions as well as himself.

7. ταπεινῶν. By working with his own hands.

Ibid. ὑψωθῆτε *might be exalted* in the favour of God.

k Phil. iv. 10, 15. πρὸς ὑμᾶς, καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· [k]τὸ γὰρ
ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ
Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ
l Rom. x. 1; 1 Cor. ix. 15. τηρήσω. [l]ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις 10
αὕτη οὐ σφραγίσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.
διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· ὃ δὲ ποιῶ, καὶ ποι- 11
ήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ 12
καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδ- 13
απόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους
Χριστοῦ· καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχη- 14
m Phil. iii. 19. ματίζεται εἰς ἄγγελον φωτός· [m]οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι 15
αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος
n xii. 6. ἔσται κατὰ τὰ ἔργα αὐτῶν. [n]Πάλιν λέγω, μή τις με δόξῃ 16
ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν
τι κἀγὼ καυχήσωμαι. ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς 17
o x. 13; xii. 5, 6; Phil. iii. 3, 4. ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. [o]ἐπεὶ 18
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι. ἡδέως 19
γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἴ 20
τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις
ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. κατὰ ἀτιμίαν λέγω, 21
ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσ-
p Act. xxii. 3; Rom. xi. 1. ύνῃ λέγω, τολμῶ κἀγώ. [p]Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί 22
q vi. 4; Act. ix. 16; xxi. 11; 1 Cor. xv. 10, 31. εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ· [q]διάκονοι Χριστοῦ 23
εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως,
ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν
r Deut. xxv. 3. θανάτοις πολλάκις. [r]ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα 24

8. *κατενάρκησα.* Jerom mentions this as a Cilician word. It is said to be taken from *νάρκη, torpedo*, a kind of fish, which produces numbness by the touch.

9. Compare Phil. iv. 15.

10. *καύχησις.* The boast of not having put the Corinthians to any expense. The best MSS. read φραγήσεται for σφραγίσεται, and the more natural construction would be τὸ στόμα μου οὐ φραγήσεται εἰς τὸ μὴ καυχᾶσθαι τὴν καύχησιν ταύτην.

11. The false teachers had said, that S. Paul did not suffer the Corinthians to support him, because he did not love them.

12. It seems also, that they boasted of doing the same themselves, i. e. of not putting the Corinthians to any expense. S. Paul says, that he would force them to keep to this, by continuing to do so himself. Ἀφορμὴν means the excuse, which they really wanted, notwithstanding their boast, for being supported by the Corinthians.

14. *θαυμαστόν.* Perhaps the reading is θαῦμα.

16. Πάλιν λέγω. This does not imply, that he had said the same thing before; but it is equivalent to, *I will now use another argument*, (see xii. 19.) He then says, *Let no one consider this boasting as a sign of weakness: but if you do, then bear with me as a weak person, and suffer me to boast.* For εἰ δὲ μήγε see Matt. vi. 1. Δέξασθε is used for *bear with me* by Plutarch, δέξασθε ἡμᾶς, ἔφη, καὶ ὅπως οὐ συνάξετε τὰς ὀφρῦς σκοπεῖτε. *De Orac. Defect.* p. 412.

17. You may now, if you please, suppose me to be speaking, not by inspiration, but as a weak and foolish man. For ὑπόστασις, see ix. 4.

18. See x. 3.

19. *ἀφρόνων.* This is said with reference to ver. 16. *Even if you suppose me to be weak, you may bear with my boasting, because you have borne with other persons who are weak.*

20. λαμβάνει. *Quæstum facit.* Gataker, Elsner.

Ibid. ἐπαίρεται. *Raise himself against you in wrath.* Macknight.

21. *I am now speaking to my own disparagement, as supposing that I am weak.* For ὡς ὅτι see v. 19.

23. φυλακαῖς. Clement in his Epistle speaks of S. Paul ἑπτάκις δέσμα φορέσας. c. 5. Only one imprisonment, that at Philippi, Acts xvi. 23, is mentioned before the date of this Epistle. See pref. to Ep. to Titus. An imprisonment seems to be alluded to in Rom. xvi. 7.

24. πεντάκις. None of these are mentioned in the Acts.

25 παρὰ μίαν ἔλαβον, [s]τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς [s] Act. xiv. 19; xvi. 22.
26 ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίαις
πολλάκις· κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ
γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν
27 ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· ἐν
κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει,
28 ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. [t]χωρὶς τῶν [t] Act. xx. 18 &c.
παρεκτὸς, ἡ ἐπισύστασίς μου ἡ καθ᾽ ἡμέραν, ἡ μέριμνα πασῶν
29 τῶν ἐκκλησιῶν· [u]τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδα- [u] 1 Cor. viii. 13; ix. 22.
30 λίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; [x]εἰ καυχᾶσθαι δεῖ, τὰ τῆς
31 ἀσθενείας μου καυχήσομαι. [y]Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου [x] xii. 5.
ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, [y] i. 23; Rom. i. 9;
32 ὅτι οὐ ψεύδομαι· [z]ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βα- ix. 1; Gal. i. 20;
σιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· Phil. i. 8; 1 Thess. ii. 5.
33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ [z] Act. ix. 24.
12 ἐξέφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι·
2 ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. [a]οἶδα [a] Act. ix. 3;
ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, (εἴτε ἐν σώματι, xxii. 17; 1 Cor. xv. 8.
οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν,) ἁρ-
3 παγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον
ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα,
4 ὁ Θεὸς οἶδεν,) ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν

24. παρὰ μίαν, sc. πληγήν. The punishment of whipping was not to exceed forty stripes, Deut. xxv. 3: and as the whip was made of three thongs, they never gave more than thirteen blows, which made thirty-nine stripes. (See Josephus, *Antiq.* iv. 8, 21.) S. Paul says ὑπὸ Ἰουδαίων, because Jews had a right to punish Jews, and therefore he did not plead his Roman citizenship. Biscoe, p. 246.

25. τρὶς ἐρραβδίσθην. One of these is mentioned, that at Philippi, Acts xvi. 23.

Ibid. ἅπαξ. At Lystra, Acts xiv. 19.

Ibid. τρὶς ἐναυάγησα. None of these are mentioned in the Acts. See pref. to Ep. to Titus.

Ibid. πεποίηκα. So Cicero, "Apameæ quinque dies morati——Iconii decem *fecimus.*" *Ad Att.* v. 20.

26. ἐκ γένους. *A popularibus meis.* Gal. i. 14.

28. τῶν παρεκτός. *Beside the things which I have omitted.* Chrysostom, Wolf. *Beside these external inconveniences.* Raphel.

Ibid. ἐπισύστασις is *the act of many things pressing at once upon a person:* but many MSS. read ἐπίστασις.

29. This is to shew the great interest which he took in all the churches. *Who among my converts is suffering from any infirmity, and I do not partake of his sufferings? Who is perverted or misled in his Christian principles, and I turn not with grief and with zeal to recover him?*

30. ἀσθενείας is here used for *sufferings.*

31. Most MSS. read Κυρίου Ἰησοῦ οἶδεν.

32. ἐθνάρχης is a person appointed by another to govern a country.

Ibid. Ἀρέτα. Aretas was king of Arabia Petræa, and Herod Antipas married his daughter. When Herod took his brother Philip's wife, the daughter of Aretas left him and fled to her father, who made war upon Herod. He totally defeated him in battle, and it was probably then that he got possession of Damascus.

Chap. XII. 1. We perhaps ought to read καυχᾶσθαι δὲ, and omit γὰρ after ἐλεύσομαι.

Ibid. ἀποκαλύψεις. See Acts xviii. 9; xxii. 17; xxiii. 11; Gal. ii. 2.

2. ἐν Χριστῷ. *A Christian.* See v. 17. That he meant himself, is plain from ver. 6, 7.

Ibid. δεκατεσσάρων. About the year 38, while he was in Cilicia. See Acts ix. 30; xi. 25.

Ibid. τρίτου οὐρανοῦ. The Jews are said to have spoken of three heavens: 1. the air, in which the birds fly; 2. the sky, in which the stars are; 3. the heaven, or abode of God.

3. Some persons have believed that two distinct raptures are mentioned by S. Paul. Bull, Whitby.

4. παράδεισον. This was the term used by the Jews for the place of departed souls; and was supposed by many of the Fathers to be different from the third heaven. See Luke xxiii. 43.

[b] xi. 30. ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. [b]ὑπὲρ τοῦ 5
τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ
[c] x. 8; xi. 16. ἐν ταῖς ἀσθενείαις μου. [c]ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ 6
ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ
λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.
[d] Job ii. 6. [d]Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, 7
ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ,
ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, 8
ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἴρηκέ μοι, "Ἀρκεῖ σοι ἡ χάρις μου· 9
ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται." Ἥδιστα οὖν
μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ
ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν 10
ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ
[e] xi. 1, 5. Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. [e]Γέγονα ἄφρων 11
καυχώμενος· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν
συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
εἰ καὶ οὐδέν εἰμι.
[f] iv. 2; vi. 4; xi. 6. [f]Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ 12
ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. [g]τί γάρ ἐστιν ὃ 13
[g] xi. 9; 1 Cor. ix. 12. ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
[h] xiii. 1; Act. xx. 33. κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. [h]ἰδοὺ, 14
τρίτον ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω
ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ
τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις·
[i] i. 6; Col. i. 24; 2 Tim. ii. 10. [i]ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν 15
ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγα-
πῶμαι. Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ' ὑπάρχων 16
[k] vii. 2. πανοῦργος, δόλῳ ὑμᾶς ἔλαβον. [k]μή τινα ὧν ἀπέσταλκα πρὸς 17
[l] viii. 6, 16, 18, 22. ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; [l]παρεκάλεσα Τίτον, καὶ 18

4. ἄρρητα. Either, *such as S. Paul could not relate*; or, *such as no man could have spoken*.

Ibid. ἐξόν. *Non licet*, pro *non potest*. Origen, Raphel.

6. βλέπει and ἀκούει perhaps relate to what is said in x. 10, τι after ἀκούει is omitted in many MSS.

7. σκόλοψ. The most probable opinion seems to be, that S. Paul alluded to some bodily infirmity, which affected his appearance. See Bull, *Sermon* v., Sherlock, Whitby, Barrington, Benson, &c. Tertullian and Jerom preserve a tradition of his having a pain in his head. He alludes to the same infirmity in x. 10; 1 Cor. ii. 3; Gal. iv. 13. Ἵνα μὴ ὑπεραίρωμαι at the end of the verse is perhaps an interpolation.

Ibid. Σατᾶν. For diseases being sent by evil spirits, see Matt. x. 1; Luke xiii. 16.

8. τὸν Κύριον means Christ: see ver. 9.

9. Most MSS. read ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.

10. See vi. 4.

Ibid. δυνατὸς, by the power of working miracles, and the gifts of the Spirit.

11. καυχώμενος is probably an interpolation.

12. ἐν is probably to be omitted before σημείοις.

14. τρίτον. See xiii. 1. S. Paul had only visited Corinth once before, Acts xviii. 1, unless he also touched there in his way to Crete: (See note to 1 Cor. xvi. 7.) but he may mean in this place, *This is the third time I have been ready to come to you*. Paley. See i. 15; xiii. 2. We are perhaps to read τοῦτο after τρίτον, and omit ὑμῶν after καταναρκήσω.

15. καὶ before περισσοτέρως may perhaps be omitted.

16. Ἔστω. He now supposes the adverse party to say, *Be it so: you have not burdened the Corinthians: but you have acted thus with some crafty view*.

18. Τίτον. This Epistle was carried by Titus. See viii. 16.

συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος;
οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;
19 [m]Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ m v. 12.
Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς
20 ὑμῶν οἰκοδομῆς. [n]φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἵους n x. 2; xiii. 2, 10;
θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως 1 Cor. iv. 21.
ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώ-
21 σεις, ἀκαταστασίαι· μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός
μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων,
καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ
ἀσελγείᾳ ᾗ ἔπραξαν.
13 [o]ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρ- o xii. 14; Num. xxxv.
2 τύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. [p]προείρηκα καὶ προ- 30; Deut.
λέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω, τοῖς προ- xvii. 6; xix. 15;
ημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, Matt. xviii. 16; Joh.
3 οὐ φείσομαι· [q]ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος viii. 17;
4 Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. [r]καὶ Heb. x. 28. p xii. 21.
γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· q Matt. x. 20.
καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ r Phil. ii. 7, 8; 1 Pet. iii. 18.
5 ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. [s]ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ s 1 Cor. xi. 28;
πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι
6 Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω
7 δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὔχομαι δὲ πρὸς
τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι
φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι t xi. 30; xii. 5, 9, 10.
8 ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς u ii. 3;
9 ἀληθείας. [t]χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυ- x. 2, 8; xii. 20, 21;
10 νατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. [u]διὰ 1 Cor. iv. 21.

18. ἄδελφον. See viii. 18, 22.

19. Πάλιν. See note at xi. 16, but most MSS. read πάλαι.

Ibid. τοῦ Θεοῦ ἐν Χριστῷ. This may mean, *God who is in Christ.* See ii. 17; v. 19; Rom. vi. 11; Eph. iv. 32; Phil. iii. 14; Col. iii. 3.

21. ταπεινώσῃ, by shame and grief. Most MSS. read μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με.

Chap. XIII. 1. Τρίτον. See note at xii. 14.

2. γράφω is probably an interpolation.

3. The false teachers had questioned the inspiration of S. Paul. He now reminds them of the proofs which he had given of it by working miracles among them; and tells them in ver. 5. to examine themselves, whether they had proof of Christ being in them by miraculous gifts.

3. δυνατεῖ, *shews his power by the miracles which he enables me to work.*

4. This is inserted to shew, that it was Christ who gave miraculous power to the apostles. Ἐξ ἀσθενείας means, *the weakness of human nature which he had assumed,* as in 1 Pet. iii. 18. and therefore ἐκ δυνάμεως Θεοῦ may mean, *the divine nature which was in him.* Εἰ before ἐσταυρώθη is perhaps an interpolation.

Ibid. ἀσθενοῦμεν—ζησόμεθα. *Though I appear subject to weakness,* (see xii. 7.) *I will shew myself to be strong by the works which I shall do among you.*

5. πειράζετε—δοκιμάζετε. He wishes them to see, whether they still possessed the spiritual gifts which he had imparted to them: *do you not know by these proofs, that Jesus Christ dwelleth in you? unless indeed ye are destitute of these proofs.*

6. ἀδόκιμοι here and in ver. 5. means, *without proof of divine power.*

7. *I pray that I may not be obliged to inflict any evil on you:* or, *that you may not do any evil. I do not want to give proofs of my power by punishing you.* The reading is perhaps εὐχόμεθα.

8. For if you do well, I cannot exercise my power against you: there will be no need of it.

9. ἀσθενῶμεν. *When we are not obliged to give proofs of our power.*

Ibid. καταρτισιν. See 1 Cor. i. 10.

τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσω-
μαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν,
καὶ οὐκ εἰς καθαίρεσιν.

[x] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ 11
αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρή-
νης ἔσται μεθ' ὑμῶν.[y] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φι- 12
λήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ 13
Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία
τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

x Rom. xii. 16, 18; xv. 5; 1 Cor. i. 10; Phil. ii. 2; iii. 15, 16; 1 Pet. iii. 8; Heb. xii. 14.
y Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακε-
δονίας, διὰ Τίτου καὶ Λουκᾶ.

EPISTLE TO THE GALATIANS.

I conceive this Epistle to have been written from Ephesus, during S. Paul's long residence there, which began in the end of 48, and lasted till the middle of 52. (See Preface to *Ep. ad Titum.*) It was perhaps written at the beginning of 52. S. Paul had visited Galatia for the first time in 46; (Acts xvi. 6.) for the second in 48, (Acts xviii. 23.) He had met with a most favourable reception there: (Gal. iv. 13—15.) but after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against S. Paul, by calling in question his authority as an apostle; and to have taught them, that it was necessary for them to observe the Law of Moses. S. Paul, at the beginning of this Epistle, proves his authority as an apostle, by shewing that he received it direct from God; and he then exposes the inefficacy and the fatal consequence of looking for justification by the Law of Moses.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

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[a]ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρω- 1
που, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς [b]τοῦ ἐγείραντος
αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλη- 2
σίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς 3
καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [c]τοῦ δόντος ἑαυτὸν ὑπὲρ 4
τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος
αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. 5
Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε, ἀπὸ τοῦ καλέσαντος 6
ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· [d]ὃ οὐκ ἔστιν 7
ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες
μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [e]ἀλλὰ καὶ ἐὰν ἡμεῖς 8
ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ᾽ ὃ εὐηγγελισάμεθα
ὑμῖν, ἀνάθεμα ἔστω· [f]ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, 9

[a] ver. 11, 12; Tit. i. 3.
[b] Act. ii. 24, 32; iii. 15; iv. 10; x. 40; xiii. 30, 34; xvii. 31; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xiii. 20.
[c] ii. 20; Matt. xx. 28; Eph. v. 2; Tit. ii. 14; Heb. ix. 14.
[d] Act. xv. 1; 2 Cor. xi. 4.
[e] 1 Cor. xvi. 22.
[f] Apoc. xxii. 18.

CHAP. I. 1. ἀπ᾽ ἀνθρώπων is used with reference to the word ἀπόστολος. S. Paul was not sent, i. e. did not receive his commission, from any man, οὐδὲ δι᾽ ἀνθρώπου, nor by the agency or mediation or interest of any man. This is confirmed by Acts xiv. 26. which shews, that S. Paul was not *sent* by the brethren at Antioch. Origen observes, that this verse is a proof of the divinity of Christ. vol. iv. p. 690.

4. αἰῶνος. Αἰὼν is a long period of time. (See Tit. i. 2.) It here means the period which marks the present state of things in the world, i. e. this world as opposed to a future and heavenly state. See Rom. xii. 2; Luke xx. 34; 1 Cor. i. 20; ii. 6.

6. οὕτω ταχέως. Some have thought from these words, that the Epistle was written very shortly after one of S. Paul's visits to Galatia. But this is not necessary. If the Galatians had been *quickly and suddenly* led away by the false teachers, the words οὕτω ταχέως might have been used. See 1 Tim. v. 22; Luke xviii. 8.

6. τοῦ καλέσαντος. S. Paul is supposed to mean himself by Chandler, Macknight, Wall, Olearius: but Wolfius refers the expression to God, which agrees better with the language of the Epistles. See v. 8.

Ibid. χάριτι Χριστοῦ. The latter word is perhaps an interpolation.

7. ὃ οὐκ ἔστιν ἄλλο. The false teachers wished to join the Law and the Gospel, and told the Galatians, that this was the real gospel, to which they were called. S. Paul says, that this is not the gospel at all, and therefore corrects himself in having spoken of it as *another gospel.*

Ibid. εἰ μὴ is here used for ἀλλὰ, as in Matt. xii. 4; Luke iv. 27; 1 Cor. vii. 17; Rev. ix. 4.

8. παρ᾽ ὃ is generally rendered *contrary to what:* Whitby prefers *beside what.*

Ibid. ἀνάθεμα and ἀνάθημα means properly *something set apart:* but ἀνάθημα is generally taken in a good sense for *a votive offering*, or *thing consecrated;* ἀνάθεμα in a bad sense for *a thing devoted to curses.* See Rom. ix. 3; 1 Cor. xvi. 22.

εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.
10 [g]ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις g 1 Thess. ii. 4;
ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ Jac. iv. 4.
ἂν ἤμην.
11 [h]Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν h ver. 1;
12 ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· [i]οὐδὲ γὰρ ἐγὼ παρὰ 1 Cor. xv. 1, 3. i Ephes. iii. 3.
ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκα-
13 λύψεως Ἰησοῦ Χριστοῦ. [k]Ἠκούσατε γὰρ τὴν ἐμὴν ἀνα- k Act. viii. 3; ix. 1;
στροφήν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον xxii. 4;
14 τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον xxvi. 9; Phil. iii. 6.
ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, 1 Tim. i. 13.
περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδό-
15 σεων. [l]ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας l Act. ix. 15;
16 μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, [m]ἀποκαλύ- xiii. 2; Rom. i. 1;
ψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς Jer. i. 5. m ii. 8;
17 ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀν- Matt. xvi. 17;
ῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' 2 Cor. iv. 6; Ephes. iii. 8.
ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
18 [n]Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι n Act. ix. 26.
19 Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· [o]ἕτερον o Mar. vi. 3.
δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν
20 τοῦ Κυρίου. [p]ἃ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι p Rom. i. 9; ix. 1;
21 οὐ ψεύδομαι. [q]Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας 2 Cor. i. 23; xi. 31;
22 καὶ τῆς Κιλικίας· ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς 1 Thess. ii. 5;
23 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες 1 Tim. v. 21; 2 Tim. iv. 1.
24 ἦσαν, Ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν q Act. ix. 30.
2 ἥν ποτε ἐπόρθει· καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. [r]Ἔπειτα r Act. xv. 2.

10. *πείθω* is the same as *ζητῶ ἀρέσκειν*, and S. Paul means to say, I have used this strong expression, which will perhaps give offence: but I must use it: for *am I seeking to please men or God?* if I sought to please men, I should perhaps support these false doctrines of the Jewish Christians: but my duty to God, and to Christ, whose servant I am, forbids me. See Krebsius, Elsner.

11. Read *γνωρίζω γάρ.*

Ibid. *κατὰ ἄνθρωπον.* This is still in connexion with ver. 10. My gospel has no reference to human wishes and opinions.

12. *ἀποκαλύψεως.* S. Paul was probably instructed in the gospel during his residence in Arabia, ver. 17. He was in the habit of receiving revelations afterwards; see Acts xxii. 17; Gal. ii. 2; 2 Cor. xii. 2, 7; Eph. iii. 3.

14. *παραδόσεων.* Compare Acts xxii. 3; xxvi. 5.

15. *ὁ Θεὸς* is probably an interpolation.

16. *σαρκὶ καὶ αἵματι.* Compare Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12; Heb. ii. 14. S. Paul therefore was not instructed by Ananias.

17. *Ἀραβίαν.* See note at Acts ix. 19.

Ibid. *πάλιν.* In the third year after his conversion, as is expressed in the next verse.

18. *ἱστορῆσαι* implies a visit made with the wish to see something extraordinary. Plutarch speaks of the parents of Cicero's schoolfellows coming to the school, *ὄψει βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνουμένην αὐτοῦ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ἱστορῆσαι*, p. 861. If the conversion of Cornelius happened as early as A.D. 32, (see note at Acts ix. 32,) it may have been in consequence of this, that S. Paul wished to confer with S. Peter, and to inform him of his own revelations concerning the conversion of the Gentiles.

19. *Ἰάκωβον.* This was James, the bishop of Jerusalem. See note at Acts xii. 17. He was probably not one of the twelve apostles; though he seems to be called an apostle here, as Barnabas and some others were; or *εἰ μὴ* may be used for *ἀλλὰ*, as in ver 7.

21. Compare Acts ix. 26—30; xxii. 17—21.

23. *εὐαγγελίζεται.* This seems to shew, that S. Paul preached the gospel while he was in Cilicia. See Acts xv. 23, 41.

διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
Βαρνάβα, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀπο- 2
κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν
τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, [s]μήπως εἰς κενὸν τρέχω
ἢ ἔδραμον. [t]Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγ- 3
κάσθη περιτμηθῆναι· [u]διὰ δὲ τοὺς παρεισάκτους ψευδαδέλ- 4
φους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν
ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται· οἷς 5
οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγ-
γελίου διαμείνῃ πρὸς ὑμᾶς. [x]Ἀπὸ δὲ τῶν δοκούντων εἶναί 6
τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀν-
θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσαν-
έθεντο, [y]ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγ- 7
γέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· ([z]ὁ γὰρ 8
ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ
ἐμοὶ εἰς τὰ ἔθνη·) καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, 9
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι,
δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ
ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· [a]μόνον τῶν πτωχῶν ἵνα 10
μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ 11
ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,

[s] Phil. ii. 16.
[t] Act. xvi. 3; 1 Cor. ix. 21.
[u] Act. xv. 24.
[x] Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Sap. vi. 7; Act. x. 34; Rom. ii. 11; Ephes. vi. 9; Col. iii. 25; 1 Pet. i. 17.
[y] Act. xiii. 46; Rom. xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11.
[z] i. 16; Act. ix. 15; xiii. 2; xxii. 21; Ephes. iii. 8.
[a] Act. xxiv. 17; Rom. xv. 25; 1 Cor. xvi. 1; 2 Cor. viii. 1; ix. 1.

CHAP. II. 1. διὰ δεκατεσσάρων ἐτῶν may mean, *in the fourteenth year*: see Matt. xxvi. 61; Mark xiv. 58. This is the journey mentioned in Acts xv. after S. Paul's first journey, when the council was held at Jerusalem, A. D. 46. Πάλιν does not mean *the next time*: for he was at Jerusalem in 44, (Acts xi. 30.) but *on another occasion.*

Ibid. Τίτον. See Titus i. 4.

2. ἀνεθέμην. Compare Acts xv. 4, 12.

Ibid. τοῖς δοκοῦσι. The same as τῶν δοκούντων εἶναί τι in ver. 6, and δοκοῦντες στύλοι εἶναι in ver. 9. It means the apostles, who were then at Jerusalem, and the chief persons in the church there. Herodian writes, καὶ πρῶτον μὲν τῆς συγκλήτου βουλῆς τοὺς δοκοῦντας καὶ ἡλικίᾳ σεμνοτάτους καὶ βίῳ σωφρονεστάτους τοὺς ἑκκαίδεκα ἐπελέξαντο, vi. 1. See note at 1 Cor. i. 28.

Ibid. εἰς κενὸν τρέχω. The metaphor is taken from a person exercising or practising himself in running without any particular object. See 1 Cor. ix. 26. Menander writes,

Ἀνὴρ ἄβουλος εἰς κένον μοχθεῖ τρέχων.

4. διὰ δὲ τούς. And this was done, i. e. I refused to have Titus circumcised, *on account of the false brethren who introduced themselves into our meetings.*

5. τῇ ὑποταγῇ, *by submitting to them.*

Ibid. ἀλήθεια. See ver. 14; iii. 1; v. 7. S. Paul's was *the true gospel*, which proclaimed faith in Christ as sufficient.

6. The sentence seems to be imperfect after εἶναί τι. Grotius says, that S. Paul meant to add οὐδὲν προσελαβόμην, but that altering the form, and repeating οἱ δοκοῦντες, he says οὐδὲν προσανέθεντο. Hombergius thinks that the sentence is complete, and interprets ἀπὸ τῶν δοκούντων οὐδέν μοι διαφέρει, *there is no difference between me and them.* Elsner interprets it, *I have nothing to do with what these persons may be.* But I should rather agree with Grotius.

9. James is mentioned first, as being bishop of Jerusalem: see note at Acts xii. 17. Peter and John were probably the only apostles now in Jerusalem: see note at Acts ix. 32. Eusebius speaks of some persons maintaining Cephas to be a different person from Peter, and one of the seventy disciples. *H. E.* i. 12. The notion is defended by Harduin. *Op. Select.* p. 921, but it seems untenable.

10. ὃ καὶ ἐσπούδασα. Schmidius interprets it, *which I had also been anxious to do before*: and such was the fact; see Acts xi. 30: but I should rather render it, *wherefore I have been anxious to do this same thing*; or, *which is the very thing that I have been anxious to effect*: and this perhaps confirms the date assigned to the Epistle: for when S. Paul left Ephesus in 52, he intended to go to Jerusalem with contributions: see Rom. xv. 25; 1 Cor. xvi. 1—3; Acts xxiv. 17. It is probable, that the continued famine caused the apostles at Jerusalem to make this request to S. Paul. Pyle renders it, *a thing I was very ready to do.*

11. Πέτρος. The true reading is probably Κηφᾶς.

Ibid. Ἀντιόχειαν. This visit of Peter to Antioch is not mentioned in the Acts. It pro-

12 ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώ-
βου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ
13 ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ συνυπ-
εκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
14 συναπήχθη αὐτῶν τῇ ὑποκρίσει. [b] Ἀλλ᾽ ὅτε εἶδον ὅτι οὐκ ὀρ-
θοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέ-
τρῳ ἔμπροσθεν πάντων, "Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς
ζῇς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;"
15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, [c] εἰδότες
16 ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως
Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν,
ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου·
17 διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. εἰ δὲ ζη-
τοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρ-
18 τωλοὶ, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ
κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίσ-
19 τημι. [d] Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

b Act. x. 28.

c iii. 11; Psal. cxliii. 2; Rom. i. 17; iii. 20, 28.

d Rom. vi. 11, 14; vii. 4, 6; viii. 2; xiv. 7, &c.; 2 Cor. v. 15; 1 Thess. v. 10.

bably took place, A.D. 46, after S. Paul's return from the council, and before his second journey. Mark perhaps accompanied him. See Acts xv. 37.

11. *κατὰ πρόσωπον* is said to mean *secundum speciem*, in appearance or pretence, by Chrysostom and Jerom: but the usual interpretation of *openly, publicly*, is supported by Elsner, Raphel, Krebsius. In Deut. vii. 24. we have *οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπόν σου*: and in Xenophon *κατὰ πρόσωπον ἐναντιοῦσθαι*. *Cyrop.* iv. p. 90.

Ibid. *κατεγνωσμένος ἦν*, *he deserved to be condemned.*

12. *ἀπὸ Ἰακώβου.* This does not imply that James sent these men, or that he agreed with them. They may perhaps have pretended this; or it may merely mean, that they came from the church at Jerusalem, of which James was the head.

Ibid. *ἀφώριζεν.* We are not to suppose that these persons again raised the question, which had been settled at the council, or wished to bind the Gentiles by the Law of Moses. They only declined eating with them; which they need not have done, because the decree of the council had provided against the Gentiles offending the Jews at their meals. See note at Acts xv.

14. Some have continued S. Paul's address to S. Peter to ver. 21; but I should confine it to ver. 14, as Vater has done.

15. *ἁμαρτωλοί.* Elsner and Schmidius connect this with *Ἰουδαῖοι*, and not merely with *ἐξ ἐθνῶν*. The sense seems to be this. He had blamed S. Peter for obliging the Gentiles to follow the Law of Moses; and then he continues, We who are Jews by birth, and not Gentiles, and therefore used to the Law of Moses, yet being guilty of sin, and knowing that men are not justified from sin by the Law, but by faith in Christ, we have accordingly believed in Christ, and not trusted to the Law. For *ἐὰν μὴ* see note at i. 7.

16. *οὐ — πᾶσα σὰρξ* is the same as *οὐδεμία σάρξ.* See Matt. xii. 25.

17. *ζητοῦντες δικαιωθῆναι*, *while we think that we have been justified*, or, *while we seek to maintain our justification.* For *δικαιωθῆναι* implying that justification is a thing past, see Rom. v. 1.

Ibid. *ἁμαρτωλοί.* A person, who is justified by faith in Christ, is freed from sin: but if he seeks for further justification by the Law, he acknowledges himself to be still *a sinner.* S. Paul therefore asks, *If, while we think that we were justified through Christ, we are discovered to be still in our sins* by having recourse to the expiations of the Law, *will Christ be the minister* (i. e. will he administer spiritual benefit) *to persons who are still in their sins? Certainly not.* That this is the true meaning of *ἁμαρτωλοὶ*, appears from the next verse.

18. *ἃ κατέλυσα*, *the ceremonies of the Law, which I once believed to have no effect in saving me from sin*, viz. when I embraced the gospel.

19. *νόμῳ*, not *to the Law*, but *by the Law.* The Law denounces death: and if it were not for the Law, i. e. for positive ordinances, the sinner would not be condemned to death. See Rom. iii. 20; iv. 15; v. 13; vii. 7; 1 Cor. xv. 56. S. Paul therefore says, *In consequence of the Law, I was condemned to death by the Law, that I might be restored to life by God.* The only consequence of the Law is, that I became subject to the sentence of death; from which there was no escape: but I am restored to life by the mercy of God, who accepts my faith in Christ. This construction of the dative may be seen in Rom. vi. 2, 10, 11; viii. 24; 2 Cor. v. 15; x. 4; Gal. v. 25; Eph. ii. 1; iv. 23; 1 Pet. ii. 24; iii. 18; iv. 6.

[e] i. 4; v. 24; vi. 14; Rom. vi. 6; Eph. v. 2; Tit. ii. 14. [f] Heb. vii. 11. [g] v. 7. [h] Act. ii. 38; viii. 15; xv. 8; Eph. i. 13. [i] 2 Joh. 8. [k] Gen. xv. 6; Rom. iv. 3; Jac. ii. 23. [l] Rom. iv. 11, 12, 16. [m] Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; Act. iii. 25. [n] Deut. xxvii. 26. [o] ii. 16; Hab. ii. 4; Rom. i. 17; iii. 20; Heb. x. 38.

[e] Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ 20
Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ
ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· [f] εἰ γὰρ διὰ νόμου δι- 21
καιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
[g] Ὦ ΑΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ 3
μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη
ἐν ὑμῖν ἐσταυρωμένος. [h] τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ 2
ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὕτως 3
ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;
[i] τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν 4
τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ 5
ἀκοῆς πίστεως; [k] καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλο- 6
γίσθη αὐτῷ εἰς δικαιοσύνην. [l] γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, 7
οὗτοί εἰσιν υἱοὶ Ἀβραάμ. [m] προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίσ- 8
τεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ,
'Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·' ὥστε οἱ ἐκ 9
πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ 10
ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· [n] γέγραπται γὰρ, 'Ἐπι-
κατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν
τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.' [o] Ὅτι δὲ ἐν νόμῳ 11

20. Χριστῷ συνεσταύρωμαι. Christ submitted to the sentence of the Law, and died: and whoever has faith in his death, is said figuratively *to have died with him*, and so to have paid the penalty of the Law. He then rises again; but not such as he was before, a person condemned for sin; but a new creature, and freed from the guilt of sin, by faith in Christ.

Ibid. ὃ δὲ νῦν ζῶ κ. τ. λ. Speaking figuratively, I died in Christ, and rose again: *but with respect to my actual living in the body, I must shew that I have faith in the death of Christ;* and not look for any other justification by the Law.

21. οὐκ ἀθετῶ. *I am not to destroy the effect of the free grace of God.*

Chap. III. 1. Ἀνόητοι. Callimachus calls the Galatians ἄφρονι φύλῳ, *In Delum*, 184. Themistius speaks of their eagerly following any philosopher: *Orat.* xxiii. p. 299: and Strabo says, παραπεισθέντες δὲ εὐμαρῶς ἐνδιδόασι πρὸς τὸ χρήσιμον. iv. p. 299. This, however, was not meant as a censure.

Ibid. The words τῇ ἀληθείᾳ μὴ πείθεσθαι are perhaps an interpolation.

Ibid. οἷς κατ' ὀφθαλμούς. *Who had the crucifixion of Jesus Christ clearly set before you in description.* He means to say, that the importance of believing in the *death* of Christ had been fully explained to them.

2. τὸ πνεῦμα. He appeals to the gifts of the Spirit, which they had received; and asks, whether it was in consequence of their obedience to the Law, or of their having faith in the doctrines which they heard, ἀκοῆς πίστεως. See 1 Thess. ii. 13, where λόγον ἀκοῆς is the same as λόγον ἀκουόμενον. Rom. x. 17.

3. ἐναρξάμενοι and ἐπιτελεῖσθε are said by Al. Morus to be metaphors taken from the mysteries: but Wolfius refers them to the games. *Having been prepared for the course by the spiritual assistance which you received at first, will you finish it by following these carnal ordinances?*

4. ἐπάθετε. *Have ye received so many tokens of divine favour to no purpose?* Schomerus, Hombergius, Starckius. We have the same sense of this verb in Euripides, *Med.* 488.

Καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν
Προὔδωκας ἡμᾶς;

But this interpretation is opposed by Bos, Elsner, and Wolfius, who think that S. Paul alluded to the sufferings of the Galatians in the cause of the gospel.

Ibid. εἴγε καὶ εἰκῇ. *Dummodo frustra:* h. e. non tantum perdidistis fructum vestrarum passionum, sed etiam in severum judicium incidistis. Cocceius, Elsnerus. If we follow Schomerus in the interpretation of ἐπάθετε, S. Paul may have meant to express a doubt, whether the Galatians had really so forgotten the benefits which they had received. See iv. 11.

5. This verse proves, that S. Paul worked miracles in Galatia, and imparted the miraculous gifts of the Spirit.

10. γεγραμμένοις ἐν τῷ βιβλίῳ. Instead of these words the LXX have λόγοις. We may understand ἕνεκεν before τοῦ ποιῆσαι. See note at Acts xxvii. 1.

οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον, ὅτι ‘ὁ δίκαιος ἐκ πίσ-
12 τεως ζήσεται·’ ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ‘ὁ ποιή-
13 σας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.’ [p] Χριστὸς ἡμᾶς ἐξηγό- p Deut.
ρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· xxi. 23; Rom. viii. 3;
γέγραπται γὰρ, ‘Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·’ 2 Cor. v. 21.
14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ
Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς
15 πίστεως. [q] Ἀδελφοὶ, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου q Heb. ix. 17.
16 κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται· [r] τῷ δὲ r ver. 8;
Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ Gen. xii. 7; xv. 5;
λέγει, ‘Καὶ τοῖς σπέρμασιν,’ ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἑνὸς, xvii. 7; xxii. 18.
17 ‘Καὶ τῷ σπέρματί σου,’ ὅς ἐστι Χριστός· [s] τοῦτο δὲ λέγω, δια- s Gen. xv.
θήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη 13, 16; Exod. xii.
τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ 40, 41; Act. vii. 6.
18 καταργῆσαι τὴν ἐπαγγελίαν. [t] εἰ γὰρ ἐκ νόμου ἡ κληρονομία, t Rom. iv.
οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισ- 13, 14; viii. 17.
19 ται ὁ Θεός. [u] Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσ- u Deut. v. 5;
ετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι’ Joh. i. 17; Act. vii.
20 ἀγγέλων, ἐν χειρὶ μεσίτου· ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ 38, 53; Rom. iv. 15;
21 Θεὸς εἷς ἐστιν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; v. 20; vii. 8.
μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως

12. ἄνθρωπος is probably an interpolation.

14. ἔθνη. This is deduced from the prophecy quoted in ver. 8.

Ibid. ἐπαγγελίαν. See Isaiah xliv. 3; Ezek. xxxix. 29; Joel ii. 28. The Spirit does not appear to have been actually promised to Abraham, but it was promised afterwards through the prophets: or τὴν ἐπαγγελίαν τοῦ πνεύματος may mean ἐπαγγελίαν πνευματικήν.

15. κατὰ ἄνθρωπον, *as would be the case in human covenants, made between man and man.* Ὅμως κ. τ. λ. *but even in this case, no one annuls* &c.

16. ὡς ἐπὶ πολλῶν. *As applying to many persons.*

Ibid. τῷ σπέρματί σου. This is a reference to Gen. xxii. 18, *and in thy seed shall all nations of the earth be blessed.* This was after the temptation of Abraham: but God had said to him, when He first called him, *in thee shall all amilies of the earth be blessed.* Gen. xii. 3. Τῷ σπέουατι at the beginning of this verse is used in a different sense from what it bears in the latter part. *The promise* (mentioned in ver. 14.) *was given to Abraham and his posterity: and the terms of the promise were, not* in thy seeds, *but* in thy seed.

17. See note at Acts vii. 6. The four hundred and thirty years are dated from the call of Abraham. See Wolfius.

18. ἡ κληρονομία, *the inheritance of eternal life;* which mankind had lost through Adam, but which God had promised to restore through Christ. The Law only promised it on condition of perfect obedience, which can never be performed; and therefore if the Law annulled the covenant made with Abraham, we could not obtain eternal life.

19. Some would point it, Τί οὖν; ὁ νόμος κ. τ. λ. This question may be supposed to be asked by the false teachers: *if the Law cannot give pardon and eternal life, for what did it serve?*

Ibid. τῶν παραβάσεων χάριν. If men had not committed sin, and been subject to death in consequence, the Law would not have been given, which deterred men from sin by affixing penalties.

Ibid. ᾧ ἐπήγγελται. *To whom the promise was made.*

19. ἀγγέλων. See Acts vii. 35, 53. S. Paul adds this, rather to disparage the Law. It was not given immediately from God himself; but by the ministration of angels, and by a human mediator Moses. Ἐν χειρὶ μεσίτου answers to what we read in Lev. xxvi. 46. *These are the statutes which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.*

20. But yet the Law came from God: *for a mediator implies that there is more than one party: and God was one of the parties.*

21. The Law is not contrary to the promise of eternal life made by Abraham: for the Law also held out eternal life as a reward to perfect obedience; and if this condition could have been fulfilled, a man would have been as righteous under the Law, as by faith in Christ.

ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· [x]ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ 22
πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ
Χριστοῦ δοθῇ τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 23
ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν
πίστιν ἀποκαλυφθῆναι· [y]ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέ- 24
γονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ 25
τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγόν ἐσμεν. [z]πάντες γὰρ υἱοὶ 26
Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· [a]ὅσοι γὰρ εἰς 27
Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. [b]οὐκ ἔνι Ἰουδαῖος, 28
οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ
θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ· [c]εἰ δὲ 29
ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγ-
γελίαν κληρονόμοι. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος **4**
νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν· ἀλλὰ 2
ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ
πατρός. [d]οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα 3
τοῦ κόσμου ἦμεν δεδουλωμένοι· [e]ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ 4
χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυν-
αικὸς, γενόμενον ὑπὸ νόμον, [f]ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5
τὴν υἱοθεσίαν ἀπολάβωμεν. [g]ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ 6
Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον,
Ἀββᾶ ὁ πατήρ. [h]Ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ 7
υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. [i]Ἀλλὰ τότε μὲν οὐκ 8
εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς· [k]νῦν δὲ, 9

[x] Rom. iii. 9; xi. 32.
[y] Matt. v. 17; Rom. x. 4.
[z] iv. 5; Joh. i. 12; Rom. viii. 15.
[a] Rom. vi. 3; xiii. 14.
[b] Joh. xvii. 21; Rom. x. 12; 1 Cor. xii. 13; Eph. ii. 14, 15; Col. iii. 11.
[c] Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18.
[d] Col. ii. 20.
[e] Gen. xlix. 10; Dan. ix. 24; Eph. i. 10.
[f] iii. 26; Joh. i. 12.
[g] Rom. viii. 15.
[h] Rom. viii. 16, 17.
[i] 1 Cor. viii. 4; xii. 2; Eph. ii. 11, 12.
[k] 1 Cor. viii. 3; xiii. 12; Col. ii. 20.

22. But all men commit sin and transgress the Law, so that they cannot claim eternal life as a reward. See Rom. xi. 32.

Ibid. ἵνα here implies, not the cause, but the consequence, as in many places. Mark iv. 22; John ix. 39; x. 17; Rom. xi. 11, 32; Gal. v. 17; 1 John ii. 19.

23. τὴν πίστιν is here used for *the gospel*, as in i. 23, or literally it means, *before the time came when man had the power of being justified by faith.*

Ibid. συγκεκλεισμένοι is perhaps not to be connected with εἰς τὴν μέλλουσαν, but is the same as συνέκλεισεν in ver. 22. While men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty: they were like persons shut up in a place from which they cannot get out. Εἰς τὴν μέλλουσαν κ. τ. λ. means *until the faith which was to come was revealed.*

24. παιδαγωγός. The metaphor is taken from a father committing his children to a pedagogue, as was the custom anciently. The Law, which constantly reminded men of their transgressions, and their inability to obtain eternal life, prepared them gradually for justification by faith.

27. Χριστὸν ἐνεδύσασθε, i. e. ye have Christ dwelling in you: ye are in the condition of Christ: and as he is the Son of God by nature, so are ye by adoption. The metaphor is perhaps from a person taking off his clothes when he is baptized, and putting them on again.

28. πάντες. Christ represented the whole human race, and therefore there is no difference between any men.

Chap. IV. 2. The metaphor seems to be taken from a son, whose father is dead. Ἐπίτροποι are *guardians*, οἰκονόμοι *manage the estate.*

3. στοιχεῖα τοῦ κόσμου are the same as κοσμικὰ στοιχεῖα, and apply to any doctrine, which is only the outline of the true doctrine. The phrase is applied either to the Law of Moses or the heathen philosophy. See ver. 9; Col. ii. 8, 20. So ἡ τοῦ κόσμου λυπὴ is *worldly sorrow* in 2 Cor. vii. 10. Τὸ ἅγιον κοσμικόν. Heb. ix. 1.

4. γενόμενον signifies *born.* See Alberti. Some of the Fathers read *γεννώμενον.* The passage confirms the doctrine of Christ being born of a virgin.

5. υἱοθεσίαν. See iii. 27.

6. Ἀββᾶ. Alberti considers this an allusion "ad familiarem ac blandam puerorum vocem, qua Patrem compellant, etiam balbutiendo." See Rom. viii. 15.

7. The reading is probably κληρονόμος διὰ Θεοῦ.

8. This shews, that the Epistle was addressed to Gentile converts. The reading is probably τοῖς φύσει μή.

γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέ-
φετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνω-
10 θεν δουλεύειν θέλετε; [l]ἡμέρας παρατηρεῖσθε, καὶ μῆνας καὶ [l] Rom. xiv. 5; Col. ii. 16.
11 καιροὺς καὶ ἐνιαυτούς. φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα
εἰς ὑμᾶς.
12 Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι ὑμῶν.
13 οὐδέν με ἠδικήσατε· [m]οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς [m] 1 Cor. ii. 3; 2 Cor. xi. 30.
14 εὐηγγελισάμην ὑμῖν τὸ πρότερον, [n]καὶ τὸν πειρασμόν μου τὸν [n] Mal. ii. 7.
ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς
15 ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν
ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν, τοὺς
16 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. ὥστε ἐχθρὸς
17 ὑμῶν γέγονα ἀληθεύων ὑμῖν; [o]Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ [o] 2 Cor. xi. 2.
18 ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ
ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με
19 πρὸς ὑμᾶς, [p]τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ [p] 1 Cor. iv. 15; Philem. 10;
20 Χριστὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλ- Jac. i. 18.
λάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκού-
22 ετε; [q]Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς [q] Gen. xvi. 15; xxi. 1, 2.
23 παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· [r]ἀλλ' ὁ μὲν ἐκ τῆς παι- [r] Joh. viii. 39;
δίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς Rom. ix. 7, 8.
24 ἐπαγγελίας. ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο
διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις

9. ἀσθενῆ. See Heb. vii. 18, 19; x. 1. which shews how the Jewish law was *weak:* it did not made men righteous, or give salvation. Ἐπιστρέφειν πάλιν means *to turn back:* not that the Galatians turned *again* to the Mosaic law, for they had never followed it before: but by turning to it now, they went back, they lost ground, when compared with the progress which they had made in the gospel. Fell. But see v. 1.

10. Some put a note of interrogation after ἐνιαυτούς.

12. Γίνεσθε ὡς ἐγώ. These are expressions of intimate friendship. See 2 Chron. xviii. 3.

Ibid. οὐδέν με ἠδικήσατε. *I complain of no personal injury to me.*

13. ἀσθένειαν. See 2 Cor. xii. 7.

15. τίς οὖν. *What then was the happiness which you felt?* i. e. great was then your happiness. Or it may mean, *What then were the blessings,* i. e. how many blessings, did you then heap upon me for having converted you? The reading is probably ποῦ οὖν ὁ μακ.

16. ὥστε. At first you received me warmly; and now you depart from my doctrine: *so that it seems that I have lost your good opinion, because I warned you against doing that which you are now doing.* For ἀληθεύων see ii. 5.

17. Ζηλοῦσιν. This verb always conveys a notion of *envy.* It perhaps means, that these false teachers were envious of so many Gentiles being converted by S. Paul, and wished to bring them over to Judaism.

Ibid. ἐκκλεῖσαι. The real tendency of their conduct is *to exclude* you from salvation, by making you trust to the Law, rather than to faith in Christ: and they do this, not through any regard for you, but ἵνα αὐτοὺς ζηλοῦτε, that you may look up to them as objects of envy. For ἵνα with an indicative see 1 Cor. iv. 6.

18. καλόν. This wish of theirs, to be looked up to as an object of envy, is good in a good cause: and I should wish you to look up to me; but not only while I am among you.

20. ἀποροῦμαι. *I am perplexed:* I can hardly tell what to think of your real state. See iii. 4; iv. 11.

23. ἀλληγορούμενα. He now proceeds to explain his meaning by an allegory. Persons, who trust to faith in Christ, and persons who trust in the Law of Moses, may be compared to Jacob and Ishmael. The former inherit by promise, the latter are in bondage. Ἅτινά ἐστιν ἀλληγορούμενα, *which things have been allegorised,* i. e. may be allegorised: or it may be taken literally, *which things have been allegorised* by Isaiah, liv. 1. as quoted in ver. 27.

24. αὗται. *These two women.* The reading is probably εἰσι δύο without αἱ.

Ibid. μία μὲν, *one of these two women,* ἥτις ἐστὶν Ἄγαρ, i. e. Hagar, ἀπὸ ὄρους Σινᾶ, *represents the covenant made from mount Sinai.*

Ibid. γεννῶσα, as applied to Hagar, alludes

ἐστὶν Ἄγαρ. (τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, 25
συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων
αὐτῆς.) [s]ἡ δὲ, ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστιν, ἥτις ἐστὶ 26
μήτηρ πάντων ἡμῶν· [t]γέγραπται γὰρ, 'Εὐφράνθητι, στεῖρα ἡ 27
οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ
τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.' [u]Ἡμεῖς 28
δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. [x]Ἀλλ' 29
ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα,
οὕτω καὶ νῦν· [y]ἀλλὰ τί λέγει ἡ γραφή; 'Ἔκβαλε τὴν παι- 30
δίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς
παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.' Ἄρα, ἀδελφοὶ, οὐκ 31
ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

[z]ΤΗ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, 5
καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, ἐγὼ Παῦλος λέγω 2
ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·
μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι 3
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ 4
τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέ-
σατε· [a]ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπ- 5
εκδεχόμεθα. [b]ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, 6
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. [c]Ἐτρέ- 7
χετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; [d]ἡ 8

s Heb. xii. 22; Apoc. iii. 12; xxi. 2, 10, &c.
t Esa. liv. 1.
u Rom. ix. 7, 8.
x Gen. xxi. 9.
y Gen. xxi. 10, 12.
z Act. xv. 10; 1 Pet. ii. 16.
a 2 Tim. iv. 8.
b vi. 15; Matt. xii. 50; 1 Cor. vii. 19; Col. iii. 11.
c iii. 1; 1 Cor. ix. 24.
d i. 6.

to her bearing Ishmael; as applied to the covenant, it alludes to the Law of Moses leaving men under the bondage of sin.

25. Ἄγαρ. This word is said to signify *a rock*, and to have been a name of mount Sinai. The Hagarenes are mentioned with the Ishmaelites in Psalm lxxxiii. 6.

Ibid. συστοιχεῖ, is in the same order or file. Hagar, Ishmael, the covenant from Sinai, the earthly Jerusalem, bondage &c. may be considered in one file; Sarah, Isaac, the covenant in Christ, the heavenly Jerusalem, liberty, &c. in the other file. Fell.

Ibid. δουλεύει. Ishmael the son of Hagar was born in bondage; the Jews, as living under the Mosaic covenant, were in bondage to sin and death.

26. ἡ δέ. There is here a considerable ellipse, which is to be supplied from the corresponding clause, Ἡ δὲ, (*the other woman*, i. e. Sarah,) ἡ διαθήκη ἐστιν ἀπὸ ὄρους Σιὼν, εἰς ἐλευθερίαν γεννῶσα, ἥτις ἐστὶ Σάρρα, συστοιχεῖ δὲ τῇ ἄνω Ἱερουσαλὴμ, ἥτις ἐστὶ μήτηρ ἡμῶν. For the comparison between Sinai and Sion, between the earthly and heavenly Jerusalem, see Heb. xii. 18—22. The word πάντων is perhaps to be expunged.

27. στεῖρα. S. Paul makes this quotation refer to the barrenness of Sarah.

29. ἐδίωκε. Ishmael mocked Sarah, when she weaned Isaac, and for this his mother and he were cast out, Gen. xxi. 9, 10.

31. This is by no means to be taken literally, as if the Galatians were descended from Sarah, and the Jews from Hagar: but S. Paul had chosen to explain himself by an allegory; and he now says, we are not in the state which I have represented by Hagar, but in that which I have represented by Sarah; in other words, we are not under bondage to sin and death, but we are freed from them by Christ.

Chap. V. 1. Some persons connect the beginning of this verse with the last: but the true reading seems to be Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσε· στήκετε οὖν.

Ibid. πάλιν either means *going backward*, (see iv. 9.) or S. Paul meant to say, that, if they looked for salvation merely through the Law, they were as much in bondage to their sins as before their conversion.

2. περιτέμνησθε. This of course did not apply to the Jewish converts, who had all been circumcised, as had S. Paul himself: but if the Galatians were circumcised, as hoping by that to obtain salvation, they gave up their faith in Christ. The doctrine of S. Paul was exactly contrary to that of the false teachers. See Acts xv. 1.

4. κατηργήθητε. This verb signifies *to be separated from* in Rom. vii. 2, 6. Its primary meaning is still preserved of *a thing becoming useless, or losing its effect.*

Ibid. δικαιοῦσθε, *who think to be justified.*

7. ἐνέκοψε, or ἀνέκοψε, refers to a person being hindered or tripped up in a race. The true reading seems to be ἐνέκοψε. See Heb. xii. 15.

9 πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. [e]Μικρὰ ζύμη ὅλον τὸ
10 φύραμα ζυμοῖ. [f]ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο
φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν
11 ᾖ. [g]ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκο-
12 μαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ· ὄφελον, καὶ
ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
13 [h]Ὑμεῖς γὰρ ἐπ᾽ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ
τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης
14 δουλεύετε ἀλλήλοις. [i]Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πλη-
15 ροῦται, ἐν τῷ, ‘Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.’ Εἰ
δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλή-
λων ἀναλωθῆτε.
16 [k]Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ
17 μὴ τελέσητε. [l]ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ
δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα
18 μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. [m]εἰ δὲ πνεύματι ἄγεσθε, οὐκ
19 ἐστὲ ὑπὸ νόμον. [n]φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά
20 ἐστι μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία,
φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱ-
21 ρέσεις, [o]φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προ-
λέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
22 βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. [p]ὁ δὲ καρπὸς τοῦ πνεύ-
ματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης,
23 ἀγαθωσύνη, πίστις, πρᾳότης, ἐγκράτεια· [q]κατὰ τῶν τοιούτων
24 οὐκ ἔστι νόμος. [r]οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν
25 σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. [s]Εἰ ζῶμεν πνεύματι,
26 πνεύματι καὶ στοιχῶμεν. [t]μὴ γινώμεθα κενόδοξοι, ἀλλήλους
6 προκαλούμενοι, ἀλλήλοις φθονοῦντες. Ἀδελφοὶ, ἐὰν καὶ προ-
ληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ

[e] 1 Cor. 5, 6.
[f] i. 7; 2 Cor. ii. 3; viii. 22.
[g] 1 Cor. i. 23.
[h] 1 Cor. viii. 9; 1 Pet. ii. 16; 2 Pet. ii. 19; Jud. 4.
[i] Lev. xix. 18; Matt. vii. 12; xxii. 39; Rom. xiii. 9; Jac. ii. 8.
[k] Rom. vi. 12; viii. 1, 4, 12; xiii. 14; 1 Pet. ii. 11.
[l] Rom. vii. 15, &c.
[m] Rom. vi. 14; viii. 2.
[n] 1 Cor. iii. 3; vi. 9; Eph. v. 3, 5; Col. iii. 5; Jac. iii. 14, 15.
[o] Apoc. xxii. 15.
[p] Eph. v. 9; Col. iii. 12.
[q] 1 Tim. 1, 9.
[r] ii. 20; Rom. vi. 6; xiii. 14.
[s] Rom. viii. 5.
[t] Phil. 2, 3.

8. πεισμονὴ, with reference to πείθεσθαι in ver. 7. *The course, which you are now following, is not that intended by him who called you.* See i. 6.

10. *I still am confident, that, after you have read my letter, you will not differ from me in opinion.*

11. The false teachers had perhaps said, that S. Paul preached circumcision, and may have quoted the case of Timothy, Acts xvi. 3.

Ibid. σκάνδαλον. See 1 Cor. i. 23. The Jews were offended at being told, that they could only obtain salvation by believing in a person who was crucified. If S. Paul had preached that circumcision would ensure salvation, he would not have given this offence, and would not have been persecuted.

12. ἀποκόψονται. Most of the early writers explained this to mean, *per me, si velint, non modo circumcidant se, sed adeo genitalia sibi exsecent.* So also Grotius, Selden, Morus, Raphel. But it is probably an allusion to ἐνέκοψε in ver. 7, and means literally, *I wish they were cut off.*

13. μόνον μή. So Arrian, ἀπὸ Ῥώμης τίς ἥκει; μόνον μή τι κακόν. *Epictet.* p. 373.

15. ἀναλωθῆτε. *Take care, lest ye destroy the church of Christ altogether.* Chandler.

17. ἵνα μὴ ἃ κ. τ. λ. This refers to the last clause, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, and means, *so that you do not put in practice the sinful desires of the flesh.* It agrees with ver. 16. Grotius, Bull. The true reading is probably ταῦτα γὰρ ἀλλήλοις ἀντίκειται.

19. μοιχεία is probably an interpolation.

25. Εἰ ζῶμεν πνεύματι. *If it is the Spirit which restored us to life, when we were dead through our sins.*

Chap. VI. 1. πνευματικοί. This is probably addressed to those who had received spiritual gifts. They were persons who had office in the church.

καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾳότητος, σκοπῶν σε-
αυτὸν μὴ καὶ σὺ πειρασθῇς. [u]ἀλλήλων τὰ βάρη βαστάζετε, 2
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. [x]εἰ γὰρ 3
δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ· [y]τὸ δὲ ἔργον 4
ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύ-
χημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· [z]ἕκαστος γὰρ τὸ ἴδιον φορ- 5
τίον βαστάσει. [a]Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ 6
κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς. μὴ πλανᾶσθε, Θεὸς οὐ μυκτη- 7
ρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· [b]ὅτι 8
ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν·
ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν
αἰώνιον. [c]τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ 9
ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. [d]ἄρα οὖν ὡς καιρὸν ἔχομεν, 10
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς
οἰκείους τῆς πίστεως.

ἼΔΕΤΕ, πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11
[e]ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν 12
ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ
διώκωνται. οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσ- 13
σουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ
σαρκὶ καυχήσωνται. [f]ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ 14
ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ
κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. [g]ἐν γὰρ Χριστῷ Ἰησοῦ 15
οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
[h]καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς 16
καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
[i]Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ 17

[u] 1 Thess. v. 14; 1 Joh. iv. 21.
[x] 1 Cor. viii. 2.
[y] 1 Cor. xi. 28; 2 Cor. xiii. 5.
[z] Psal. lxii. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Apoc. ii. 23; xxii. 12.
[a] 1 Cor. ix. 7, 11, 14.
[b] 2 Cor. ix. 6.
[c] 2 Thess. iii. 13.
[d] Eph. ii. 19; 1 Tim. v. 8.
[e] Phil. iii. 18.
[f] ii. 20; Rom. vi. 6.
[g] v. 6; 1 Cor. vii. 19; Col. iii. 11.
[h] iii. 29; Psal. cxxv. 5; Rom. ii. 29; iv. 12.
[i] 2 Cor. iv. 10.

1. σκοπῶν. He first addressed them in the plural, πνευματικοί· he now addresses each of them.

2. βαστάζετε. This does not contradict ver. 5. Each person is to be judged for his own sins: but he is not to try to lighten his own burden, by making that of his neighbour heavier: he should rather try to lighten his neighbour's sins.

4. εἰς ἑαυτὸν μόνον. *He shall have rejoicing in himself alone, and not in comparing himself with another.*

11. πηλίκοις γράμμασι. Chrysostom and Theophylact understood this to mean, *with what kind of letters*, as if the writing was very bad: so also Doddridge, Whitby. But γράμματα means *an epistle* in Acts xxviii. 21, and our version, *how large a letter*, is followed by Beza, Le Clerc, Beausobre, Wolfius. S. Paul in general used an amanuensis: see Rom. xvi. 22; 1 Cor. xvi. 21; 2 Thess. iii. 17: but he appears to have written this Epistle himself: and perhaps the agitation of his feelings will account for the obscurity of many of the sentences.

12. εὐπροσωπῆσαι, *speciose apparere, læte lauteque vivere.* Elsner. He understood S. Paul to mean, that these false teachers wished to escape persecution, and therefore *to make a fair show* to the Jews, by enforcing the Law of Moses.

Ibid. τῷ σταυρῷ. If they had preached, that salvation could only be obtained by faith in a person who was crucified, they would have been persecuted by the Jews.

13. καυχήσωνται. They would boast to the Jews of being so zealous for the Law.

15. τι ἰσχύει. The reading is probably τί ἐστιν.

Ibid. καινὴ κτίσις. Whoever believes in Christ, is supposed to have died with him, and then to rise again with him; so that he is born or created again, and begins a new life.

16. στοιχήσουσιν. The reading is probably στοιχοῦσιν.

Ibid. Ἰσραὴλ τοῦ Θεοῦ. This expression probably includes Jews and Gentiles, as the true or spiritual Israel. See Rom. ii. 28, 29; ix. 6; 1 Cor. x. 18.

18 *στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος
ὑμῶν, ἀδελφοί. ἀμήν.*

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

17. *στίγματα.* He alludes to the marks of stoning, scourging, &c. which were left upon his body: and he means to say, that these proved him to be in the service of Christ, more than the mark of circumcision.

EPISTLE TO THE EPHESIANS.

The Epistles to the Ephesians, Colossians, Philemon, and Philippians, were written while S. Paul was a prisoner at Rome. (Eph. iii. 1; iv. 1; vi. 20; Col. iv. 3, 18; Philemon i. 9, 10, 13; Philip. i. 7, 13, 14, 16.) This was his first imprisonment, which began A.D. 56, and lasted two years. (Acts xviii. 30.) The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier, perhaps in 57, or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus. (Eph. vi. 21, 22; Col. iv. 7—9; Philemon 10, 11.) It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans. (See Col. iv. 16.) Usher considered it to be a circular Epistle: (see notes at i. 1; vi. 21.) and it is possible, that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colossæ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 [a]*ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,*
τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ
2 *Ἰησοῦ·* [b]*χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ*
Κυρίου Ἰησοῦ Χριστοῦ.
3 [c]*Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ*
Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
4 *τοῖς ἐπουρανίοις ἐν Χριστῷ,* [d]*καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ*
πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατ-
5 *ενώπιον αὐτοῦ ἐν ἀγάπῃ,* [e]*προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ*
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος
6 *αὐτοῦ,* [f]*εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν*
7 *ἡμᾶς ἐν τῷ ἠγαπημένῳ·* [g]*ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ*
τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν
8 *πλοῦτον τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ*
9 *σοφίᾳ καὶ φρονήσει,* [h]*γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελή-*
ματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ
10 [i]*εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώ-*

[a] Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1.
[b] Gal. i. 3; 1 Pet. i. 2.
[c] 2 Cor. i. 3; 1 Pet. i. 3.
[d] v. 27; Rom. viii. 29, 30; 2Thess. ii.13; 2 Tim. i. 9; 1 Pet. i. 1, 2.
[e] Rom. viii. 15, 29, 30; Gal. iv. 5.
[f] Matt. iii.17.
[g] ii. 7; iii. 8, 16; Act. xx. 28; Col. i. 14; 1Pet.i.18,19; Heb. ix. 12.
[h] iii. 9; Rom. xvi.25; Col. i. 26; 2 Tim. i. 6; Tit. i. 9; 1 Pet. i. 20.
[i] Gen. xlix. 10; Dan. ix. 24; Gal. iv. 4; Col. i. 20.

Chap. I. 1. *ἐν Ἐφέσῳ.* Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, and in the MS. numbered 67 by Griesbach. And so *ἐν Ῥώμῃ* at Rom. i. 7, and *τοῖς ἐν Ῥώμῃ* at i. 15, are omitted in a Dresden MS. of the tenth century. One of Matthæi's MSS. omits *τοῖς οὖσιν ἐν Φιλίπποις* at Phil. i. 1. Hence it has been supposed, that this was a circular Epistle, in which the name of the place was left blank.

3. *ἐν τοῖς ἐπουρανίοις.* See 20; ii. 6; iii. 10; vi. 12. In all these places it may be rendered, *in heavenly*, or *spiritual things.* Here it may mean, *Who in things pertaining to heaven has given us as Christians every spiritual blessing.*

4. *ἐν ἀγάπῃ* may be coupled with *εἶναι*. *He hath chosen us, that we being holy and blameless in his sight should be objects of his love.* Some have coupled them with *προορίσας*.

5. *εἰς αὐτὸν* naturally follows *υἱοθεσίαν*, *to be adopted as sons to himself.*

6. *εἰς ἔπαινον δόξης.* *For the purpose of spreading the glory.* See ver. 12, 14.

8. *ἧς* for *ἣν*, as *ἣν* for *ᾗ* in ii. 4, *οἷς* for *ἃ* in ii. 10, *ἧς* for *ᾗ* in iv. 1, *οὗ* for *ᾧ* in Rom. iv. 17, *οὗ* for *ὃ* in Col. i. 23.

Ibid. *περισσεύειν* is *to make to abound* in 2 Cor. iv. 15; ix. 8; 1 Thess. iii. 12.

Ibid. *ἐν πάσῃ σοφίᾳ καὶ φρονήσει* have been connected with *γνωρίσας*, but I prefer connecting them with *ἐπερίσσευσεν*.

10. *εἰς οἰκ.* *With respect to the arrangement of the full completion of the appointed time.* See Gal. iv. 4. The *οἰκονομία*, or arrangement, was *ἀνακεφαλαιώσασθαι* &c.

Ibid. *ἀνακεφ.* This implies, that all things are collected together and placed under Christ as their head. *Τά τε ἐν τοῖς οὐρανοῖς* may be taken literally, as implying that angels as well as men are placed under Christ. See ver. 21, 22; Col. i. 16; Heb. xii. 22.

σασθαι τὰ πάντα ἐν τῷ Χριστῷ, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ
ἐπὶ τῆς γῆς· [k]ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες 11
κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ
θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ 12
τοὺς προηλπικότας ἐν τῷ Χριστῷ· [l]ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες 13
τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν·
ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγ-
γελίας τῷ ἁγίῳ, ([m]ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν,) 14
εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.
[n]Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ 15
Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
[o]οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος 16
ἐπὶ τῶν προσευχῶν μου· ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ 17
Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ
ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους τοὺς ὀφ- 18
θαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ
ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς
κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, [p]καὶ τί τὸ ὑπερβάλλον 19
μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ
τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, [q]ἣν ἐνήργησεν 20
ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ
αὐτοῦ ἐν τοῖς ἐπουρανίοις, [r]ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας 21
καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου,
οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· [s]καὶ 22
πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· [t]καὶ αὐτὸν ἔδωκε κεφ-
αλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ 23
πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου. [u]καὶ ὑμᾶς ὄντας 2

[k] Act. xxvi. 18; Rom. viii. 17; Col. i. 12.
[l] iv. 30; Rom. viii. 16; 2 Cor. i. 22; v. 5.
[m] Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Rom. viii. 23; 1 Pet. ii. 9.
[n] Phil. i. 3.
[o] Rom. i. 9; Phil. i. 3, 4; 1 Thess. i. 2; 2 Thess. i. 3.
[p] Col. ii. 12.
[q] Psal. cx. 1; Act. ii. 24; Col. iii. 1; Heb. i. 3; x. 12; 1 Pet. iii. 22.
[r] Phil. ii. 9.
[s] Ps. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8.
[t] iv. 12, 15, 16; v. 23, 30; Rom. xii. 5; Col. i. 18; ii. 11.
[u] Col. ii. 13.

11. ἐκληρώθημεν. *We have been reckoned*, or *have obtained a share.* See Acts xvii. 4; Col. i. 12. Many MSS. read ἐκλήθημεν.

12. προηλπικότας is applied to the Jews by Raphel, Macknight, Fell, Pyle: but it may mean generally those who were *the first to believe.*

13. ἐν ᾧ is the same as in ver. 11. *In which state also are ye Ephesians.*

Ibid. πιστεύσαντες. *At your first conversion.* Rom. xiii. 11; 1 Cor. xv. 11.

Ibid. ἐσφραγίσθητε. The gift of the Holy Ghost is the seal or mark by which God makes Christians to be known.

Ibid. πνεύματι τῆς ἐπαγγελίας, *the promised Spirit.*

14. εἰς ἀπολ. τῆς περιποιήσεως may be connected with ἐσφραγίσθητε, *with a reference to the purchased redemption:* see iv. 30. For περιποίησις, see Acts xx. 28; 1 Thess. v. 9.

18. If we take the words in this order, εἰς τὸ ὑμᾶς πεφωτισμένους τοὺς ὀφ. τ. δ. ὑ. εἰδέναι τίς κ. τ. λ. the construction is grammatical: but it is not necessary to be thus critical in the language of S. Paul.

Ibid. ὁ πλοῦτος τῆς δόξης, *the glorious riches,* (see iii. 16.) Τῆς κληρ. ἐν τοῖς ἁγίοις. *Of the lot which he has distributed among the saints:* i. e. of the inheritance prepared for Christians.

19. κατὰ τὴν ἐνέργειαν. *With respect to the effect.*

20. ἐπουρανίοις may mean, *in spiritual things,* as in ver. 3.

21. ἐξουσία seems to mean *angels* in iii. 10; vi. 12; 1 Cor. xv. 24.

Ibid. οὐ μόνον may relate, not to ὀνομαζομένου, but to what goes before: *Christ is made head of the church both now and for ever.*

23. πλήρωμα is perhaps used with reference to the Gnostics, who said that God and the Æons dwelt in the Pleroma. S. Paul says, that the church or body of Christians is the pleroma in which God dwells.

Chap. II. 1. ὑμᾶς. The verb, which governs this, is in ver. 5.

2 νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, [x]ἐν αἷς ποτὲ [x] v. 6;
περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν vi. 12; Joh. xii. 31;
ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνερ- xiv. 30; xvi. 11;
3 γοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· [y]ἐν οἷς καὶ ἡμεῖς πάντες Col. iii. 6, 7.
ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποι- [y] Col. iii. 7; Titus iii. 3.
οῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν
4 τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· [z]ὁ δὲ Θεὸς, πλούσιος [z] Rom. x. 12.
ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
5 ἡμᾶς, [a]καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωο- [a] Rom. v. 6, 8, 10;
6 ποίησε τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι,) καὶ συνήγειρε, vi. 4, 5, 8;
7 καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα Col. ii. 12, 13.
ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα
πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ [b] Rom. iii. 24;
8 Ἰησοῦ· [b]τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· iv. 16; Titus iii. 5.
9 καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· [c]οὐκ ἐξ ἔργων, ἵνα μή [c] Rom. iii. 20, 27;
10 τις καυχήσηται. [d]αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν iv. 2;
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ix. 11; xi. 6; 2 Tim. i. 9;
ἵνα ἐν αὐτοῖς περιπατήσωμεν. Tit. iii. 5.
11 [e]Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λε- [d] i. iv; iv. 24;
γόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ 2 Cor. v. 17; Titus ii. 14.
12 χειροποιήτου, [f]ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, [e] v. 8;
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν δια- Col. i. 21. [f] Rom. ix. 4.
θηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ [g] Esa. ix. 6;
13 κόσμῳ· νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν Joh. x. 16; Act. x. 36;
14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. [g]αὐτὸς γάρ ἐστιν Rom. v. 1; Col. i. 20;
ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον Gal. iii. 28.
15 τοῦ φραγμοῦ λύσας, [h]τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον [h] 2 Cor. v. 17; Col. ii. 14.
τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν [i] Rom. vi. 6;
16 ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· [i]καὶ ἀποκαταλ- viii. 3; Col. i. 20.
λάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, [k] Psal. cxlviii. 14;
17 ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· [k]καὶ ἐλθὼν εὐηγγελίσατο Esa. lvii. 19.

1. *παραπτώμασι. In consequence of your sins.* See Rom. vi. 2.

2. *αἰῶνα* may perhaps be personified here, as it was by the Gnostics, who gave the name of *Æons* to the beings who emanated from God. See Tit. i. 2. for the common meaning of *αἰων*.

Ibid. *ἀέρος.* Elsner proves that both Jews and Gentiles believed *the air* to be peopled by spirits.

Ibid. *τοῦ πνεύματος.* The more natural construction would be *τὸ πνεῦμα.*

6. *And in spiritual matters has assembled us all together in Christ.* See i. 3, 10.

7. *τοῖς αἰῶσι τοῖς ἐπερχομένοις. In the period which is now coming on.* See Heb. ii. 5.

8. *ἵνα μή τις. So that no one can boast.*

10. *ἐπὶ ἔργοις ἀγαθοῖς*, as *ἐπὶ ἀκαθαρσίᾳ* in 1 Thess. iv. 7.

14. The wall which separated the court of the Gentiles. See Ezech. xliv. 7; Acts xxi. 28; 1 Macc. ix. 54.

15. *τὴν ἔχθραν* is either the enmity between Jew and Gentile, or the enmity which existed between the Gentiles and God: probably the latter: see Col. i. 21; Rom. v. 10; viii. 7. It is governed by *καταργήσας.*

Ibid. *τῶν ἐντολῶν ἐν δόγμασι. Of commandments consisting in decrees.* The law which contained these was the cause of the separation between Jew and Gentile.

16. *ἐν ἑνὶ σώματι.* His own body. See Col. i. 22.

Ibid. *ἐν αὐτῷ*, i. e. *τῷ σταυρῷ.* Jerom, Wolf.

εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, [l]ὅτι δι' αὐτοῦ ἔχομεν 18
τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατ-
έρα. ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται 19
τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, [m]ἐποικοδομηθέντες ἐπὶ τῷ θε- 20
μελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου
αὐτοῦ Ἰησοῦ Χριστοῦ, [n]ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογου- 21
μένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, [o]ἐν ᾧ καὶ ὑμεῖς συνοικοδο- 22
μεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

[p]ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰη- 3
σοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· [q]εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς 2
χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, [r]ὅτι κατὰ ἀποκά- 3
λυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ·
πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ 4
μυστηρίῳ τοῦ Χριστοῦ· [s]ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη 5
τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀπο-
στόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι· [t]εἶναι τὰ ἔθνη συγ- 6
κληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ
ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, [u]οὗ ἐγενόμην διάκονος κατὰ 7
τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσαν μοι κατὰ τὴν
ἐνέργειαν τῆς δυνάμεως αὐτοῦ· [x]ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων 8
τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι
τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, [y]καὶ φωτίσαι πάντας 9
τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν

[l] iii. 12; Joh. x. 9; xiv. 6; Rom. v. 2; Heb. x. 19, 20.
[m] Psal. cxviii. 22; Esa. xxviii. 16; Matt. xvi. 18; 1 Cor. iii. 9, 10, 11; 1 Pet. ii. 4, 5; Apoc. xxi. 14.
[n] iv. 16; 1 Cor. iii. 16, 17; 2 Cor. vi. 16.
[o] 1 Pet. ii. 5.
[p] iv. 1; Phil. i. 7, 13; Col. i. 24; iv. 3; Philem. 1.
[q] ver. 8; Act. ix. 15; xiii. 2; Rom. i. 5; 1 Cor. iv. 1; Gal. i. 15.
[r] i. 9; Act. xxii. 17, 21; xxvi. 16, 17; Rom. xvi. 25; Gal. i. 11, 12.
[s] Col. i. 26.
[t] ii. 15, 16; Gal. iii. 14, 28, 29.
[u] Rom. i. 5.
[x] Act. ix. 15; xiii. 2; xxii. 21; xxvi. 17; 1 Cor. xv. 9; Gal. i. 16; 1 Tim. i. 13; 2 Tim. i. 11.
[y] i. 9; Rom. xvi. 25; Col. i. 16, 26; Tit. i. 2, 3; Heb. i. 2; 1 Pet. i. 20.

17. τοῖς ἐγγύς. *To the Jews.* They were near, as being already in covenant with God.

18. ἐν ἑνὶ πνεύματι. Both Jews and Gentiles received the same Spirit. See iv. 3.

19. He is still alluding to the former separation of Jews and Gentiles, and the exclusion of the latter from the temple. He tells them, that they now were admitted to all the privileges (συμπολῖται) of the Jews, and belonged to the temple (οἰκεῖοι) of God. He then continues the same idea in a metaphor, and considers Jews and Gentiles as actually forming one common temple.

20. ἀκρογωνιαίου. Jesus Christ is supposed to be the corner stone, which holds together all the different stones, i. e. Jews and Gentiles.

22. *Into which temple ye also are built together with the Jews, so as to make a building in which God dwells by his Spirit.* God was said to dwell in the Jewish temple, and he is now said to dwell in the hearts of all Christians, because the Holy Spirit dwells there.

Chap. III. 1. Τούτου χάριν. On account of the equal admission of Jews and Gentiles. S. Paul was apprehended at Jerusalem, and sent to Rome, because he preached this doctrine. He does not finish the sentence here, but resumes it in ver. 13: we may, however, supply εἰμὶ in this place. See vi. 19, 20.

2. εἴγε occurs in iv. 21; Gal. iii. 4; Col. i. 23. It might be translated *if*, or *since:* but in every case S. Paul seems to mean that they might or ought to have done this or that.

Ibid. τὴν οἰκ. κ. τ. λ. *The means used by God for dispensing the favour bestowed upon you which has been committed to me.*

3. τὸ μυστήριον. This was the equal admission of Jews and Gentiles, as is said in ver. 6. Many MSS. read ἐγνωρίσθη.

Ibid. προέγραψα ἐν ὀλίγῳ. *I have written before in a few words.* He had mentioned the admission of the Gentiles in several parts of the two first chapters.

5. ἐν is perhaps an interpolation.

6. This is the μυστήριον mentioned in ver. 3. Αὐτοῦ is perhaps an interpolation.

7. τὴν δοθεῖσαν. The best MSS. read τῆς δοθείσης.

Ibid. ἐνέργειαν. In allusion to the miraculous assistance of the Spirit. See 1 Cor. xv. 10; Gal. ii. 8.

8. ἐλαχιστοτέρῳ. A comparative from the superlative: *less than the least:* so μειζοτέραν, 3 John 4. Sextus Empiricus has ἐλαχιστότατος, ix. p. 627.

9. τίς ἡ κοινωνία τοῦ μυστηρίου would mean, *what is this participation of yours in the privileges of the gospel:* see ver. 3: but the true reading

*Instead of "οικονομιας"

αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χρι-
10 στοῦ· [z]ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν [z] 1 Pet. i. 12.
τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία
11 τοῦ Θεοῦ, κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χρι-
12 στῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, [a]ἐν ᾧ ἔχομεν τὴν παρρησίαν [a] ii. 18; Joh. x. 9;
καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ· xiv. 6; Rom. v. 2;
13 [b]διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, Heb. x. 19.
14 ἥτις ἐστὶ δόξα ὑμῶν· τούτου χάριν κάμπτω τὰ γόνατά μου [b] 1 Thess. iii. 3.
15 πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ
16 πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται· [c]ἵνα δῴη [c] vi. 10; 2 Cor. iv. 16.
ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιω-
17 θῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, [d]κατ- [d] Col. ii. 7.
οικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·
18 ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε
καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος
19 καὶ βάθος καὶ ὕψος, γνῶναί τε τὴν ὑπερβάλλουσαν τῆς
γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ
20 πλήρωμα τοῦ Θεοῦ. [e]τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι [e] Rom. xvi. 25, 26;
ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν Jud. 24.
21 τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν
Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.
ἀμήν.
4 [f]ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως [f] iii. 1; Phil. i. 27;
2 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, [g]μετὰ πάσης ταπεινο- Col. i. 10; 1 Thess. ii. 12.
φροσύνης καὶ πρᾳότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλ- [g] Col. i. 11; iii. 12;
3 λήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύ- 1 Thess. v. 14.

is probably τίς ἡ οἰκονομία τοῦ μ. *what are the means used by God in spreading the gospel.* See ver. 2.

9. ἐν τῷ Θεῷ, *in the counsels of God.* The equal admission of the Gentiles had been intended by God from the beginning, but not plainly revealed. See Rom. xvi. 25.

Ibid. τῷ τὰ πάντα κτίσαντι. This is inserted as shewing that God created the Gentiles as well as the Jews, and therefore cared for both. The words διὰ Ἰησοῦ Χριστοῦ are omitted in many MSS.

10. ἵνα γνωρισθῇ. *So that the wisdom of God is now known.*

Ibid. ἐπουρανίοις. See note at i. 3. It may mean, *the wisdom of God in spiritual matters:* or as ἀρχαὶ and ἐξουσίαι mean *angels*, (see vi. 12.) ἐν τοῖς ἐπουρανίοις may be translated literally *in heaven.* It appears from 1 Pet. i. 12, and perhaps 1 Tim. iii. 16, that the mystery of the gospel had not been fully understood by the angels.

11. πρόθεσιν τῶν αἰώνων, i. e. αἰωνίαν πρόθεσιν, *the purpose which had been formed long ago.*

12. πίστεως αὐτοῦ, *faith in him*, as πίστεως Χριστοῦ, Phil. iii. 9; Col. ii. 12.

13. ἐκκακεῖν may apply either to the Ephesians or S. Paul himself.

Ibid. δόξα. The same cause, which made S. Paul suffer *afflictions*, viz. his preaching the equality of Jews and Gentiles, was a subject of *glory* to the Gentiles.

15. πατριὰ was the term used for a Jewish tribe or family: see Luke ii. 4. S. Paul means to say, that all such distinctions are done away; God is the head of every family, and therefore all are relations.

18. He is pursuing the metaphor of Jews and Gentiles forming one temple: (see ii. 19.) and he prays that the foundation of it may be laid ἐν ἀγάπῃ, in mutual love and charity, so that they may be able to comprehend the full extent and all the proportions of this spiritual building.

19. It is possible that γνώσεως may allude to the pretended knowledge of the Gnostics. See 1 Cor. viii. 1, 7; xii. 8; xiii. 8; 2 Cor. vi. 6; viii. 7; x. 5; xi. 6.

Ibid. ἵνα πληρωθῆτε. *That ye may have the fullest share of the gifts which God bestows.* See i. 23.

Chap. IV. 3. Ye are inspired by one and the same Spirit, (see ii. 18.) endeavour to keep this unity together by the bond of peace.

ματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. [h]Ἓν σῶμα καὶ ἓν πνεῦ- 4
μα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·
[i]εἷς Κύριος, μία πίστις, ἓν βάπτισμα· [k]εἷς Θεὸς καὶ πατὴρ 5
πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν. 6
[l]Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δω- 7
ρεᾶς τοῦ Χριστοῦ. [m]διὸ λέγει, ‘Ἀναβὰς εἰς ὕψος ᾐχμαλώ- 8
τευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.’
[n]Τὸ δὲ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς 9
τὰ κατώτερα μέρη τῆς γῆς; [o]ὁ καταβὰς, αὐτός ἐστι καὶ ὁ 10
ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ
πάντα· [p]καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προ- 11
φήτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκά-
λους, [q]πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, 12
εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταντήσωμεν 13
οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως
τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ
πληρώματος τοῦ Χριστοῦ· [r]ἵνα μηκέτι ὦμεν νήπιοι, κλυδω- 14
νιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν
τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
τῆς πλάνης· [s]ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν 15
τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστὸς, [t]ἐξ οὗ πᾶν τὸ 16
σῶμα, συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης
ἁφῆς τῆς ἐπιχορηγίας κατ᾽ ἐνέργειαν, ἐν μέτρῳ ἑνὸς ἑκάστου
μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν
ἑαυτοῦ ἐν ἀγάπῃ.
Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς 17
περιπατεῖν, [u]καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν μαται-

h ii. 16; Rom. xii. 5; 1 Cor. xii. 4, 11.
i 1 Cor. viii. 4, 6; xii. 5.
k Mal. ii. 10; 1 Cor. xii. 6.
l Rom. xii. 3, 6; 1 Cor. xii. 11.
m Psal. lxviii. 18.
n Joh. iii. 13; vi. 62.
o Act. ii. 33.
p Act. xxi. 8; Rom. xii. 6, 7, 8; 1 Cor. xii. 28; 2 Tim. 4, 5.
q i. 23; v. 23; Rom. xii. 5; 1 Cor. xii. 27; Col. i. 24.
r Matt. xi. 7; 1 Cor. xiv. 20; Heb. xiii. 9.
s i. 22; v. 23; Col. i. 18.
t ii. 21; Rom. xii. 5; 1 Cor. xii. 27; Col. ii. 19.
u Rom. i. 9, 21; 1 Pet. iv. 3.

4. Ἓν σῶμα καὶ ἓν πνεῦμα. *Ye all form one mystical body, ye all receive a portion of the same Spirit.*

5. ἓν βάπτισμα. *Ye are all baptised into the same baptism.*

6. ἐπὶ πάντων, κ. τ. λ. These phrases are applied respectively to the Father, Son, and Holy Ghost by Irenæus, Hippolytus, Athanasius, &c. Most MSS. read ἡμῖν.

7. μέτρον. See Rom. xii. 3.

8. ἔδωκε. LXX, ἔλαβες δόματα ἐν ἀνθρώπῳ. The Syriac and Arabic versions support ἔδωκε.

9. ἀνέβη. He argues, that, if Christ ascended into heaven, he must first have been on earth.

Ibid. πρῶτον is omitted in many MSS.

Ibid. κατώτερα. This may mean simply *the earth*, though some understand it of *the grave*.

10. ἵνα πληρώσῃ τὰ πάντα. *So that he fills every thing;* he pervades heaven and earth, and his power extends over the whole.

11. αὐτός. In the parallel place, 1 Cor. xii. 28, it is ὁ Θεός. Ἔδωκε refers to ἔδωκε δόματα in ver. 8, and he means to say, *He gave different gifts, some suited to apostles, some to prophets,* &c.

12. καταρτισμόν. See note at 1 Cor. i. 10. It may mean here, that these spiritual gifts supplied defects which might otherwise have been felt even in preachers of the gospel.

13. μέτρον ἡλικίας τοῦ πληρ. He had called the church *a body:* he now speaks of its full growth, i. e. when the whole world shall be converted. See Rom. xi. 25. Lucian writes, τῆς δὲ ἡλικίας τὸ μέτρον, ἡλίκον ἂν γένοιτο, κατὰ τὴν ἐν Κνίδῳ μεμετρήσθω. *Imag.* p. 5.

14. ἀνέμῳ. So Plutarch, καὶ μὴ πάντι λόγῳ πλάγιον ὥσπερ πνεύματι παραδιδοὺς ἑαυτόν. *De Aud. Poët.* p. 106.

Ibid. κυβείᾳ. Such sleight as is used by gamesters. Fell.

Ibid. πρὸς τὴν μεθ. *According to the different plans for deceiving.* See vi. 11.

15. αὐξήσωμεν τὰ πάντα. Raphel understands κατὰ τὰ πάντα; but αὐξήσωμεν may be used actively, as in 1 Cor. iii. 6, 7.

16. εἰς οἰκοδ. ἑαυτοῦ ἐν ἀγάπῃ. *For the building up of itself in love.* He is perhaps returning to the metaphor of the temple, (ii. 19,) the foundation of which was laid ἐν ἀγάπῃ. (iii. 18.)

17. λοιπὰ is omitted in many MSS.

18 ότητι τοῦ νοὸς αὐτῶν, [x]ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλ-
λοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν
19 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· [y]οἵτινες ἀπηλγη-
κότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρ-
20 σίας πάσης ἐν πλεονεξίᾳ· ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
21 Χριστὸν, εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς
22 ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ· [z]ἀποθέσθαι ὑμᾶς, κατὰ τὴν
προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθει-
23 ρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· [a]ἀνανεοῦσθαι δὲ
24 τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄν-
θρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
τῆς ἀληθείας.
25 [b]Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ
26 τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. ‘[c]Ὀργίζεσθε
καὶ μὴ ἁμαρτάνετε·’ ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ
27 28 ὑμῶν, [d]μήτε δίδοτε τόπον τῷ διαβόλῳ. [e]Ὁ κλέπτων μηκέτι
κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς
29 χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. [f]Πᾶς λόγος
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ᾽ εἴ τις
ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκού-
30 ουσι· [g]καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ
ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
31 [h]Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ-
32 φημία ἀρθήτω ἀφ᾽ ὑμῶν, σὺν πάσῃ κακίᾳ· [i]γίνεσθε δὲ εἰς
ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς
5 καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. [k]Γίνεσθε οὖν μι-
2 μηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· [l]καὶ περιπατεῖτε ἐν
ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν
ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὀσμὴν
3 εὐωδίας. [m]Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ
4 ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· [n]καὶ αἰσχρότης,
καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον

x ii. 12; 1 Thess. iv. 5.
y Rom. i. 24, 26.
z ii. 2, 3; Rom. vi. 6; Col. ii. 11; iii. 9, &c.
a Rom. vi. 4; xii. 2; 2 Cor. v. 17; Col. iii. 10.
b Zach. viii. 16; Rom. xii. 5.
c Psal. iv. 4.
d Jac. iv. 7; 1 Pet. v. 9.
e Act. xx. 34; 1 Thess. iv. 11; 2 Thess. iii. 8, 12.
f v. 3, 4; Col. iii. 16.
g i. 13, 14; Esa. vii. 13; lxiii. 10; 2 Cor. i. 22; v. 5.
h Col. iii. 19.
i Matt. vi. 14; Col. iii. 12, 13.
k Matt. v. 45, 48.
l Joh. xiii. 34; xv. 12; Gal. ii. 20; 1 Thess. iv. 9; Tit. ii. 14: Heb. viii. 3; ix. 14; 1 Pet. iii. 18; 1 Joh. iii. 11, 23; iv. 21.
m iv. 29; Gal. v. 19; Col. iii. 5.
n iv. 29.

18. ζωῆς τοῦ Θεοῦ. *Having no share in that eternal life which God now offers to all men.*

22. ἀποθέσθαι. *That you have laid aside.*

23. ἀνενεοῦσθαι. *And that ye are made new creatures, by the Spirit in your minds.*

24. ἐνδύσασθαι. *That you have put on.* He is alluding to the change in their spiritual state, which had taken place at their baptism.

Ibid. κατὰ Θεόν. *In the image of God.* See Col. iii. 10.

Ibid. ἐν δικ. When a man is baptised, and taken into covenant with God, he is at that moment accounted righteous and holy in his sight.

25. ὅτι ἐσμέν. And therefore, if we deceive each other, we injure ourselves.

27. τόπον. *Nor give the Devil an opportunity to injure.* See Rom. xii. 19.

29. οἰκοδομὴν τῆς χρείας, *useful edifying.* See Luke xvi. 8.

Ibid. δῷ χάριν, *gratum sit.* Raphel. See Luke iv. 22; Col. iv. 6.

32. χαρίζεσθαι is *to forgive freely,* or *gratuitously.*

Chap. V. 2. εἰς ὀσμὴν εὐωδίας. See Gen. viii. 21; Lev. iv. 31. It means, that God was pleased with the sacrifice and accepted it.

4. αἰσχρότης. In Col. iii. 8. it is αἰσχρολογία.

Ibid. εὐτραπελία, which is mentioned as a kind of virtue by Aristotle, and means, *a facility of expressing oneself elegantly,* is confounded with its extreme βωμολοχία. Most MSS. read ἢ αἰσχρότης, ἢ μωρολογία.

εὐχαριστία. [o]τοῦτο γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, 5
ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. [p]μηδεὶς 6
ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ
τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε συμ- 7
μέτοχοι αὐτῶν. [q]ἦτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· 8
ὡς τέκνα φωτὸς περιπατεῖτε· ([r]ὁ γὰρ καρπὸς τοῦ πνεύματος 9
ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·) [s]δοκιμά- 10
ζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ· [t]καὶ μὴ συγκοινωνεῖτε 11
τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγ-
χετε. τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ 12
λέγειν· [u]τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται. 13
πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι· [x]διὸ λέγει, "Ἔγειραι 14
ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ
Χριστός." [y]Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς 15
ἄσοφοι, ἀλλ' ὡς σοφοὶ, ἐξαγοραζόμεναι τὸν καιρὸν, ὅτι αἱ 16
ἡμέραι πονηραί εἰσι. [z]διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ 17
συνιέντες τί τὸ θέλημα τοῦ Κυρίου· [a]καὶ μὴ μεθύσκεσθε οἴνῳ, 18
ἐν ᾧ ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, [b]λαλοῦντες 19
ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες
καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, [c]εὐχαριστοῦντες 20
πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ τῷ Θεῷ καὶ πατρί· [d]ὑποτασσόμενοι ἀλλήλοις ἐν 21
φόβῳ Θεοῦ. [e]Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, 22
ὡς τῷ Κυρίῳ· [f]ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ 23
ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός ἐστι σωτὴρ τοῦ
σώματος· ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, 24
οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. [g]Οἱ 25
ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς
ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·

o 1 Cor. vi. 9, 10; Apoc. xxii. 15.
p ii. 2; Matt. xxiv. 4; Rom. i. 18; Col. iii. 6; 2 Thess. ii. 3;
q Lu. xvi. 8; Joh. xii. 36; 1 Thess. i. 9; v. 4.
r Gal. v. 22.
s Rom. xii. 2.
t Rom. vi. 21; xiii. 12; 1 Cor. v. 9; x. 20; 2 Cor. vi. 14; 2 Thess. iii. 14.
u Joh. iii. 20, 21.
x ii. 5; Esa. xxvi. 19; lx. 1; Joh. v. 25; Rom. xiii. 11; 1 Thess. v. 6.
y Col. iv. 5.
z Rom. xii. 2.
a Prov. xx. 1; xxiii. 29, &c.; Esa. v. 11, 22; Lu. xxi. 34.
b Col. iii. 16.
c Col. iii. 17; 1 Thess. v. 18; Heb. xiii. 15.
d 1 Pet. v. 5.
e Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18; Tit. ii. 5; 1 Pet. iii. 1.
f i. 22, 23; iv. 12. 15; Rom. xii. 5; 1 Cor. xi. 3; xii. 27; Col. i. 18, 24.
g v. 2; Gal. i. 4; Col. iii. 19; 1 Pet. iii. 7.

4. *εὐχαριστία.* He is here giving rules about their conversation, and advises them to accustom themselves to discourse of the praises of God.

5. *ἐστε.* Most MSS. read *ἴστε.*

6. Let no man persuade you that such things are not wrong.

Ibid. *υἱούς.* See 2 Thess. ii. 3.

9. *πνεύματος.* The best MSS. read *φωτός.*

11. *ἐλέγχειν* is *to discover*, or *bring to light*, as in Heliodorus, δεινὸς δὲ ὁ τῆς δίκης ὀφθαλμὸς, *ἐλέγχων καὶ τὰ ἀμήνυτα κρύφια καὶ ἀθέμιτα φωτίζων.* p. 397.

13. *πᾶν γάρ.* Some have translated it, *for that which makes every thing manifest is the light.*

14. This is not exactly a quotation from any passage of scripture, though it resembles Isaiah xxvi. 19. (in the Hebrew) and lx. 1.

16. *ἐξαγοραζόμενοι.* See Dan. ii. 8. *ἐπ' ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε*, *I know that you are seeking to gain time.* So it probably means here, *making the most of the time*; seeking all opportunities of doing as much good as you can in this short and evil time. Fell.

19. *τῇ καρδίᾳ.* Most MSS. read *ταῖς καρδίαις.*

21. *Θεοῦ.* Most MSS. read *Χριστοῦ.*

22. *ὑποτάσσεσθε* is omitted in some MSS.

23. *καὶ αὐτός.* The reading is probably *αὐτὸς σωτὴρ τοῦ σώματος.* *He*, i. e. Christ, *being the Saviour of the church, which is his body*: and so every man ought to consult the good of his wife: see ver. 28.

24. *ἰδίοις* is omitted in many MSS.

26 [h]ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥή-
27 ματι, [i]ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν
μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα
28 ᾖ ἁγία καὶ ἄμωμος. οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν
τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν
29 ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ
σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ
30 ὁ Κύριος τὴν ἐκκλησίαν. [k]ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ,
31 ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ· '[l]ἀντὶ τούτου
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ
προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ
32 δύο εἰς σάρκα μίαν.' Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ
33 δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς
οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

6 [m]ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ·
2 τοῦτο γάρ ἐστι δίκαιον. '[n]Τίμα τὸν πατέρα σου καὶ τὴν
3 μητέρα' ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, 'ἵνα εὖ σοι
4 γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.' [o]Καὶ οἱ πατ-
έρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ
ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 [p]Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φό-
βου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ
6 Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ'
ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ
7 ψυχῆς μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·
8 [q]εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν, τοῦτο κομιεῖται
9 παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. [r]Καὶ οἱ κύριοι,
τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι
καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπο-
ληψία οὐκ ἔστι παρ' αὐτῷ.

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ
11 κράτει τῆς ἰσχύος αὐτοῦ· [s]ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ,
πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ δια-
12 βόλου. [t]ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσ-

h Joh. iii. 5; xv. 3; Tit. iii. 5; 1 Pet. iii. 21.
i i. 4; Cant. iv. 7; Col. i. 22.
k Rom. xii. 5; 1 Cor. vi. 15; xii. 27.
l Gen. ii. 24; Matt. xix. 5; 1 Cor. vi. 16.
m Col. iii. 20.
n Exod. xx. 12; Deut. v. 16; Matt. xv. 4.
o Deut. vi. 7, 20; Col. iii. 21.
p Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.
q Rom. ii. 6; 2 Cor. v. 10.
r Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Sap. vi. 7; Eccl. xxxv. 16; Act. x. 34; Rom. ii. 11; Gal. ii. 6; Col. iii. 24, 25; iv. 1; 1 Pet. i. 17.
s Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8.
t ii. 2; Lu. xxii. 53; Joh. xii. 31; xiv. 30; Col. i. 13.

26, 27. There seems an allusion to the eastern custom of a bride being washed before her marriage.

27. αὐτήν. The reading is perhaps αὐτός.

Ibid. ἑαυτῷ. We should rather have expected τῷ Θεῷ· but S. Paul uses ἑαυτῷ on account of the union of the Father and the Son.

29. Κύριος. Most MSS. read Χριστός.

30. σαρκὸς—ὀστέων. The allusion is evident to Gen. ii. 23. *We are flesh of his flesh, and bone of his bone.*

32. ἐγὼ δὲ λέγω. See 1 Cor. i. 12.

CHAP. VI. 7. All the old MSS. read ὡς τῷ Κυρίῳ.

11. στῆναι. In allusion to a wrestler being able to keep himself on his legs.

12. πρὸς αἷμα καὶ σάρκα. *Merely against human beings.* See Matt. xvi. 17; 1 Cor. xv. 50; Heb. ii. 14.

Ibid. ἀρχαὶ and ἐξουσίαι mean *angels* in i. 21; iii. 10; Col. i. 16; ii. 15; Rom. viii. 38.

Ibid. κοσμοκράτορας. Our Saviour calls the

μοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευ-
ματικὰ τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. [u]διὰ τοῦτο ἀναλά- 13
βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν
τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι.
[x]στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ 14
ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι 15
τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶ- 16
σιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάν-
τα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· [y]καὶ τὴν 17
περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· [z]διὰ πάσης προσευχῆς καὶ δεή- 18
σεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ
τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ
πάντων τῶν ἁγίων, [a]καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν 19
ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστή-
ριον τοῦ εὐαγγελίου, [b]ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν 20
αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.
Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν 21
γνωρίσει [c]Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν
Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ 22
περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς 23
ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυ-
ρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγαπών- 24
των τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀφθαρσίᾳ. ἀμήν.

[u] 2 Cor. x. 4.
[x] Esa. xi. 5; lix. 17; Lu. xii. 35; 2 Cor. vi. 7; 1 Thess. v. 8; 1 Pet. i. 13.
[y] Heb. iv. 12; Apoc. i. 16; ii. 16; xix. 15.
[z] Matt. xxiv. 42; xxv. 13; Lu. xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17.
[a] Act. iv. 29; Col. iv. 3; 2 Thess. iii. 1.
[b] Act. xxviii. 20; 2 Cor. v. 20.
[c] Act. xx. 4; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

devil *ἄρχων τοῦ κόσμου.* John xii. 31. *Τοῦ αἰῶνος* is perhaps an interpolation.

12. *σκότους.* See Col. i. 13; Luke xxii. 53.

Ibid. *πνευματικὰ τῆς πονηρίας.* *Evil spirits.*

13. *ἀντιστῆναι.* See ver. 11: it means, *to stand up against the adversary.*

Ibid. *ἅπαντα κατεργασάμενοι.* *Having done every thing that is possible.*

15. *πόδας—εὐαγγελίου.* See Is. lii. 7, as quoted at Rom. x. 15.

20. *ἁλύσει.* See note at Acts xxviii. 16.

21. *Τυχικός.* See Acts xx. 4. This seems to shew that the Epistle could only have been sent to those places to which Tychicus was actually going.

EPISTLE TO THE PHILIPPIANS.

There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of S. Paul's companions had left Rome, (ii. 20,) and he himself seems to have expected his release.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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[a] ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς 1
ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπι-
σκόποις καὶ διακόνοις· [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ 2
πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[c] Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, πάντοτε 3
ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν 4
ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώ- 5
της ἡμέρας ἄχρι τοῦ νῦν· πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξ- 6
άμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ
Χριστοῦ· [d] καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων 7
ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς
μου καὶ τῇ απολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοι-
νωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. [e] μάρτυς γάρ μου 8
ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
Χριστοῦ. καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλ- 9
λον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,
[f] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ 10
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, [g] πεπληρωμένοι καρπῶν δικαι- 11
οσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ᾽ ἐμὲ 12

[a] 1 Cor. i. 2.
[b] Rom. i. 7; 1 Pet. i. 2.
[c] Rom. i. 9, 10; 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.
[d] Eph. iii. 1; iv. 1; Col iv. 3,18; 2 Tim. i. 8; Heb. xiii. 3.
[e] Rom. i. 9; ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; 1 Thess. ii. 5.
[f] Rom. ii. 18.
[g] Joh. xv. 4, 5, 8; Eph. i. 12.

CHAP. I. 1. ἐπισκόποις. See note at Acts xx. 17.

5. ἐπὶ τῇ κοινωνίᾳ. *For the participation which you have had in the gospel.* See 1 Cor. i. 9.

6. ἐπιτελέσει. *Will continue it.*

7. *As it is natural for me to be thus thinking of all of you.*

Ibid ἀπολογίᾳ probably alludes to *a defence* which he had now made of himself, and he says that he was thinking of the Philippians while he was making it.

Ibid. καὶ βεβ. τοῦ εὐαγγελίου. *And in every thing that I do to confirm the gospel.*

Ibid. συγκοινωνούς. *I am always thinking of your being partakers in the same grace with me.*

8. σπλάγχνοις Ἰησοῦ Χριστοῦ is *Christian love and tenderness,* such as Jesus Christ shewed for mankind.

9. I pray, that your charity may increase in proportion as your knowledge increases.

Ibid. αἰσθήσει is *perception,* and may be connected particularly with δοκιμάζειν. See αἰσθωνται in Luke ix. 45.

10. εἰς τὸ δοκιμάζειν. *That ye may be able to discern the differences of things.* See Rom. ii. 18; Heb. v. 14.

11. Most MSS. read καρπὸν—τόν.

13 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· ὥστε τοὺς
δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραι-
14 τωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς πλείονας τῶν ἀδελφῶν
ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν
15 ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
16 τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. οἱ μὲν ἐξ
ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι
17 θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ἀγάπης, εἰδότες
18 ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι. τί γάρ; πλὴν παντὶ
τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται·
19 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. [h]οἶδα γὰρ ὅτι [h] 2 Cor. i. 11.
τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
20 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, [i]κατὰ τὴν [i] Rom. v. 5.
ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι,
ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται
Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
21 Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. εἰ
22 δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἱρήσομαι,
23 οὐ γνωρίζω· [k]συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων [k] 2 Cor. v. 8.
εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρεῖσ-
24 σον· τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαιότερον δι' ὑμᾶς.
25 Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν
26 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, [l]ἵνα [l] 2 Cor. i. 14; v. 12.

13. φανεροὺς ἐν Χριστῷ. He means, that it was becoming generally known that he was imprisoned *for the sake of Christ.*

Ibid. πραιτωρίῳ. Some think this means *the emperor's palace;* others *the quarter of the prætorian guards.* The latter is most probable: see Acts xxviii. 16: and the soldier, to whom S. Paul was fastened, (who was perhaps frequently relieved,) would be the means of making S. Paul's case known in the army.

15. Τινὲς μὲν καί. The conjunction shews, that these are different from the *brethren* mentioned in ver. 14. The latter were more bold in preaching the gospel; and other persons caused the *name* of Christ to be generally known: some of these did it διὰ φθόνον, because they envied S. Paul his popularity; others δι' ἔριν, that they might raise opposition against him.

Ibid. δι' εὐδοκίαν. There were others again, who without believing in Christ, yet *out of good-will* to S. Paul made it publicly known that he was a Christian.

16. ἐξ ἐριθείας. Others again took pains to spread the name of Christ, that they might excite persons against S. Paul, and make his confinement still more severe.

17. ἐξ ἀγάπης. Some of them had charitable motives, because they knew that S. Paul was kept a prisoner for sake of the gospel, and that he wanted to make his defence. The best MSS. transpose ver. 16 and 17.

18. Χριστὸς καταγγέλλεται. *The name of Christ is made publicly known.*

19. εἰς σωτηρίαν. *To my deliverance.* Pyle, Macknight. He felt confident, that, if the fact of his being a Christian were known, and if he were allowed to make his defence, his release would be the consequence.

20. παρρησίᾳ. This is in allusion to his defence, which he was anxious to make.

21. *To live, is to continue in the service of Christ: to die, is a gain,* because it releases me from my troubles. Some render it, *Christ is a gain to me, whether I live or die.*

22. εἰ δὲ τὸ ζῆν. Some connect this, as well as τί αἱρήσομαι, with οὐ γνωρίζω, *But whether to continue alive is profitable to me, and what I am to choose, I really do not know.* But the first clause is probably to be taken by itself: *But if to continue alive* be the thing intended for me, *this* my present state, viz. affliction and suffering, *is the result of my labours:* or, *But if to continue alive, still this,* viz. death, *is the fruit of my labours.*

23. The best MSS. read συνέχομαι δέ.

24. μᾶλλον κρεῖσσον. So Isæus, πολὺ μᾶλλον ἑτοιμότερον. *Pro Nicost.* p. 75. Isocrates, κρεῖττον εἶναι τεθνάναι μᾶλλον. *De Laud. Hel.* p. 417.

26. The Philippians made it their boast that they had received the gospel from S. Paul: he says that this feeling should be strengthened by his coming among them again.

τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ
τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. [m]Μόνον ἀξίως τοῦ 27
εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν
ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ
πνεύματι, μιᾷ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,
[n]καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις 28
αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ
τοῦτο ἀπὸ Θεοῦ· [o]ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ 29
μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσ-
χειν· τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοὶ, καὶ νῦν 30
ἀκούετε ἐν ἐμοί. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι 2
παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ-
χνα καὶ οἰκτιρμοὶ, [p]πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ 2
φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρον-
οῦντες· [q]μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- 3
φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· [r]μὴ τὰ 4
ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.
[s]Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 5
[t]ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ 6
εἶναι ἴσα Θεῷ, [u]ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, 7
ἐν ὁμοιώματι ἀνθρώπων γενόμενος· [x]καὶ σχήματι εὑρεθεὶς 8
ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι
θανάτου, θανάτου δὲ σταυροῦ. [y]διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερ- 9
ύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·
[z]ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων 10
καὶ ἐπιγείων καὶ καταχθονίων· [a]καὶ πᾶσα γλῶσσα ἐξομο- 11

[m] Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12.
[n] 2 Thess. i. 5.
[o] Act. v. 41; Rom. v. 3.
[p] iii. 16; Rom. xii. 10, 16; xv. 5; 1 Cor. i. 10; 1 Pet. iii. 8.
[q] Rom. xii. 10; 1 Pet. v. 5.
[r] 1 Cor. x. 24; xiii. 5.
[s] Matt. xi. 29; Joh. xiii. 15; 1 Pet. ii. 21.
[t] Joh. i. 1, 2; xvii. 5; 2 Cor. iv. 4; Col. i. 15; Heb. i. 3.
[u] Psal. xxii. 6; Esa. xlii. 1; lii. 13; liii. 3, 11; Zach. iii. 8; Matt. xx. 28; Lu. xxii. 27; Joh. xiii. 14; Rom. i. 3; xv. 3; Gal. iv. 4.
[x] Joh. x. 18; Heb. ii. 9, 14, 17; v. 8; xii. 2.
[y] Psal. cx. 1; Esa. liii. 12; Joh. x. 17; xvii. 1, 2, 5; Act. ii. 33; Eph. i. 21; Heb. i. 4; ii. 9.
[z] Esa. xlv. 23; Rom. xiv. 11; Apoc. v. 13.
[a] Joh. xiii. 13; Act. ii. 36; 1 Cor. viii. 6; xii. 3.

28. ἥτις. *Which* opposition *is a proof that they who offer it are in a lost state*, because they oppose the only means of salvation.

30. ἀγῶνα. See Col. ii. 1.

Chap. II. 1. He had exhorted them in i. 27. to have one mind: he now repeats it more strongly. *If there be any force in exhorting you in the name of Christ, if there be any comfort in feeling charity, if you all partake of one and the same spirit.*

Ibid. τινὰ σπλάγχνα. It is singular that all the best MSS. read τὶς for τινά.

4. σκοπεῖτε. The best MSS. read σκοποῦντες.

5. He now proposes Christ as a pattern for not thinking of what belonged to himself, but being ready to give it up for the sake of others.

6. μορφῇ Θεοῦ. The word μορφὴ, when applied to God, means his *nature*, because he has properly no form or shape. It is so used by Josephus, who says that the heathen deified the worst passions of the mind, εἰς θεοῦ φύσιν καὶ μορφὴν ἀνέπλασαν. *Cont. Apion.* ii. He had before said that God is μορφήν τε καὶ μέγεθος ὑμῖν ἄφατος. In ver. 7. μορφὴν δούλου means *the human nature*, and therefore μορφῇ Θεοῦ means *the divine nature.*

Ibid. οὐχ ἁρπαγμὸν ἡγήσατο. Theodoret explains it, οὐ μέγα τοῦτο ὑπέλαβε, and Rufinus, *non sibi magni aliquid deputat.* Ἁρπαγμὸς is *a thing worth catching at, a great prize*, and the meaning is, that Christ was not ostentatious of his equality with God, he acted as if he had it not, he laid it aside.

Ibid. τὸ εἶναι ἴσα Θεῷ. *His being equal with God.* The phrase implies that Christ actually possessed this equality.

7. ἐκένωσε. Literally *emptied*, or *divested himself.* Not that Christ laid aside his divine nature, but he divested himself of the μορφὴ Θεοῦ, the appearance and glory of God.

Ibid. The phrase μορφὴν δούλου is explained by ὁμοιώματι ἀνθρώπων.

8. Two distinct acts of condescension are mentioned in Christ: 1. his taking the human nature; 2. his submitting to death.

Ibid. θανάτου δέ. *Et quidem mortis crucis.*

10. καταχθονίων may mean *evil angels*, in

λογήσηται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.
12 ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν
τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν
13 κατεργάζεσθε· [b]ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ b 2 Cor. iii. 5; Heb. xiii. 21.
14 θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. πάντα ποιεῖτε
15 χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα γένησθε ἄμεμπτοι
καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς
καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
16 [c]λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, c 2 Cor. i. 14; Gal. ii. 2; 1 Thess. ii. 19; iii. 5.
ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.
17 [d]Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς d 2 Cor. vii. 4; 2 Tim. iv. 6.
18 πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· τὸ δ' αὐτὸ
καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
19 [e]Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι e Acts xvi. 1; Rom. xvi. 21; 1 Thess. iii. 2.
20 ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν· οὐδένα γὰρ
21 ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. [f]οἱ f 1 Cor. x. 24; xiii. 5.
πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ·
22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν
23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τοῦτον μὲν οὖν ἐλπίζω
24 πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξ αὐτῆς· [g]πέποιθα δὲ ἐν g i. 25; Philem. 22.
25 Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. [h]Ἀναγκαῖον δὲ h iv. 18; Philem. 2.
ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρα-
τιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας
26 μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς,
27 καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε. καὶ γὰρ ἠσθένησε
παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν
28 δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. σπου-
δαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε,

allusion to the common notion of *Dii inferi*: or the whole passage may mean that Christ is Lord of the living and the dead.

15. γένησθε. Probably ἦτε.

Ibid. γενεᾶς σκολιᾶς καὶ διεστρ. See Deut. xxxii. 5. Most MSS. read μέσον for ἐν μέσῳ.

Ibid. φαίνεσθε is indicative, *ye appear*. Elsner, Wolf.

16. ἐπέχοντες. This is perhaps a continuation of the metaphor φωστῆρες. *Holding up on high the word of life*, as a beacon.

17. He supposes the faith of the Philippians to be a sacrifice offered to God, and as a libation or drink-offering was poured upon the sacrifice, (Exod. xxix. 40, 41,) so he is willing to shed his own blood, i. e. to die, for the gospel.

20. S. Paul's other companions, who are mentioned in the Epistles to the Colossians and Philemon, had probably left Rome. If S. Luke had been there, he would certainly have been mentioned, as he had passed so much time at Philippi. See note at Acts xx. 5. Γνησίως means, that Timothy would take care of the Philippians, as if he were one of them.

21. τὰ ἑαυτῶν. These persons had perhaps gone to their respective countries: they still intended to preach the gospel, but they looked to their own homes.

23. ὡς ἂν ἀπίδω τὰ περὶ ἐμέ. *As soon as I see how things are going with me here;* as ὡς ἂν ἔλθω, 1 Cor. xi. 34, or, *that I may see at a distance, and by him, the things which concern me at Philippi.*

25. ὑμῶν ἀπόστολον. Epaphroditus had been *sent* by the Philippians with pecuniary relief to S. Paul. Tacitus mentions Epaphroditus a freedman of Nero; (Annal. xv. 55.) and Suetonius calls him, "a libellis Neroni." (*Nero*, 49. *Domit.* 14.) He was master of Epictetus, and some think him to be the person mentioned here.

28. πάλιν χαρῆτε. *Ye may have your joy restored.*

κἀγὼ ἀλυπότερος ὦ. [i]προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ 29
πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ 30
ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος
τῇ ψυχῇ, [k]ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με
λειτουργίας.
[l]ΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ 3
γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές· [m]βλέ- 2
πετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν
κατατομήν· [n]ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι Θεῷ 3
λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν
σαρκὶ πεποιθότες, [o]καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. 4
Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον· [p]περι- 5
τομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος
ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, [q]κατὰ ζῆλον διώκων τὴν 6
ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.
[r]Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν 7
ζημίαν· [s]ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ 8
τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου,
δι' ὃν τὰ πάντα ἐζημιώθην· καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα
Χριστὸν κερδήσω, [t]καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαι- 9
οσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ
Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, [u]τοῦ γνῶναι αὐτὸν, καὶ τὴν 10
δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴ πως κατ- 11
αντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν· [x]οὐχ ὅτι ἤδη ἔλα- 12
βον, ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ'
ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. ἀδελφοὶ, ἐγὼ 13

[i] 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17; Heb. xiii. 17.
[k] 1 Cor. xvi. 17.
[l] iv. 4; 1 Thess. v. 16.
[m] Esa. lvi. 10; 2 Cor. xi. 13.
[n] Deut. x. 16; xxx. 6; Jer. iv. 4; Joh. iv. 24; Rom. ii. 29; iv. 11, 12; Col. ii. 11.
[o] Act. xxiii. 6; xxvi. 4, 5; Rom. xi. 1; 2 Cor. xi. 18, 21, 22.
[p] Gen. xvii. 12.
[q] Act. viii. 3; ix. 1; xxii. 4; Gal. i. 13; 1 Tim. i. 13.
[r] Matt. xiii. 44.
[s] Jer. ix. 23, 24; Joh. xvii. 3.
[t] Rom. i. 17; iii. 21, 22; ix. 30; x. 3, &c.
[u] Rom. vi. 3, 4, 5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13.
[x] 1 Tim. vi. 12; Heb. xii. 23.

30. παραβουλευσάμενος τῇ ψυχῇ. *Having neglected to consult his own life.* Many MSS. read παραβολευσάμενος.

Ibid. ὑστέρημα. *That he might do that service to me, which you at this distance were not capable to perform.* Pyle. See 1 Cor. xvi. 17.

Chap. III. 2. κύνας. He means the Jews, and perhaps calls them *dogs*, because they applied this term to the Gentiles, (Matt. xv. 26.) and were always snarling and biting.

Ibid. κατατομήν. The Jews were always boasting of their circumcision, and S. Paul shews his opinion of it by calling it a mere *cutting* of the flesh.

3. περιτομή. *We Christians have the true circumcision of the heart.* See Acts vii. 51. Many MSS. read πνεύματι Θεοῦ.

5. περιτομή. Some read περιτομῇ: but the nominative is preferable; and we have a similar construction in Rom. xii. 9; Heb. xiii. 5. S. Paul means to say, that he was not circumcised as a proselyte.

Ibid. Βενϊαμίν. The tribe of Benjamin was perhaps thought to have some distinction, as descended from Rachel and not from an handmaid; and because it had not joined the ten revolted tribes.

6. δικ. τὴν ἐν νόμῳ. *Such righteousness as the Law can give to those who obey its precepts.*

8. ἐζημιώθην. I have not only looked upon them as loss, but *I have actually deprived myself of them.*

9. τὴν ἐκ Θεοῦ δικ. See Rom. iii. 21.

10. τοῦ γνῶναι. See Matt. ii. 13.

Ibid. κοινωνίαν. *The share which we have in his sufferings.*

Ibid. συμμορφούμενος. *Having died together with him,* εἴπως, *in the hope that I may attain.*

11. Many MSS. read τὴν ἐκ νεκρῶν.

12, 13, 14. The whole of this passage is a metaphor from persons running in a race: the prize is, *the resurrection from the dead.*

12. τετελείωμαι may be the same as τὸν δρόμον τετέλεκα in 2 Tim. iv. 7.

Ibid. ἐφ' ᾧ. *For which,* or, *with reference to which.* It was for the purpose of giving him this very prize that Christ took S. Paul into his service.

ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· [y]ἓν δὲ, τὰ μὲν ὀπίσω ἐπι-
14 λανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν
διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ
15 Ἰησοῦ. [z]Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως
16 φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. [a]πλὴν εἰς ὃ
17 ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. [b]Συμ-
μιμηταί μου γίνεσθε, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς οὕτω περι-
18 πατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. [c]πολλοὶ γὰρ περιπα-
τοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,
19 τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, [d]ὧν τὸ τέλος ἀπώλεια,
ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ
20 ἐπίγεια φρονοῦντες. [e]ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς
ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν
21 Χριστὸν, [f]ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,
εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,
κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ
τὰ πάντα.
4 [g]ὭΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
2 στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. Εὐωδίαν
παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυ-
3 ρίῳ· [h]καὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς,
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
4 [i]Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. [k]τὸ ἐπι-
5 6 εικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. [l]Μηδ-
ὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ
εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν·
7 [m]καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει
τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

y Lu. ix. 62; 1 Cor. ix. 24; 2 Tim. iv. 7.
z 1 Cor. ii. 6; xiv. 20.
a ii. 2; Rom. xii. 16; xv. 5, 7; 1 Cor. i. 10; Gal. vi. 16; 1 Pet. iii. 8.
b 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6; 2 Thess. iii. 9; 1 Pet. v. 3.
c Rom. xvi. 17; Gal. vi. 12.
d Hos. iv. 7; Rom. viii. 5; xvi. 18.
e 1 Cor. i. 7; Eph. ii. 6; 1 Thess. i. 10; Tit. ii. 13.
f 1 Cor. xv. 26, 27, 43, 48, 49, 51; Col. iii. 4; 1 Joh. iii. 2.
g ii. 16; 2 Cor. i. 14; 1 Thess. ii. 19, 20.
h Exod. xxxii. 32; Psal. lxix. 28; Dan. xii. 1; Lu. x. 20; Apoc. iii. 5; xiii. 8; xx. 12; xxi. 27.
i iii. 1; 1 Thess. v. 16.
k Heb. x. 25.
l Psal. lv. 22; Matt. vi. 25; 1 Tim. vi. 8, 17; 1 Pet. v. 7.
m Joh. xiv. 27; Rom. v. 1; Eph. ii. 14.

15. τέλειοι. *As many of us, therefore, as are perfectly instructed in the gospel, let us think that this is the prize which we are to aim at: and if you have any other notions upon the subject, God will provide means for you to be enlightened.*

16. ἐφθάσαμεν. But although we have not yet obtained the prize, *yet with respect to the point at which we are arrived*, it becomes you *to walk in the same track*. The words κανόνι τὸ αὐτὸ φρονεῖν, are perhaps an interpolation.

17. οὕτω. *Those who walk in the manner that I have described*, looking to the resurrection as their prize.

18. ἐχθροὺς τοῦ σταυροῦ. He perhaps means literally, that they denied the fact of Christ having died upon the cross. The Gnostics did this.

19. δόξα. The Gnostics boasted of their *knowledge*. S. Paul may have alluded to this, or it may mean, as Raphel says, *Qui de iis rebus gloriantur, quarum eos pudere oportebat.*

20. πολίτευμα. *The place of our citizenship.* We are not citizens of this world, but only strangers and sojourners. Raphel.

Ibid. ἐξ οὗ, either οὐρανοῦ, or πολιτεύματος.

21. σῶμα τῆς ταπεινώσεως ἡμῶν. i. e. σῶμα ἡμῶν ταπεινόν. The words εἰς τὸ γενέσθαι αὐτὸ are perhaps an interpolation.

Chap. IV. 3. καί. All the best MSS. read *ναί.*

Ibid. σύζυγε γνήσιε. The notion of S. Paul addressing this to his wife is perfectly untenable. He may have meant S. Luke, who was perhaps gone to Philippi. See ii. 20.

Ibid. Κλήμεντος. This is generally supposed to have been Clement, who was afterwards bishop of Rome, but nothing is known of his being at Philippi.

5. ὁ Κύριος ἐγγὺς may mean, *The Lord is near to you*, and watches over you.

6. Μηδὲν μεριμνᾶτε. *Distress yourselves for nothing.* See Matt. vi. 25.

n Rom. xii. 17; xiii. 13. [n]Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα 8
δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ
καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε, ἃ καὶ ἐμάθετε καὶ παρ- 9
ελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί· ταῦτα πράσσετε,
o Rom. xv. 33; 2 Cor. xiii. 11. [o]καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
[p]Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ 10
p 2 Cor. xi. 9. ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. [q]οὐχ 11
q 1 Tim. vi. 6, 8. ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτ-
r 1 Cor. iv. 11; 2 Cor. xi. 27. άρκης εἶναι. [r]οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν. 12
ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν,
καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐνδυνα- 13
s i. 7. μοῦντί με Χριστῷ. [s]πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές 14
t 2 Cor. xi. 8, 9. μου τῇ θλίψει. [t]οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ 15
τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκ-
κλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς
μόνοι· ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν 16
u Rom. xv. 28. μοι ἐπέμψατε. [u]οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν 17
x 2 Cor. ix. 12; Heb. xiii. 16. καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν· [x]ἀπέχω δὲ πάντα, 18
καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου
τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ
y 2 Cor. ix. 8. Θεῷ. [y]ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν 19
πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ 20
πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται 21
ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, 22
μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου 23
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

10. ἀνεθάλετε. *Your care concerning me has revived.*

11. ὑστέρησιν. *I am not saying this, as if I had felt the want.*

12. ἐν παντὶ, sc. χρόνῳ: ἐν πᾶσι, sc. πράγμασι.

15. ἐξῆλθον. When I left Macedonia, and went to Corinth. 2 Cor. xi. 9.

16. ὅτι καί. Ye know also *that before this, while I was in Thessalonica, ye sent* &c.

17. *Not that I want a repetition of such gifts for myself; but I want to see you do such acts as will be put down to your own account.*

18. ἀπέχω—πεπλήρωμαι. So Arrian, Τὸ γὰρ εὐδαιμονοῦν, ἀπέχειν δεῖ πάντα ἃ θέλει, πεπληρωμένῳ τινὶ ἐοικέναι. *Epict.* iii. 24.

22. οἰκίας. Raphel shews from Polybius, that this would imply, not the household, but the relations of the emperor. Krebsius prefers interpreting it *domesticos libertos et servos*

EPISTLE TO THE COLOSSIANS.

For the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The only question is, whether S. Paul himself had been at Colossæ, and planted the church there. See the Introduction to the Epistle to Philemon. The principal churches in Phrygia at this time were Laodicea, Colossæ, and Hierapolis. Laodicea was the metropolis of the country. Colossæ was situated on the river Lycus, where it falls into the Mæander.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος 1
a Rom. i. 7; *Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, [a]τοῖς ἐν Κολασσαῖς ἁγίοις* 2
Gal. i. 3; Eph. i. 2; *καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ*
1 Pet. i. 2. *Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*
b Eph. i. 15; Phil. i. 3; *[b]Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ* 3
1 Thess. i. 2; *Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι· [c]ἀκούσαντες* 4
2 Thess. i. 3. c Eph. i. 15; *τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς*
Philem. 5. *πάντας τοὺς ἁγίους, [d]διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν* 5
d 1 Pet. i. 4. *τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ*
e Mar. iv. 8; *εὐαγγελίου, [e]τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ* 6
Act. vi. 7. *κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς*
ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·
f iv. 12; *[f]καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου* 7
Philem. 23. *ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ* 8
g Rom. xii. 2; *δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. [g]Διὰ τοῦτο καὶ* 9
Eph. i. 15; v. 10, 17. *ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσ-*
ευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ
θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,
h Gen. xvii. 1; Eph. iv. 1; *[h]περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν·* 10
Phil. i. 27; 1 Thess. ii. 12. *ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς*

CHAP. I. 1. Τιμόθεος. See Philemon 1.

Ibid. Κολασσαῖς. Some MSS. read Κολοσσαῖς.

4. ἀκούσαντες. Some have argued from this, that S. Paul had never been at Colossæ: but he may mean, that during his imprisonment at Rome he had heard of the progress of their faith. Most MSS. read ἀγαπὴν ἣν ἔχετε.

5. διὰ τὴν ἐλπίδα. Which faith and charity ye have exercised *in consequence of the hope* &c.

6. This seems to shew, that the gospel had now been preached in several parts of the world. See ver. 23; Rom. x. 18. Most MSS. read ἐν παντὶ τῷ κόσμῳ ἔστι καρπ. καὶ αὐξανόμενον.

7. καθὼς καὶ ἐμάθετε. This alludes to the success of the gospel in other countries, which the Colossians had heard of from Epaphras. He had now left Colossæ, and was with S. Paul at Rome, iv. 12. Philemon 23.

8. ἀγαπὴν ἐν πνεύματι is *Christian charity,* such as is inspired by the Spirit.

9. ἀφ' ἧς ἡμέρας ἠκούσαμεν. From the time that Epaphras came and gave us this account.

Ibid. πληρωθῆτε τὴν ἐπίγνωσιν. *Ye may have a full and perfect knowledge.* Ἐπίγνωσις, which occurs so frequently in this Epistle, may be used in allusion to the boasted *knowledge* of the Gnostics.

10. Most MSS. omit ὑμᾶς and read τῇ ἐπιγνώσει.

11 τὴν ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ
τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακρο-
12 θυμίαν μετὰ χαρᾶς· [i]εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι
13 ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, [k]ὃς
ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν
14 εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, [l]ἐν ᾧ ἔχομεν
τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
15 ἁμαρτιῶν· [m]ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος
16 πάσης κτίσεως· [n]ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς
οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε
θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα
17 δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἐστὶ πρὸ πάντων,
18 καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. [o]καὶ αὐτός ἐστιν ἡ κεφαλὴ
τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ
19 τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· [p]ὅτι ἐν
20 αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, [q]καὶ δι' αὐτοῦ
ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ
αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς,
21 εἴτε τὰ ἐν τοῖς οὐρανοῖς. [r]καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριω-
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
22 νυνὶ δὲ ἀποκατήλλαξεν [s]ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ
τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγ-
23 κλήτους κατενώπιον αὐτοῦ· [t]εἴγε ἐπιμένετε τῇ πίστει τε-
θεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς
ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν
πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος
24 διάκονος. [u]Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ

i Act. xxvi. 18.
k Matt. iii. 17; Eph. vi. 12; 1 Thess. ii. 12; Heb. ii. 14; 1 Pet. ii. 9.
l Act. xx. 28; Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19.
m Joh. xiv. 9; 2 Cor. iv. 4; Phil. ii. 6; Heb. i. 3; Apoc. iii. 14.
n Joh. i. 3; 1 Cor. viii. 6; Eph. i. 21; iii. 9; Heb. i. 2; 1 Pet. iii. 22.
o Act. xxvi. 23; 1 Cor. xv. 20, 23; Eph. i. 22; iv. 15; v. 23; Apoc. i. 5.
p ii. 9; Joh. i. 16; iii. 34, 35.
q Act. x. 36; Rom. v. 1, 10; 2 Cor. v. 18; Eph. i. 10; ii. 14, 16.
r Eph. ii. 1, 2, 12.
s Eph. i. 4; ii. 15; v. 26, 27; 2 Tim. i. 9; Tit. ii. 14.
t Joh. xv. 6.
u Rom. xii. 5; 1 Cor. xii. 27; 2 Cor. i. 5, 6; iv. 10, 11; vii. 4; Eph. i. 23; iii. 1, 13; iv. 12; v. 23; Phil. ii. 17; iii. 10; 2 Tim. i. 8; ii. 10.

11. Chrysostom connects *μετὰ χαρᾶς* with *εὐχαριστοῦντες.*

13. *τοῦ υἱοῦ τῆς ἀγάπης*, i. e. *τοῦ υἱοῦ ἀγαπητοῦ.* See Eph. i. 6.

14. The best MSS. omit *διὰ τοῦ αἵματος αὐτοῦ.*

15. *εἰκὼν τοῦ Θεοῦ ἀοράτου.* God himself cannot be seen by the eye: but we see his likeness in his Son.

Ibid. *πρωτότοκος πάσης κτίσεως.* *Begotten before any thing was created.* The expression excludes Christ from the number of created beings: and this priority is proved in ver. 16. by his having created all things. The Gnostics made Christ a latter emanation from God.

16. Many MSS. omit *τὰ* after *πάντα.*

Ibid. *δι' αὐτοῦ καὶ εἰς αὐτόν.* See Rom. xi. 36, where the same is said of God the Father.

17. *συνέστηκε.* So Aristotle, *ὡς ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν.* *De Mundo*, vi. p. 471.

18. See Rom. xiv. 9. *Πρωτότοκος* is used with reference to the spiritual *birth* of regenerated Christians. Christ was the first who rose from the dead, and all persons rise figuratively with him at baptism, and become members of the Church of which he is the Head.

19. *εὐδόκησε.* Either *εὐδόκησεν ὁ πατὴρ*, or *εὐδόκησε τῷ πατρί.* Raphel, who prefers the former.

Ibid. *πᾶν τὸ πλήρωμα.* The fulness of power and authority. See Eph. i. 23.

20. *τὰ ἐπὶ τῆς γῆς, κ. τ. λ.* Angels and men may be said to have been reconciled by the death of Christ. Good angels now *minister for them who shall be heirs of salvation*, Heb. i. 14, and this they did not do before.

21. *ἐχθρούς.* *At enmity with God.* See Eph. ii. 15.

22. *σώματι τῆς σαρκὸς*, i. e. *σώματος σαρκικοῦ.* This seems to imply, that Christ had another nature beside the human.

23. Most MSS. read *πάσῃ κτίσει.*

24. Most MSS. omit *μου* after *παθήμασιν.*

ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν
τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία·
[x] Eph. iii. 2. [x]ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν 25
[y] Matt. xiii. 11; δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, [y]τὸ 26
Rom. xvi. 25; μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν
Eph. i. 9; iii. 9; γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· [z]οἷς ἠθέλησεν 27
2 Tim. i. 10; Tit. i. 2, 3; ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου
1 Pet. i. 20. τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς
[z] Rom. ix. 23; Eph. i. 7; δόξης· ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, 28
iii. 8. καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, [a]ἵνα παρα-
[a] 2 Cor. xi. 2; Eph. v. 27. στήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· εἰς ὃ 29
καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνερ-
[b] Phil. i. 30. γουμένην ἐν ἐμοὶ ἐν δυνάμει. [b]Θέλω γὰρ ὑμᾶς εἰδέναι, ἡλί- 2
κον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ
[c] Joh. xvii. 3. ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκὶ, [c]ἵνα παρακληθῶσιν 2
αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ
[d] 1 Cor. i. 24. μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, [d]ἐν ᾧ εἰσὶ 3
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
[e] ver. 18. Eph. v. 6. [e]Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανο- 4
[f] 1 Cor. v. 3. λογίᾳ· [f]εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν 5
ὑμῖν εἰμὶ, χαιρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερ-
[g] 1 Thess. iv. 1; ἑώμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. [g]ὡς οὖν παρελάβετε 6
Judæ 3. τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, [h]ἐρρι- 7
[h] Eph. ii. 21, 22; ζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν
iii. 17. τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐ-
χαριστίᾳ.
[i] ver. 20; Matt. xv. 2; [i]Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλο- 8
Gal. iv. 3, 9; Heb. xiii. 9. σοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,

24. ἀνταναπληρῶ. *I fill up in my turn*, i. e. my own share. Θλίψεις τοῦ Χριστοῦ are *afflictions on account of Christ*, as θλίψει καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, Rev. i. 9: παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5: ὀνειδισμὸς Χριστοῦ, Heb. xi. 26. *I am now suffering my share of those afflictions which still remain for the followers of Christ.*

25. εἰς ὑμᾶς. This would rather shew, that S. Paul had preached at Colossæ.

27. ὅς. Many MSS. read ὅ.

28. πάντα ἄνθρωπον is perhaps repeated three times to shew the universality of the gospel.

29. κοπιῶ ἀγωνιζόμενος. *I am earnestly labouring.* S. Paul had *the care of the churches* upon him while he was at Rome, and laboured hard to check the false doctrines, particularly those of the Gnostics, which were then spreading.

Chap. II. 1. ἀγῶνα refers to ἀγωνιζόμενος in i. 29. Περὶ ὑμῶν, *which concerns you.* The efforts of S. Paul at Rome were beneficial to his converts every where: particularly when he asserted the equal admission of Jews and Gentiles.

Ibid. ὅσοι οὐκ ἑωράκασιν. The Colossians and Laodiceans are not necessarily included in this clause. He mentions Laodicea, because the Epistle was to be read there, iv. 16.

2. The reading is probably συμβιβασθέντες, which was altered to avoid the solecism. See i. 10; iii. 16; 2 Cor. i. 7; Phil. i. 30.

Ibid. Θεοῦ is said by Wolfius to refer to τοῦ Χριστοῦ as well as πατρός. Clement of Alexandria quotes it μυστηρίου τοῦ Θεοῦ ἐν Χριστῷ.

3. ἐν ᾧ, i. e. μυστηρίῳ, or Χριστῷ.

4. Τοῦτο δὲ λέγω. *I mean to say.* See 1 Cor. i. 12.

8. συλαγωγῶν applies to *robbers.* Φιλοσοφίας probably means the Gnostic philosophy, which at first was preached mostly by Jews, or by men who mixed up much of Judaism with the Platonic philosophy.

9 κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· [k]ὅτι ἐν [k] i 19;
αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, Joh. i. 14.
10 [l]καί ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης [l] Joh. i. 16; Eph. i. 21.
11 ἀρχῆς καὶ ἐξουσίας· [m]ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχει- [m] Deut. x. 16;
ροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς xxx. 6; Jer. iv. 4;
12 σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [n]συνταφέντες αὐτῷ Rom. ii. 29; vi. 6;
ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως Eph. iv. 22; Phil. iii. 3.
τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· [n] Rom. vi.
13 [o]καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκρο- 3, 4; Eph. i. 19;
βυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, χαρισ- iii. 7.
14 άμενος ἡμῖν πάντα τὰ παραπτώματα· [p]ἐξαλείψας τὸ καθ' [o] Eph. ii. 1, 11.
ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ [p] Eph. ii. 5, 15.
αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· [q] Psal.
15 [q]ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν lxviii. 18; Esa. liii. 12;
παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Matt. xii. 29; Eph. iv. 8;
16 [r]Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει vi. 12; Heb. ii. 14.
17 ἑορτῆς ἢ νουμηνίας ἢ σαββάτων· [s]ἅ ἐστι σκιὰ τῶν μελλόντων, [r] Rom. xiv.
18 τὸ δὲ σῶμα τοῦ Χριστοῦ. [t]μηδεὶς ὑμᾶς καταβραβευέτω, θέλων 2, &c.; Gal. iv. 10.

[s] Heb. viii. 5; x. 1. [t] Matt. xxiv. 4; Eph. v. 6; 2 Thess. ii. 3; 1 Joh. iv. 1.

8. *στοιχεῖα.* See Gal. iv. 3.

9. *πλήρωμα.* This confirms what was said at Eph. i. 23. The fathers understood this to mean literally, that *the fulness of the godhead dwells in Christ.* Σωματικῶς is *substantially, really:* see ver. 17.

10. *πεπληρωμένοι.* *Fully supplied with every thing.* Fell, Pyle.

11. *ἀπεκδύσει.* Each person figuratively at baptism *puts off the body* which was condemned to death for sin, and rises again with a new body. Τῶν ἁμαρτιῶν is probably an interpolation.

Ibid. *περιτομῇ τοῦ Χριστοῦ.* *Christian circumcision,* i. e. baptism.

12. *πίστεως τῆς ἐνεργείας.* *Faith in the power.*

13. *τῇ ἀκροβυστίᾳ.* When ye were without that circumcision, which admitted to the Jewish privileges, God gave you the spiritual circumcision, which admits you to much higher privileges.

Ibid. *σὺν αὐτῷ* can only refer to *Christ;* and therefore *συνεζωοποίησε* must refer to *the Father:* and yet *ἀπεκδυσάμενος* and *ἐδειγμάτισεν* seem to refer to *Christ.*

14. *ἐξαλείψας.* In allusion to a creditor blotting or rubbing out a bond for a debt.

Ibid. *τὸ χειρόγραφον* is the law *written by the finger of God:* this was *ἐν δόγμασι,* (Eph. ii. 15.) it contained various ordinances, which were *καθ' ἡμῶν,* i. e. they excluded the Gentiles from the covenant. S. Paul uses the word *ἡμῶν,* as identifying himself with the Gentiles. See 1 Thess. iv. 15.

Ibid. *ἐκ τοῦ μέσου.* Alluding to the separation and distinction between Jews and Gentiles.

Ibid. *προσηλώσας* is said to allude to the custom of a nail being driven through the board containing an edict which was abrogated. Grotius.

15. *ἀπεκδυσάμενος* is taken by the early commentators to mean, *having divested himself of his body;* and they refer it to his vanquishing death while he was in the grave. Modern writers make it govern *τὰς ἀρχὰς καὶ τὰς ἐξουσίας,* and the metaphor may be taken from a conqueror stripping the vanquished of their clothes. Ἀρχὰς and *ἐξουσίας* are *evil angels.* See Eph. vi. 12.

Ibid. *ἐδειγμάτισεν.* The metaphor is carried on of the conqueror *exhibiting* his captives in his triumphal procession. For *θριαμβεύσας* see 2 Cor. ii. 14.

Ibid. *ἐν αὐτῷ, on the cross,* as on a triumphal car. See Eph. ii. 16, and for the vanquishing of evil spirits, see John xii. 31; xvi. 11.

16. *κρινέτω.* *Let no man judge you:* let no man pretend to say that your religion consists in &c.

Ibid. *ἐν μέρει ἑορτῆς.* *In the matter of a feast.* Krebsius, Palairet. See 1 Pet. iv. 16.

18. *καταβραβευέτω.* *βραβεύειν* is *to decide in the public games,* and *καταβραβεύειν* is *to decide wrongly,* and hence, *to pass sentence upon any one* (*κρινέτω,* ver. 16.) *unjustly.* Demosth. *In Midiam,* p. 544, 545. *διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.*

Ibid. *θέλων, delectans,* Heinsius, Elsner. 1 Sam. xviii. 22. *ἰδοὺ, θέλει ἐν σοὶ ὁ βασιλεύς.* Psalm cxvi. 2. *οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει.*

ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν
ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,
[u]καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν 19
ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον
αὔξει τὴν αὔξησιν τοῦ Θεοῦ. [x]Εἰ οὖν ἀπεθάνετε σὺν τῷ 20
Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν
κόσμῳ δογματίζεσθε; "Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·" 21
[y]ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα 22
καὶ διδασκαλίας τῶν ἀνθρώπων· [z]ἅτινά ἐστι λόγον μὲν ἔχοντα 23
σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώ-
ματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός. [a]Εἰ 3
οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ 2
ἐπὶ τῆς γῆς. [b]ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν 3
τῷ Χριστῷ ἐν τῷ Θεῷ· [c]ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ 4
ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
[d]Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, 5
ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις
ἐστὶν εἰδωλολατρεία, [e]δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς 6
υἱοὺς τῆς ἀπειθείας· [f]ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, 7
ὅτε ἐζῆτε ἐν αὐτοῖς· [g]νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, 8
ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στό-
ματος ὑμῶν. [h]Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι 9
τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, [i]καὶ ἐνδυ- 10
σάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα
τοῦ κτίσαντος αὐτόν· [k]ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, 11
περιτομὴ καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθε-
ρος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. [l]Ἐνδύσασθε οὖν, 12

[u] Eph. iv. 15, 16.
[x] ver. 8; Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; iv. 9.
[y] Matt. xv. 9; Tit. i. 14.
[z] ver. 18; 1 Tim. iv. 8; v. 23.
[a] ii. 12; Psal. cx. 1; Rom. vi. 5; Eph. i. 20; ii. 6.
[b] Rom. vi. 2, &c.; 2 Cor. v. 7; Gal. ii. 20.
[c] 1 Cor. xv. 43; Phil. iii. 21; 1 Joh. iii. 2.
[d] Rom. vi. 13; vii. 5, 23; viii. 13; Eph. iv. 22; v. 3, 5; 1 Thess. iv. 5.
[e] 1 Cor. vi. 10; Eph. v. 6; Apoc. xxii. 15.
[f] Rom. vi. 19, 20; vii. 5; 1 Cor. vi. 11; Eph. ii. 1; Tit. iii. 3.
[g] Rom. vi. 4; Eph. iv. 22; 1 Pet. ii. 1; Jac. i. 21.
[h] Eph. iv. 22, 25, 29; v. 4.
[i] Gen. i. 26; Eph. ii. 10; iv. 24.
[k] Rom. x. 12; 1 Cor. vii. 21, 22; xii. 13; Gal. iii. 28; v. 6; vi. 15.
[l] Eph. iv. 32; Gal. v. 22.

18. ἀγγέλων. Some of the Gnostics worshipped angels. See Titus iii. 9.

Ibid. ἐμβατεύειν is *to walk up and down in*, and hence *to pry into*. Aristides speaks of Philip ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα. *De Soc.* p. 240.

Ibid. νοὸς τῆς σαρκὸς αὐτοῦ, i. e. νοὸς αὐτοῦ σαρκικοῦ.

20. δογματίζεσθε. He had said in ver. 14. that the Jewish law, with its exclusive ordinances, (ἐν δόγμασιν,) was now done away; and the Gnostics were now imposing many of these ordinances upon the Christians, such as μὴ ἅψῃ, μηδὲ γεύσῃ κ. τ. λ.

21. ἅψῃ. Some refer it to marriage, as in 1 Cor. vii. 1.

22. ἅ ἐστι πάντα. *All which things are intended to be destroyed when used, according to the different rules and regulations of men:* i. e. men may make what regulations they please concerning these things, which are all perishable, and your eternal happiness cannot depend upon them.

23. ἐθελοθρησκείᾳ. *Affected worship.*

Ibid. ἀφειδίᾳ. One division of the Gnostics practised great abstinence.

Ibid. οὐκ ἐν τιμῇ τινι, i. e. ἐν οὐ τιμᾶν τὰ πρὸς πλησμονήν, *in pretending to have no regard for things which fill the body.*

Chap. III. 3. Christ has returned to his divine nature, having risen from the dead, and he has in him the power of giving eternal life to all men. All men will rise again, because Christ rose again. See 2 Cor. iv. 10.

7. ἐν οἷς. *Among which children of disobedience.* Ἐν αὐτοῖς, *In those wicked habits.* Most MSS. read τούτοις.

10. εἰς ἐπίγνωσιν. *So as to have a perfect knowledge* of God.

11. Σκύθης. The Scythians are mentioned as being *savages:* βάρβαρος had a milder signification.

ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκ-
τιρμῶν, χρηστότητα, ταπεινοφροσύνην, πρᾳότητα, μακροθυμίαν,
13 [m]ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός
τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω
14 καὶ ὑμεῖς· [n]ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύν-
15 δεσμος τῆς τελειότητος· [o]καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν
ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ
16 εὐχάριστοι γίνεσθε. [p]ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν
πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυ-
τούς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι
17 ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· [q]καὶ πᾶν ὅ τι ἂν ποιῆτε
ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαρι-
στοῦντες τῷ Θεῷ καὶ πατρὶ δι᾽ αὐτοῦ.
18 [r]Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν,
19 ἐν Κυρίῳ. [s]Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραί-
20 νεσθε πρὸς αὐτάς. [t]Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ
21 πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ. [u]Οἱ πατέρες,
22 μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. [x]Οἱ δοῦλοι,
ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλ-
μοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ᾽ ἐν ἁπλότητι καρδίας, φο-
23 βούμενοι τὸν Θεόν. καὶ πᾶν ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργά-
24 ζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου
ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ
25 Χριστῷ δουλεύετε. [y]ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ
4 οὐκ ἔστι προσωποληψία. [z]Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε
Κύριον ἐν οὐρανοῖς.
2 [a]Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν
3 εὐχαριστίᾳ· [b]προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς
ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ
4 Χριστοῦ, δι᾽ ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτό, ὡς δεῖ με λαλῆ-
5 σαι. [c]Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγο-
6 ραζόμενοι. [d]ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος,

[m] Matt. vi. 14; Mar. xi. 25; Eph. iv. 32.
[n] ii. 2; Joh. xv. 12; Eph. iv. 3; v. 2; 1 Thess. iv. 9; 1 Joh. iii. 23; iv. 21.
[o] Eph. iv. 4; Phil. iv. 7.
[p] 1 Cor. xiv. 26; Eph. v. 19.
[q] 1 Cor. x. 31; Eph. v. 20; 1 Thess. v. 18; Heb. xiii. 15.
[r] Gen. iii. 16; 1 Cor. xiv. 34; Eph. v. 22; 1 Pet. iii. 1.
[s] Eph. v. 25; 1 Pet. iii. 7.
[t] Eph. vi. 1.
[u] Eph. vi. 4.
[x] Eph. vi. 5; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.
[y] Act. x. 34; Rom. ii. 11; 1 Pet. i. 17.
[z] Eph. vi. 9.
[a] Lu. xviii. 1; Rom. xii. 12; Eph. vi. 18; 1 Thess. v. 17.
[b] i. 26; ii. 2; Matt. xiii. 11; 1 Cor. iv. 1; xvi. 9; 2 Cor. ii. 12; Eph. vi. 19; 2 Thess. iii. 1.
[c] Eph. v. 15, 16; 1 Thess. iv. 12.
[d] iii. 16; Mar. ix. 50.

13. *Χριστός.* In Eph. iv. 32. it is Θεὸς ἐχαρίσατο. If Christ were a mere man, he could not be said to have forgiven the Colossians. Most MSS. read *κύριος.*

14. *σύνδεσμος.* Charity keeps all Christians together, and makes them a perfect whole.

15. *βραβευέτω.* *Let the peace which God inculcates be the umpire in all your differences.* Many MSS. read Χριστοῦ for Θεοῦ.

16. *ὁ λόγος τοῦ Χριστοῦ.* *The Gospel.*

Ibid. Most MSS. read ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

18. Most MSS. omit *ἰδίοις.*

20. Most MSS. read εὐάρεστόν ἐστιν ἐν Κυρίῳ.

21. *μὴ ἐρεθίζετε.* *Do not carry their punishment too far.* Raphel. Many MSS. read παροργίζετε.

Ibid. ἀθυμεῖν is *to break the spirit* of a person.

22. *Θεόν.* Many MSS. read *κύριον.*

23. *καὶ πᾶν ὅ τι.* Many MSS. read ὅ.

24. *τὴν ἀνταπόδοσιν τῆς κληρονομίας.* *The inheritance in return* for your conduct.

24, 25. Most MSS. read τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίσεται.

Chap. IV. 5. *τοὺς ἔξω.* *The heathen,* 1 Thess. iv. 12.

6. *ἐν χάριτι.* The same as ἵνα δῷ χάριν in Eph. iv. 29.

Ibid. *ἅλατι ἠρτυμένος.* As salt is used to

εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι. Τὰ κατ᾽ ἐμὲ 7
e Act. xx. 4; πάντα γνωρίσει ὑμῖν [e]Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ
Eph. vi. 21; 2 Tim. iv. 12. πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἔπεμψα πρὸς 8
ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ
f Philem. 10. τὰς καρδίας ὑμῶν, [f]σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ 9
ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.
g Act. xv. 37; [g]Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ 10
xix. 29; xxvii. 2; Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν
2 Tim. iv. 11; Philem. 24. ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· καὶ Ἰησοῦς ὁ λεγόμενος 11
Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς
τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.
h i. 7; [h]ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, 12
Rom. xv. 30; Philem. 23. πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα
στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.
μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν καὶ 13
i 2 Tim. iv. τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. [i]ἀσπάζεται ὑμᾶς 14
10, 11. Philem. 24. Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. [k]ἀσπάσασθε τοὺς 15
k Rom. xvi. 5; ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ᾽ οἶκον αὐτοῦ
1 Cor. xvi. 19. ἐκκλησίαν· [l]καὶ ὅταν ἀναγνωσθῇ παρ᾽ ὑμῖν ἡ ἐπιστολὴ, ποι- 16
l 1 Thess. v. 27. ήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν
m Philem. 2. ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε· [m]καὶ εἴπατε Ἀρχίππῳ, 17
“Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν
n 1 Cor. πληροῖς.” [n]Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημο- 18
xvi. 21; 2 Thess. νεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ᾽ ὑμῶν. ἀμήν.
iii. 17; Heb. xiii. 3.

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

give a flavour to meat, so do you season your words with prudence, so as to make them palatable to your hearers.

8. Most MSS. read ἵνα γνῶτε τὰ περὶ ἡμῶν.

10. συναιχμάλωτος. See note at Philemon 23.

12. πεπληρωμένοι. Many MSS. read πεπληροφορημένοι.

13. ζῆλον πολύν. Many MSS. read πολὺν πόνον.

14. Λουκᾶς. Some have thought that this was not the evangelist. It appears from ver. 11. that he was not *of the circumcision.*

16. Laodicea was about seven hours distant from Colossæ. It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

FIRST EPISTLE TO THE THESSALONIANS.

This Epistle was written A.D. 46, from Corinth, soon after Timothy had come to S. Paul from Thessalonica, iii. 6; Acts xviii. 5. S. Paul at this time appears to have been suffering some affliction, iii. 7, which was perhaps the obstinacy of the Jews in rejecting the gospel, Acts xviii. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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[a] Rom. i. 7; 2 Cor. i. 19; Eph. i. 2; 1 Pet. i. 2; v. 12.

[a]ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ- 1
σαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

[b] Rom. i. 8, 9; Eph. i. 16; 2 Thess. i. 3. Phil. i. 3.
[c] 2 Thess. ii. 13.
[d] ii. 1; 1 Cor. ii. 4; iv. 20.

[b]Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν 2
ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως, μνη- 3
μονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς
ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· [c]εἰδότες, 4
ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, [d]ὅτι τὸ 5
εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ
καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ

CHAP. I. 1. Σιλουανός. Silvanus, or Silas, is first mentioned in Acts xv. 22, when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, xv. 22, and προφήτης, 32. He accompanied S. Paul on his second apostolic journey, 40, was imprisoned with him at Philippi, xvi. 19, 23, and having gone from thence to Thessalonica, xvii. 1, escaped with him by night to Berœa, 10. He staid there with Timothy, when S. Paul went to Athens, 14, and afterwards joined S. Paul at Corinth, xviii. 5.

Ibid. Τιμόθεος. See note at Acts xiv. 6; xvi. 1. When S. Paul left Berœa, he told Silas and Timothy to join him as soon as they could, xvii. 15: but he appears to have sent word to Timothy afterwards to go to Thessalonica, 1 Thess. iii. 2. He joined S. Paul afterwards at Corinth, iii. 6; Acts xviii. 5.

Ibid. ἐν Θεῷ. We find a similar expression preceded by ἁγίοις in Phil. i. 1, Col. i. 2; by ἡγιασμένοις in 1 Cor. i. 2; and by πιστοῖς in Eph. i. 1, Col. i. 2.

2. ἀδιαλείπτως is to be coupled with μνείαν ποιούμενοι, not with μνημονεύοντες.

3. ἔργου τῆς πίστεως. Beza and Calovius take this for ἐνεργουμένη πίστις, *efficax fides.* Elsner understands it here and in 2 Thess. i. 11. to mean, *opus difficile, cum molestia insigni et periculo conjunctum.* See Heb. vi. 10. It probably means here, *the faith of which you have given such strong proofs.* So τοῦ κόπου τῆς ἀγάπης may mean, *the trouble which attended the exercise of your charity;* and τῆς ὑπομονῆς τῆς ἐλπίδος, *the patience with which you have manifested your hope* &c. See Rom. ii. 7.

Ibid. ἔμπροσθεν τοῦ Θεοῦ. This is probably to be coupled with μνημονεύοντες.

4. ὑπὸ Θεοῦ belongs to ἠγαπημένοι, not to τὴν ἐκλογήν. See 2 Thess. ii. 13.

Ibid. τὴν ἐκλογὴν ὑμῶν, *the manner in which you were called to the gospel,* or, *the circumstances under which the gospel was preached among you.* See 2 Thess. ii. 13, and τὴν κλῆσιν ὑμῶν, 1 Cor. i. 26.

5. ἐν δυνάμει, *with the working of miracles:* ἐν πνεύματι ἁγίῳ, *communicating the visible and miraculous gifts of the Holy Ghost:* ἐν πληροφορίᾳ πολλῇ, *with many things to produce your full conviction.* See Heb. vi. 11; x. 22.

6 πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. [e]καὶ
ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν
7 λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε
γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακε-
8 δονίᾳ καὶ τῇ Ἀχαΐᾳ. [f]ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ
Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν
παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν,
9 ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι. [g]αὐτοὶ γὰρ περὶ
ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ
πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν
10 Θεῷ ζῶντι καὶ ἀληθινῷ, [h]καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ
τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

2 [i]Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς
2 ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. [k]ἀλλὰ καὶ προπαθόντες καὶ ὑβρισ-
θέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ
Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν
3 πολλῷ ἀγῶνι. [l]Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης,
4 οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· [m]ἀλλὰ καθὼς δεδοκιμάσ-
μεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λα-
λοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ
5 δοκιμάζοντι τὰς καρδίας ἡμῶν. [n]Οὔτε γάρ ποτε ἐν λόγῳ
κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προφάσει πλεον-
6 εξίας, Θεὸς μάρτυς· [o]οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,

[e] Act. v. 41; 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 2 Thess. iii. 9.
[f] Rom. i. 8.
[g] 1 Cor. xii. 2.
[h] Matt. iii. 7; Act. i. 11; ii. 24; Phil. iii. 20; 2 Thess. i. 10; Apoc. i. 7.
[i] i. 5, 9.
[k] Act. xvi. 22, &c.; xvii. 2; Phil. i. 30.
[l] 2 Cor. vii. 2.
[m] Gal. i. 10; ii. 7; 1 Tim. i. 11, 12, Tit. i. 3.
[n] Act. xx. 33; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17.
[o] Joh. v. 41, 44: xii. 43; 2 Thess. iii. 8, 9.

5. *καθὼς οἴδατε.* This refers to *εἰδότες* in ver. 4. We know the circumstances under which you received the gospel; *as you also know the manner in which we conducted ourselves* in preaching it: viz. with sufferings which we underwent *for your sakes.* See ii. 1, 2.

Ibid. The reading is probably *πρὸς ὑμᾶς.*

6. *καὶ τοῦ Κυρίου.* If this belongs to *μιμηταὶ*, it must allude to the sufferings of our Saviour: but it may perhaps be connected with *τὸν λόγον.*

Ibid. *θλίψει.* See Acts xvii. 5.

Ibid. *μετὰ χαρᾶς.* *With joy which was inspired by the Holy Ghost.* Though they were persecuted, yet the gifts of the Spirit, which they received, made them rejoice.

8. This would seem to shew that some time had elapsed since S. Paul left Thessalonica. But there was much communication between Thessalonica and Corinth, two large maritime towns. See Grotius.

9. This shews that he was writing to persons who had been idolatrous Gentiles.

Ibid. *δουλεύειν.* The Roman Catholics apply *λατρεύειν* to God, *δουλεύειν* to the saints. But this passage is opposed to such a distinction.

10. This may have been one of the expressions which the Thessalonians misinterpreted. See 2 Thess. ii. 1.

Ibid. *τὸν ῥυόμενον ἡμᾶς, who is saving us,* i. e. who has put us into that way which will save us.

Chap. II. 1. *οὐ κενὴ* might mean *not without fruits;* but I should rather take it to mean *not lightly undertaken:* we did not come to Thessalonica upon a common errand.

2. *ἐν Φιλίπποις.* See Acts xvi. 19, &c.

Ibid. *ἀγῶνι.* See Col. ii. 1.

3. *πλάνης, imposture.*

Ibid. *ἐξ ἀκαθαρσίας, from motives of impurity:* perhaps in allusion to the Gnostics, whose practice was highly immoral. Hammond, Wall. See iv. 5.

Ibid. *ἐν δόλῳ, by corruption of the truth.* 2 Cor. xii. 16.

4. *πιστευθῆναι εὐαγγέλιον, to be entrusted with the preaching of the gospel,* as in Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Tim. i. 11; Titus i. 3.

5. *ἐν λόγῳ κολακείας,* not *under a charge* or *accusation of flattery,* as Heinsius, Hammond, Le Clerc: but the whole sentence means, *we never made use of flattering words.* Wolfius. So *ἐν λόγῳ ἀληθείας,* 2 Cor. vi. 7.

Ibid. *ἐν προφάσει πλεονεξίας, with some pretence which covered our avaricious views.*

οὔτε ἀφ᾽ ὑμῶν οὔτε ἀπ᾽ ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς
p 1 Cor. ii. 3; 2 Cor. x. 1, 2, 10, 11. Χριστοῦ ἀπόστολοι· [p]ἀλλ᾽ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, 7
ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα. [q]οὕτως ἱμειρόμενοι 8
q 2 Cor. xii. 15. ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον
τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν
r Act. xviii. 3; xx. 34; 1 Cor. iv. 12; 2 Cor. xi. 9; xii. 13; 2 Thess. iii. 8. γεγένησθε. [r]μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ 9
τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ
ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον
τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως 10
καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθάπερ 11
οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρα-
s Eph. iv. 1; Phil. i. 27; Col. i. 10. καλοῦντες ὑμᾶς καὶ παραμυθούμενοι, [s]καὶ μαρτυρούμενοι εἰς 12
τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς
t Gal. iv. 14. εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. [t]Διὰ τοῦτο καὶ ἡμεῖς 13
εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
ἀκοῆς παρ᾽ ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων,
ἀλλὰ καθώς ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
u Act. xvii. 5, 13. ἐν ὑμῖν τοῖς πιστεύουσιν. [u]ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, 14
ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ
ἐν Χριστῷ Ἰησοῦ, ὅτι ταὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
v Matt. xxiii. 34, 37; Act. vii. 52. ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, [v]τῶν 15
καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφή-
τας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν
x Matt. xxiii. 32; Act. xiii. 50; xiv. 5, 19; xvii. 5, 13; xviii. 12; xix. 9; xxii. 21, 22. ἀνθρώποις ἐναντίων, [x]κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι 16
ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάν-
τοτε· ἔφθασε δὲ ἐπ᾽ αὐτοὺς ἡ ὀργὴ εἰς τέλος.
Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ᾽ ὑμῶν πρὸς καιρὸν 17
ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ
y Rom. i. 13; xv. 22. πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. [y]διὸ ἠθελήσαμεν 18
z 2 Cor. i. 14; Phil. ii. 16; iv. 1. ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δὶς, καὶ
ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. [z]τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ 19

6. ἐν βάρει εἶναι might seem to mean *to be burdensome*, as ἐπιβαρῆσαι in ver. 9, and in 2 Cor. xi. 9, but βάρος probably means in this place *the weight and authority of an apostle*: it is opposed to ἤπιοι in ver. 7. Beza Wolfius. So βαρεῖαι in 2 Cor. x. 10.

7. ἤπιοι. The reading is probably νήπιοι.

8. ἱμειρόμενοι. All the best MSS. read ὁμειρόμενοι.

13. λόγον ἀκοῆς is the same as λόγον ἀκουόμενον; so that the whole is equivalent to παραλαβόντες τὸν λόγον τοῦ Θεοῦ ἀκοῇ παρ᾽ ἡμῶν, *when you heard us preaching the word of God*, ἐδέξασθε, *you not only listened to it, but received it.* Raphel. See Heb. iv. 2.

Ibid. ἐνεργεῖται. *Shews itself by actual proof*, i. e. by the Spirit.

14. συμφυλετῶν. This shews that the converts at Thessalonica were molested by the Gentile inhabitants.

15. ἰδίους is probably an interpolation.

Ibid. ἐκδιωξάντων. See Acts xvii. 10.

Ibid. πᾶσιν ἀνθρώποις ἐναντίων. This agrees with what Tacitus says of the Jews, "adversus omnes alios hostile odium." *Hist.* v. 5.

16. εἰς τέλος, probably *omnino*. See Luke xviii. 5.

18. ἐγὼ μὲν Παῦλος. S. Paul was obliged now to speak in his own person only, as he could not say this of Silas and Timothy.

Ibid. ὁ Σατανᾶς. This may merely allude to the ordinary attempts of Satan to injure the gospel: or it may refer to S. Paul's infirmity. See 2 Cor. xii. 7, and Vechnerus *De Palo Pauli*, p. 181.

19. τίς γάρ. The meaning of the connecting particle γὰρ is this: I have more than once felt a desire of returning to you: and what was

ἢ στέφανος καυχήσεως, ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ
20 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς
3 γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. Διὸ μηκέτι στέγοντες,
2 εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, [a]καὶ ἐπέμ-
ψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ
καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στη-
ρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,
3 [b]τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ
4 οἴδατε ὅτι εἰς τοῦτο κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο
5 καὶ οἴδατε· [c]διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ
γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων,
6 καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου
πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν
καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν
πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς,
7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ
8 θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν
9 ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. τίνα γὰρ εὐχαριστίαν
δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ
10 χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; [d]νυκτὸς
καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ
πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.
11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν Ἰησοῦς
12 Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· [e]ὑμᾶς δὲ ὁ
Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους
13 καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, [f]εἰς τὸ στηρίξαι
ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ
Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.
4 [g]ΤΟ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακα-

[a] Act. xvi. 1; Rom. xvi. 21; Phil. ii. 19.
[b] Act. xiv. 22; 2 Tim. iii. 12.
[c] Phil. ii. 16.
[d] Rom. i. 10, 11; xv. 23.
[e] v. 15.
[f] v. 23; 1 Cor. i. 8; Phil. i. 10.
[g] ii. 12; Phil. i. 27.

more natural? *for what is the thing which gives me most hope and joy, and ground of boasting? Is it not you? Shall I not feel all this, when we are standing before our Lord Jesus Christ at his second coming?* See 2 Cor. i. 14.

Chap. III. 1. μηκέτι στέγοντες, *no longer suppressing my feelings,* as in ver. 5.

Ibid. μόνοι. When he came to Athens, he had sent to Silas and Timothy to follow him as soon as they could, Acts xvii. 15; he appears afterwards to have countermanded this order, and to have sent to Timothy to go to Thessalonica. Benson and Michaelis supposed that Timothy joined him at Athens, and was sent back by him: but they are probably wrong.

2. στηρίξαι. This word is generally used for *giving rules and regulations to churches which had been lately founded.* The reading is probably παρακαλέσαι ὑπὲρ τῆς.

3. τῷ μηδένα σαίνεσθαι, *by paying court to no one improperly.*

6. Compare Acts xviii. 5.

7. θλίψει, probably the opposition of the Jews, and his reluctant abandonment of them. See Acts xviii. 6.

9. ἔμπροσθεν τοῦ Θεοῦ ἡμῶν is sometimes coupled with δεόμενοι.

11. From κατευθύναι being in the singular, Athanasius draws an argument for the unity of the Father and the Son. Vol. i. p. 561, 976. See 2 Thess. ii. 16, 17.

12. περισσεύσαι, *make to abound,* as in 2 Cor. ix. 8; Eph. i. 8.

13. ἁγίων. Macknight renders it *angels,* and at 2 Thess. i. 10.

Chap. IV. 1. Τὸ λοιπόν. The article is perhaps to be expunged.

λοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε
μᾶλλον· οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ 2
τοῦ Κυρίου Ἰησοῦ. τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ 3
ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι 4
ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ
τιμῇ, [h] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ 5
εἰδότα τὸν Θεόν· [i] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ 6
πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ Κύριος περὶ
πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυρά-
μεθα. [k] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' 7
ἐν ἁγιασμῷ. [l] τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, 8
ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον
εἰς ἡμᾶς.

[m] Περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν· 9
αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·
καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ 10
τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν
μᾶλλον, [n] καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, 11
καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγ-
γείλαμεν· ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ 12
μηδενὸς χρείαν ἔχητε.

ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, 13
ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
[o] εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω 14
καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.
τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, 15
οἱ περιλειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθά-

h Eph. iv. 17, 18.
i 1 Cor. vi. 8.
k Lev. xi. 44; xix. 2; Joh. xvii. 19.
l Lu. x. 16.
m Lev. xix. 18; Matt. xxii. 39; Joh. vi. 45; xiii. 34; Eph. v. 2; 1 Pet. iv. 8; 1 Joh. iii. 11, 23; iv. 21.
n Act. xx. 34; Eph. iv. 28; 2 Thess. iii. 7, 8, 12.
o 1 Cor. xv. 13, 18.

1. *ἀρέσκειν Θεῷ.* We are here perhaps to insert *καθὼς καὶ περιπατεῖτε.*

Ibid. *ἵνα περισσεύητε μᾶλλον* is to be coupled with *ἐρωτῶμεν.*

3. For this is the will of God, and this is the meaning of your sanctification: the Holy Ghost was given you at your baptism, that you might obey his suggestions, and abstain from evil.

4. *σκεῦος* has been interpreted *wife* by Augustin and Heinsius: but it more probably means *a body.* Theodoret, Theophylact, Salmasius, Wolfius.

Ibid. *τιμῇ.* A person *dishonours* his body by fornication. See 1 Cor. vi. 15—20.

6. *ἐν τῷ πράγματι, in this matter,* viz. of fornication: others take *τῷ* for *τινί.* See 2 Cor. vii. 11.

7. *ἐπὶ ἀκαθαρσίᾳ. To live uncleanly,* as *ἐπὶ ἔργοις ἀγαθοῖς,* Eph. ii. 10.

Ibid. *ἀλλ' ἐν ἁγιασμῷ, but in a state of sanctification,* with thoughts which had been rendered holy by the Spirit.

8. *τοιγαροῦν,* in consequence therefore of our having once had these holy thoughts given us by God.

Ibid. *δόντα.* The reading is probably *διδόντα,* and *ὑμᾶς* for *ἡμᾶς.*

13. *θέλω.* The reading is probably *θέλομεν.*

Ibid. The Thessalonians seem to have expected, that Christ was coming shortly to erect a kingdom, of which all believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege.

14. *διὰ τοῦ Ἰησοῦ* probably belongs to *ἄξει*; if it were coupled with *κοιμηθέντας,* it should be *διὰ τὸν Ἰησοῦν.* See 2 Cor. iv. 14.

15. *ἡμεῖς.* S. Paul frequently uses this expression, or *ἐγὼ,* when he means to speak of all Christians, or all men. See Rom. iii. 8; vii. 8—11; 1 Cor. x. 30; Gal. ii. 4; Eph. i. 4; Tit. iii. 3. In 2 Cor. iv. 14. he says *ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ,* which shews that he could not mean literally to include himself among the people who will be *alive* at the last day.

Ibid. *περιλειπόμενοι.* I have put a comma

16 σωμεν τοὺς κοιμηθέντας· [p]ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι,
ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ'
οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
17 [q]ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς
ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα,
18 καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε
ἀλλήλους ἐν τοῖς λόγοις τούτοις.
5 [r]Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν
2 ἔχετε ὑμῖν γράφεσθαι· [s]αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα
3 Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται· [t]ὅταν γὰρ λέγω-
σιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται
ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύ-
4 γωσιν. [u]ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα
5 ὑμᾶς ὡς κλέπτης καταλάβῃ· [x]πάντες ὑμεῖς υἱοὶ φωτός ἐστε
6 καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. [y]Ἄρα οὖν
μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφω-
7 μεν. [z]οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυ-
8 σκόμενοι, νυκτὸς μεθύουσιν· [a]ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν,
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν
9 ἐλπίδα σωτηρίας· [b]ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ'
εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
10 τοῦ, [c]τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε
11 καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλή-
λους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
12 [d]ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας
ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας
13 ὑμᾶς, καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ
14 τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυτοῖς. [e]Παρακαλοῦμεν δὲ
ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς
ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάν-

p Matt. xxiv. 31; 1 Cor. xv. 51, 52; 2 Thess. i. 7.
q Joh. xii. 26; xiv. 3; xvii. 24.
r Matt. xxiv. 3, 36.
s Matt. xxiv. 42, 43; Mar. xiii. 34, 35; 2 Pet. iii. 10; Apoc. iii. 3; xvi. 15.
t Lu. xxi. 34, 35.
u Eph. v. 8.
x Lu. xvi. 8; Rom. xiii. 12; Eph. v. 8.
y Matt. xxiv. 42; xxv. 13; Rom. xiii. 11, 12; 1 Cor. xv. 34; Eph. v. 14; 1 Pet. v. 8.
z Rom. xiii. 13.
a Esa. lix. 17; Rom. xiii. 12; Eph. vi. 14, &c.
b Rom. ix. 22; 1 Pet. ii. 8.
c Rom. xiv. 8, 9; 2 Cor. v. 15.
d Rom. xv. 27; 1 Cor. ix. 11; Gal. vi. 6; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17.
e Rom. xiv. 1; Gal. vi. 1, 2; 2 Thess. iii. 6, 11, 12.

after this word, see ver. 17. I doubt whether περιλειπόμενοι εἰς τὴν παρουσίαν could mean *left to the coming.* For φθάνειν following a noun with the preposition εἰς, see Rom. ix. 31. I conceive it to mean, *those who are alive at the last day will not enter into the presence of the Lord before those who have died.*

16. οἱ νεκροὶ κ. τ. λ. Not, *those who have died in Christ shall be the first to rise:* but, the resurrection of the dead shall take place first, and then the living shall be caught up &c.

Chap. V. 3. ὅταν λέγωσιν, *while men are saying, Peace* &c. then the thief comes.

4. These people suffer from the sudden coming of the thief, because they are in the dark: but the day of the Lord, although it will come suddenly, ought not to take you by surprise, because you are not in the dark.

5. Read πάντες γὰρ ὑμεῖς.

6. γρηγορῶμεν. This is probably a new metaphor, from soldiers keeping guard at night: the same idea is continued in ver. 8.

8. Compare Eph. vi. 15, 17.

9. For God has placed us in a state, in which we are not exposed inevitably to his anger, but in which we may obtain salvation.

10. γρηγορῶμεν and καθεύδωμεν seem to be used here in a different sense from the late metaphor, and to mean, *whether we continue alive, or whether we die.*

13. ἡγεῖσθαι is said to mean, *to look up to, to esteem:* but I cannot see how it can bear that meaning. I should render it, *and to think that they are more particularly objects of your love and charity.* See Beza, and Phil. ii. 3.

14. ἀντέχεσθε. As προσλαμβάνεσθε in Rom. xiv. 1.

[f] Lev. xix. 18; Prov. xvii. 13; xx. 22; xxiv. 29; Matt. v. 39; Rom. xii. 17; 1 Cor. vi. 7; Gal. vi. 10; 1 Pet. iii. 9.
[g] Rom. xii. 12; Phil. iv. 4.
[h] Eccl. xviii. 22; Lu. xviii. 1; Rom. xii. 12; Eph. vi. 18; Col. iv. 2.
[i] Eph. v. 20.
[k] Eph. iv. 30; 2 Tim. i. 6.
[l] 1 Cor. ii. 11, 15; 1 Joh. iv. 1.
[m] Phil. iv. 8.
[n] iii. 13; 1 Cor. i. 8.
[o] 1 Cor. i. 9; x. 13; 2 Thess. iii. 3.

τας. [f]ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ· ἀλλὰ πάν- 15
τοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.
[g]πάντοτε χαίρετε. [h]ἀδιαλείπτως προσεύχεσθε. [i]ἐν παντὶ εὐ- 16 17
χαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς 18
ὑμᾶς. [k]τὸ πνεῦμα μὴ σβέννυτε· προφητείας μὴ ἐξουθενεῖτε. 19
[l]πάντα δοκιμάζετε· τὸ καλὸν κατέχετε· [m]ἀπὸ παντὸς εἴδους 20 21
πονηροῦ ἀπέχεσθε. [n]Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι 22 23
ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ τηρηθείη. [o]πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ 24
ποιήσει.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. [p]ἀσπάσασθε τοὺς ἀδελ- 25 26
φοὺς πάντας ἐν φιλήματι ἁγίῳ. [q]ὁρκίζω ὑμᾶς τὸν Κύριον, 27
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς. ἡ 28
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

[p] Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Pet. v. 14. [q] Col. iv. 16.

16. πάντοτε χαίρετε, *be cheerful at all times.*

19. σβέννυτε. There is the same metaphor in 2 Tim. i. 6. ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, and in Rom. xii. 11. Allusion may perhaps be intended to the fiery descent of the Spirit.

20. προφητείας μὴ ἐξουθενεῖτε. It may mean, *If any pretend to the gifts of the Spirit, do not treat it as nothing, but* πάντα δοκιμάζετε, *try whether their pretensions are true.* Or as Benson interprets it, *Do not count prophecy less than other spiritual gifts.* See 1 Cor. xiv. 1, 3, 4, 5. The reading is probably πάντα δὲ δοκιμάζετε.

22. εἴδους. Our version renders it *appearance:* but perhaps it only means *sort*, or *kind.* Theophylact, Benson.

23. πνεῦμα and ψυχὴ are opposed to each other in 1 Cor. ii. 14; xx. 44; Jude 19. For the meaning of πνεῦμα and ψυχὴ see 1 Cor. ii. 14.

26. φιλήματι. See Fesselius, *Adv. Sacr.* iii. 7. p. 283. and Wolfius ad Rom. xvi. 16.

27. Macknight infers from this verse that the Epistle was sent to the elders. Ἁγίοις is probably an interpolation.

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written a few months after the former, probably in the year 47, while S. Paul was at Corinth. Acts xviii. 11. Sufficient time had elapsed for S. Paul to hear of the reception of his former Epistle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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[a] 1 Thess. i. 1. [a]ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ- 1
σαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
[b] 1 Cor. i. 3; 1 Pet. i. 2. [b]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου 2
Ἰησοῦ Χριστοῦ.
[c] Eph. i. 15; Phil. i. 3; Col. i. 3; 1 Thess. i. 2. [c]Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελ- 3
φοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ
πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·
[d] 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19. [d]ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ 4
Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς
[e] Phil. i. 28; 1 Thess. ii. 14. διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, [e]ἔνδειγμα 5
τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· εἴπερ δίκαιον παρὰ 6
[f] 1 Thess. iv. 16. Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, [f]καὶ ὑμῖν τοῖς 7
θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου
[g] Rom. ii. 8; 2 Pet. iii. 7. Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, [g]ἐν πυρὶ 8
φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ
ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
[h] Esa. ii. 19. [h]οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ 9
[i] Act. i. 11; 1 Thess. i. 10; Apoc. i. 7. Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, [i]ὅταν ἔλθῃ ἐνδοξ- 10
ασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς
πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν
τῇ ἡμέρᾳ ἐκείνῃ. εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, 11

CHAP. I. 5. ἔνδειγμα, *which will be a proof hereafter*, that God rewards all persons according to their works.

Ibid. εἰς τὸ κατ. This is connected with αἷς ἀνέχεσθε, *which ye suffer, that ye may be found worthy of the kingdom of God.*

6. εἴπερ for ἐπεί. Chrysost., Wolf.

8. ἐν πυρὶ φλογὸς is connected by Macknight, as in our version, with διδόντος ἐκδίκησιν. The reading is perhaps φλογὶ πυρὸς.

10. πιστεύουσιν. The reading is probably πιστεύσασιν.

Ibid. ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς. These words seem to be inserted on account of πᾶσι τοῖς πιστεύουσιν, which goes before. S. Paul having said that Christ, at his second coming, would be an object of admiration to *all believers*, applies this in his own mind especially to the Thessalonians; and he means to say, Among these believers you will be included, *because you received the gospel when we preached it among you.* Ἐν τῇ ἡμέρᾳ ἐκείνῃ is connected with θαυμασθῆναι.

ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ
πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει·
12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσιας τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
2 αὐτὸν, [k] εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, k Jer. xxix. 8;
μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε Matt. xxiv. 4; Eph. v. 6;
δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Col. ii. 18; 1 Joh. iv. 1.
3 Χριστοῦ. [l] Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, l Matt.
ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄν- xxiv. 23; Eph. v. 6;
4 θρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, [m] ὁ ἀντικείμενος, 1 Tim. iv. 1; 1 Joh. ii. 18;
καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, Apoc. xiii. 11.
ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀπο- m Dan. xi. 36.

11. εὐδοκίαν ἀγαθωσύνης is taken for *the goodness of God* by Benson, Wolfius, and Macknight: but as ἔργον πίστεως must relate to the Thessalonians, I should agree with Schmidius in referring ἀγαθωσύνης also to them. The whole means, *that our God may make your future conduct to be worthy of the gospel to which you are called, and may give full effect to every good intention, and to the proofs which you give of your faith, by the power of his grace.*

12. τοῦ Θεοῦ ἡμῶν. These words may be rendered, *of our God and Lord Jesus Christ.* See Titus ii. 13.

Chap. II. 1. ὑπὲρ τῆς παρουσίας. I take ὑπὲρ for *concerning*, as in i. 4; Rom. ix. 27; 2 Cor. i. 8; viii. 23, 24. Some expressions concerning *the second coming* of Christ in S. Paul's first Epistle had been mistaken. See 1 Thess. i. 10; ii. 19; iii. 13; iv. 15; v. 23.

Ibid. ἐπισυναγωγῆς. This alludes to what S. Paul had said of *the living* at the day of judgment being caught up to be with Christ, 1 Thess. iv. 17; v. 10.

2. ἀπὸ τοῦ νοός. *From your better mind*, or, *from the real meaning of my words.*

Ibid. διὰ πνεύματος, *by a person pretending to inspiration.* See 1 John iv. 1.

Ibid. διὰ λόγου. Raphel connects this, as well as δι' ἐπιστολῆς, with ὡς δι' ἡμῶν. See ver. 15; Acts xv. 27. Persons might either have quoted words spoken by S. Paul at Thessalonica, or might have pretended to have heard them from him at Corinth.

Ibid. ὡς ὅτι ἐνέστηκεν. The phrase ὡς ὅτι is used by Isocrates, κατηγόρουν δὲ αὐτοῦ, ὡς ὅτι καινὰ δαιμόνια εἰσφέρει. *De Laud. Busir.* p. 433. See 2 Cor. v. 19. The Thessalonians seem to have thought that Christ would soon come to erect a kingdom, and that all believers would be members of it: they therefore grieved over the dead, (1 Thess. iv. 13,) as if they had been deprived of this privilege.

3. κατὰ μηδένα τρόπον ὅτι, *in no manner whatever:* ὅτι will bear that meaning.

Ibid. ἡ ἀποστασία. This same falling away seems to be mentioned in 1 Tim. iv. 1, and I conceive it to allude to the Gnostic heresies. Toward the end of the first century, and still more after the death of the apostles, many Christians began to fall away to the Gnostics. S. Paul had often mentioned this as a severe time of trial; and he now says, *Let no person deceive you* to think that you are more fortunate than those who have died: you must not say this, *until the time of the apostasy is come*, and you have shewn whether you stand that trial or no.

Ibid. ὁ ἄνθρωπος τῆς ἁμαρτίας. All these terms are in the singular number, though they refer to many persons. This does not mean any particular *man of sin*, but *sinful persons*, such as the Gnostics are known to have been.

Ibid. ὁ υἱὸς τῆς ἀπωλείας. This is applied to Judas in John xvii. 12, and means *a person devoted to destruction.* This is the meaning of υἱὸς in Matt. xiii. 38; xxiii. 15; Luke x. 6; xvi. 8; xx. 36; 1 Thess. v. 5. S. Peter speaks of αἱρέσεις ἀπωλείας in 2 Pet. ii. 1, where he is probably speaking of the Gnostic heresies.

4. ὁ ἀντικείμενος is perhaps to be taken by itself, and means *the adversary:* these persons were to be *enemies* of the gospel.

Ibid. ὑπεραιρόμενος κ. τ. λ. These persons were to arrogate to themselves honour above what had been paid to any object of worship. Σέβασμα is used for an object of false worship in Wisdom xiv. 20; Acts xvii. 23. Ἐπὶ πάντα might be *above all*, or *against all.*

Ibid. τὸν ναὸν τοῦ Θεοῦ is taken for *the church*, i. e. the body of believers, by all the old commentators, Chrysostom, Theodoret, Augustin, Theophylact. See Suicer *in v.* ναός. It has this sense in 1 Cor. iii. 16; 2 Cor. vi. 16; 1 Tim. iii. 15.

Ibid. ὡς Θεόν. These words ought perhaps to be expunged, and then the sentence may

δεικνύντα ἑαυτὸν ὅτι ἔστι Θεός. οὐ μνημονεύετε, ὅτι ἔτι ὢν 5
πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, 6
εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. [n]τὸ γὰρ 7
μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι,
ἕως ἐκ μέσου γένηται· [o]καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, 8
ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ
καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσιας αὐτοῦ· [p]οὗ ἐστιν 9
ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει
καὶ σημείοις καὶ τέρασι ψεύδους, [q]καὶ ἐν πάσῃ ἀπάτῃ τῆς 10
ἀδικίας, ἐν τοῖς ἀπολλυμενοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀλη-
θείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· [r]καὶ διὰ τοῦτο 11
πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι
αὐτοὺς τῷ ψεύδει· ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες 12
τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. [s]Ἡμεῖς δὲ ὀφεί- 13
λομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγα-
πημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς
σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ 14
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης
τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ. [t]ἄρα οὖν, ἀδελφοὶ, στή- 15
κετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ
λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν 16
Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας
ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
χάριτι, [u]παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς 17
ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

3 [x]ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοὶ περὶ ἡμῶν, ἵνα ὁ λόγος

[n] Act. xx. 29.
[o] Job iv. 9; Esa. xi. 4; Apoc. xix. 15, 20, 21.
[p] Deut. xiii. 1, &c.; Matt. xxiv. 24; Joh. viii. 41; 2 Cor. iv. 4; Eph. ii. 2; Apoc. xiii. 13, &c.
[q] 2 Cor. ii. 15; iv. 3.
[r] Rom. i. 24, &c.; 1 Tim. iv. 1.
[s] i. 3; 1 Thess. i. 4.
[t] iii. 6.
[u] 1 Thess. iii. 13.
[x] Matt. ix. 38; Eph. vi. 19; Col. iv. 3.

mean, that the Gnostics would introduce themselves into the Church, and represent themselves as divine.

6. τὸ κατέχον, *that which hindereth.* S. Paul probably meant himself and the other apostles, during whose lifetime the Gnostics did not so fully discover themselves; nor did the open apostasy of the Christians take place till the apostles were gone.

7. τὸ μυστήριον τῆς ἀνομίας. This perhaps merely means, *this strange and unaccountable wickedness.* Josephus says, καὶ τὸν Ἀντιπάτρου βίον οὐκ ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον. *De Bel. Jud.* p. 115. It seems to have been a proverbial expression, answering to ours of *a monster of iniquity.*

Ibid. ὁ κατέχων, sc. ἔστι. *The monstrous wickedness of the Gnostics is already in action; but there are causes which will hinder it from shewing itself openly until this hinderance is removed.* Ὁ κατέχων (ἔστι). *There is that which hindereth.*

8. ὁ ἄνομος. Still the singular for the plural: *then these wicked persons will shew themselves openly.*

9. The false miracles of the Gnostics are here intended.

10. ἐν τοῖς. The preposition is perhaps to be expunged. Ἀπολλυμένοις is opposed to σωζομένοις in 2 Cor. ii. 15, as it is here to σωθῆναι.

Ibid. ἀνθ' ὧν, *because.* See Luke i. 20. Τὴν ἀγάπην τῆς ἀληθείας may perhaps mean, *the true love,* i. e. God's love to man in the scheme of redemption; as τέρασι ψεύδους mean *false wonders.*

11. πέμψει. The reading is probably πέμπει.

13. ἀπ' ἀρχῆς *from the beginning of the world.* See Eph. i. 4. The scheme of redemption had been arranged by God *from the beginning.* See Matt. xix. 4.

Ibid. εἰς σωτηρίαν. God hath chosen you *to be saved by being sanctified by the Spirit, and by believing in the truth:* i. e. ye are sanctified by the Spirit, and continue to believe the gospel; and therefore ye will obtain the salvation which God ordained from the beginning. Compare 1 Pet. i. 2.

16. The reading is probably καὶ Θεὸς ὁ πατήρ.

17. ὑμᾶς after στηρίξαι is perhaps to be omitted.

2 τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς, [y]καὶ
ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ
3 γὰρ πάντων ἡ πίστις. [z]πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει
4 ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. [a]πεποίθαμεν δὲ ἐν Κυρίῳ
ἐφ᾽ ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιή-
5 σετε. ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγά-
πην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
6 [b]Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρ-
7 έλαβε παρ᾽ ἡμῶν. [c]αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς·
8 ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, [d]οὐδὲ δωρεὰν ἄρτον ἐφάγομεν
παρά τινος, ἀλλ᾽ ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐρ-
9 γαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· [e]οὐχ ὅτι οὐκ
ἔχομεν ἐξουσίαν, ἀλλ᾽ ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ
10 μιμεῖσθαι ἡμᾶς. [f]καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγ-
γέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.
11 ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν
12 ἐργαζομένους, ἀλλὰ περιεργαζομένους. [g]τοῖς δὲ τοιούτοις παρ-
αγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον
13 ἐσθίωσιν. [h]ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες.
14 [i]εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,
15 τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐν-
τραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελ-
16 φόν. [k]αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην
διὰ παντὸς ἐν παντὶ τρόπῳ· ὁ Κύριος μετὰ πάντων ὑμῶν.
17 [l]Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν
18 πάσῃ ἐπιστολῇ· οὕτω γράφω· ἡ χάρις τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

[y] Joh. vi. 44; Rom. xv. 31.
[z] Joh. xvii. 15; 1 Cor. i. 9; x. 13; 1 Thess. v. 24.
[a] 2 Cor. vii. 16.
[b] ver. 14, 15; Rom. xvi. 17; 1 Cor. v. 11, 13; 1 Thess. iv. 11; v. 14; Tit. iii. 10; 2 Joh. 10.
[c] 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6; 2. 10; iv. 11.
[d] Act. xviii. 3; xx. 34; 1 Cor. iv. 12; 2 Cor. xi. 9; xii. 13; 1 Thess. ii. 9.
[e] Matt. x. 10; 1 Cor. iv. 16; ix. 4, 6; xi. 1; 1 Thess. i. 6; ii. 6; Phil. iii. 17; 1 Tim. v. 18.
[f] Gen. iii. 19.
[g] Eph. iv. 28; 1 Thess. iv. 11.
[h] Gal. vi. 9.
[i] ver. 6; Matt. xviii 17; 1 Cor. v. 9, 11.
[k] Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23.
[l] 1 Cor. xvi. 21; Col. iv. 18.

CHAP. III. 2. *ῥυσθῶμεν.* This may allude to the violence of the Jews, Acts xviii. 13.

3. *τοῦ πονηροῦ* may mean *the evil one*, as in Matt. vi. 13; xiii. 19, 38; Eph. vi. 16.

5. *εἰς τὴν ἀγάπην κ. τ. λ.* Macknight takes this to mean, *to imitate the love of God towards man, and the patience of Christ.* But I should rather interpret it, *that you may love God, and continue to shew patiently your faith in Christ.* For this sense of *ὑπομονὴ*, see 1 Thess. i. 3; Titus ii. 2.

6. *στέλλεσθαι* is *velum contrahere, to sail cautiously, to avoid.*

Ibid. *παρέλαβε.* The reading is probably *παρελάβετε.*

11. *περιεργαζομένους.* Not doing any thing for themselves, but busying themselves about other persons' affairs. Demosthenes has *ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ* in this sense, *Philipp.* iv. p. 150.

12. The reading is probably *παρακαλοῦμεν ἐν Κυρίῳ Ι. Χ.*

14. *διὰ τῆς ἐπιστολῆς*, this has been connected with *σημειοῦσθε*, *signify that man to me by letter:* but I should rather connect it with what goes before, and *σημειοῦσθε* means, *mark that man, keep your eye on him.* In Rom. xvi. 17. it is *σκοπεῖν.*

17. *οὕτω γράφω.* The part, which S. Paul wrote with his own hand, began with these words, and then followed *ἡ χάρις κ. τ. λ.* which is the conclusion of all his Epistles, and was probably always written with his own hand. This might have been added through the fear of a counterfeit Epistle: see ii. 2.

FIRST EPISTLE TO TIMOTHY.

I suppose this Epistle to have been written soon after S. Paul left Ephesus in 52: (see Acts xx. 1.) perhaps from Troas. At the beginning of the year he had sent Timothy to Corinth, intending him to return before his own departure: (Acts xix. 22; 1 Cor. iv. 17; xvi. 10, 11.) but Timothy reached Ephesus either after S. Paul had left it, or but a short time before: and since S. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions.

For a life of Timothy, see *Acta Sanctorum*, Jan. 24. Cave, Tillemont.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 [a]ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ᾽ ἐπιταγὴν Θεοῦ
σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν,
2 [b]Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 [c]Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος
εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν,
4 [d]μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες
ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει·
5 [e]τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας
6 καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· [f]ὧν τινὲς
7 ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι
νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων
8 διαβεβαιοῦνται· [g]οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ
9 νομίμως χρῆται, [h]εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται,
ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις
10 καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις, πόρ-
νοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ

[a] Act. ix. 15; Col. i. 27; Gal. i. 1.
[b] Act. xvi. 1; 1 Cor. iv. 17; 1 Thess. iii. 2; Gal. i. 3; 1 Pet. i. 3; 1 Pet. i. 2.
[c] Act. xx. 1, 3; Gal. i. 6, 7.
[d] iv. 7; vi. 4, 20; 2 Tim. ii. 16; Tit. i. 14; iii. 9.
[e] Rom. xiii. 8, &c.; Gal. v. 14.
[f] vi. 4, 20.
[g] Rom. vii. 12.
[h] Gal. iii. 19; v. 23.

Chap. I. 1. *ἐπιταγήν.* Macknight understands *the command* to write this Epistle: but the word is probably connected with *ἀπόστολος.* It was by the command of God that S. Paul was an apostle. See 1 Cor. i. 1; 2 Cor. i. 1.

2. *τέκνῳ.* In allusion to Timothy having been converted by S. Paul. See Acts xiv. 6, xvi. 1, notes.

Ibid. *ἡμῶν* is probably an interpolation.

3. *προσμεῖναι.* Knatchbull would read *πρόσμειναι* in the imperative. The sense seems to be imperfect, and is not completed till ver. 18.

Ibid. *ἑτεροδιδασκαλεῖν.* I conceive this to allude to Gnostics, who mixed up Judaism, heathenism, and the gospel, and were now beginning to appear in Asia Minor.

4. *μύθοις.* See iv. 7; 2 Tim. iv. 4; Titus i. 14.

Ibid. *γενεαλογίαις.* See Titus iii. 9. The expression is referred to the Gnostic notion of emanations by Irenæus, Tertullian, Epiphanius, &c. See the Dissertation of Langius.

Ibid. *οἰκονομίαν.* This seems certainly the true reading, rather than *οἰκοδομίαν.* Ἡ *οἰκονομία Θεοῦ ἐν πίστει* means *the real gospel.*

5. *παραγγελίας.* *Of the doctrine which you are to deliver.* See *παραγγείλῃς* in ver. 3, 18; iv. 11, &c. Raphel, Macknight.

7. *νομοδιδάσκαλοι.* The Jewish law was taught in part by the Gnostics. So in Titus i. 14. he speaks of *Jewish fables.*

εἴτι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, [i]κατὰ τὸ 11
εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ,
καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ 12
ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, [k]τὸν 13
πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ᾽
ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ 14
χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χρι-
στῷ Ἰησοῦ· [l]πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι 15
Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι,
ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ 16
πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν,
πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ᾽ αὐτῷ εἰς ζωὴν
αἰώνιον· [m]τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ 17
σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
[n]ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, 18
κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν
αὐταῖς τὴν καλὴν στρατείαν, [o]ἔχων πίστιν καὶ ἀγαθὴν συνεί- 19
δησιν, ἥν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν· [p]ὧν 20
ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ,
ἵνα παιδευθῶσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσ- 2
ευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, [q]ὑπὲρ 2
βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ
ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο 3

[i] vi. 15; 1 Thess. ii. 4.
[k] Joh. ix. 39, 41; Act. iii. 17; i. 3; ix. 1; xxii. 4; xxvi. 9; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6.
[l] Matt. ix. 13; Mar. ii. 17; Lu. v. 32; xix. 10; 1 Joh. iii. 5.
[m] vi. 15, 16; Rom. xvi. 27.
[n] vi. 12; 2 Tim. iv. 7.
[o] iii. 9.
[p] 1 Cor. v. 5; 2 Tim. ii. 17; iv. 14.
[q] Jer. xxix. 7.

11. *κατὰ τὸ εὐαγγέλιον.* This is connected with ὑγιαινούσῃ.—*and whatever else is opposed to that sound doctrine which is in accordance with the gospel, given for the glory of God: which gospel has been entrusted to me; and I thank our Lord Jesus Christ, that he has thought me fit to be trusted with it.* Theophylact, Wolfius.

12. *ἐνδυναμώσαντι.* In reference to the δυνάμεις, or miraculous gifts.

14. *And I was not only pardoned for having done this in ignorance: but the gracious mercy of God has given me a superabundant share of faith and love.* Πίστεως is opposed to ἀπιστίᾳ, and ἀγάπης to βλάσφημον, διώκτην &c.

15. *ἀποδοχῆς ἄξιος* was a common phrase. Philo Judæus has *μόνος δ᾽ ἀποδοχῆς ἄξιος.* vol. ii. p. 410. Diodorus Siculus, *τὸ δ᾽ ἔργον τοῦτο μὴ μόνον εἶναι καὶ τὸ μέγεθος ἀποδοχῆς ἄξιον.* i. p. 44.

Ibid. *πρῶτος.* *The greatest:* and so *πρώτῳ* in the next verse.

16. *διὰ τοῦτο* may perhaps mean, *in consequence of what has just been said,* viz. that Christ came into the world to save sinners, *I obtained pardon, ἵνα ἐν ἐμοὶ κ.τ.λ. so that Jesus Christ shewed in me* &c. See Matt. i. 22.

Ibid. *τὴν πᾶσαν μακροθυμίαν.* *The greatest long-suffering.* Raphel, Wolfius.

Ibid. *ὑποτύπωσις* is *a likeness made by impression.*

17. *τῶν αἰώνων* might be translated *of the dispensations,* according to the note at Titus i. 2, and might mean that the Jewish and Christian dispensations came from God. But the word *αἰών*, in the plural, was used for *eternity.*

Ibid. *σοφῷ* is probably an interpolation. Macknight translates it, *to the wise God alone,* i. e. *only to the wise God,* and at Rom. xvi. 27.

18. *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας.* *This is the doctrine which I command thee to teach, according to the power of teaching which came upon you by inspiration.* See iv. 14.

20. *Ὑμέναιος.* It has been doubted whether he is the same mentioned in 2 Tim. ii. 17, who denied the resurrection. See Mosheim, *De Rebus ante Const.* Cent. i. 59. Their identity is assumed by Van Till, Vitringa, Buddeus, and Ittigius.

Ibid. *Ἀλέξανδρος.* Vitringa conceived him to be the coppersmith mentioned in 2 Tim. iv. 14, and the person mentioned in Acts xix. 33.

Ibid. *Σατανᾷ.* See note at 1 Cor. v. 5.

Chap. II. 1. Raphel thinks there is no precise distinction between *δεήσεις, προσευχὰς, ἐντεύξεις.* Elsner interprets *δέησις, deprecatio malorum; προσευχὴ, votum bonorum; ἔντευξις, vehemens rogatio.*

2. *ἵνα διάγωμεν.* That God may grant us to live quietly under these governors.

3. *τοῦτο.* That we should pray for all men.

γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,
4 [r]ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀλη-
5 θείας ἐλθεῖν. [s]εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώ-
6 πων, ἄνθρωπος Χριστὸς Ἰησοῦς, [t]ὁ δοὺς ἑαυτὸν ἀντίλυτρον
7 ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς ἰδίοις, [u]εἰς ὃ ἐτέθην ἐγὼ
κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύ-
8 δομαι·) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. [x]Βούλομαι
οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
9 ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· [y]ὡσαύτως καὶ
τὰς γυναῖκας, ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφρο-
σύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργα-
10 ρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγ-
11 γελλομέναις θεοσέβειαν δι' ἔργων ἀγαθῶν. [z]Γυνὴ ἐν ἡσυχίᾳ
12 μανθανέτω ἐν πάσῃ ὑποταγῇ. γυναικὶ δὲ διδάσκειν οὐκ ἐπι-
13 τρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. [a]Ἀδὰμ
14 γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. [b]καὶ Ἀδὰμ οὐκ ἠπατήθη·
15 ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε· σωθήσεται δὲ
διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ
ἁγιασμῷ μετὰ σωφροσύνης.

3 [c]ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ
2 ἔργου ἐπιθυμεῖ. [d]δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι,
μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον, φιλόξενον,

[r] Ezech. xviii. 23; 2 Pet. iii. 9.
[s] Joh. xvii. 3; Rom. iii. 30; x. 12; Gal. iii. 19; Heb. ix. 15.
[t] Matt. xx. 28; 1 Cor. i. 6; Eph. i. 7; Col. i. 14; 2 Thess. i. 10.
[u] Act. ix. 15; xiii. 2; xxii. 21; Rom. i. 9; ix. 1; xi. 13; xv. 16; Eph. iii. 8; Gal. i. 16; ii. 8; 2 Tim. i. 11.
[x] Psal. cxxxiv. 2; Esa. i. 15; Mal. i. 11; Joh. iv. 21.
[y] Tit. ii. 3; 1 Pet. iii. 3.
[z] Gen. iii.16; 1 Cor. xiv.34; Eph. v. 22.

[a] Gen. i. 27; ii. 18, 22; 1 Cor. xi. 8, 9. [b] Gen. iii. 6; 2 Cor. xi. 3. [c] Act. xx. 28; Phil. i. 1. [d] Tit. i. 6.

5. There is one God both of Jews and Gentiles: (see Rom. iii. 29, 30,) he therefore wishes us to pray for all, that all may be saved. See Zech. xiv. 9.

6. τὸ μαρτύριον, *the fact which was to be witnessed at the appointed time.* The atonement of Christ was that which was to be declared by the apostles. See 1 Cor. i. 6.

7. The words ἐν Χριστῷ are perhaps an interpolation.

8. ὁσίους χεῖρας κ. τ. λ. When men pray, they should be free from the commission of any crime, should feel no anger, and have no disputes with their neighbour. Demosthenes writes, θεοῖς Ὀλυμπίοις πάντεσσι καὶ πάσαις ὁσίας δεξιὰς καὶ ἀριστερὰς ἀνίσχοντες. *In Midiam*, p. 531.

9. τὰς γυναῖκας. Some would repeat προσεύχεσθαι here from ver. 8, in which case it would signify *attending prayer*, because women were not to speak in the assemblies: but the construction may be, βούλομαι τὰς γυναῖκας κοσμεῖν ἑαυτὰς ἐν καταστολῇ κοσμίῳ.

Ibid. καταστολῇ. This is said to be *a long robe covering the whole body*, by Chrysostom, Theodoret, Theophylact. Others interpret it of *sedatus animus et remissus.*

10. δι' ἔργων ἀγαθῶν. The usual construction is ἀλλὰ κοσμεῖν ἑαυτὰς δι' ἔργων ἀγαθῶν, and the words ὃ πρεπει κ. τ. λ. are put in a parenthesis: but Knatchbull would connect δι' ἔργων ἀγαθῶν with ἐπαγγελλομέναις θεοσέβειαν —*but to clothe themselves in such a dress as becomes women who by good works profess themselves to be religious.*

11. μανθανέτω. See 1 Cor. xiv. 35.

Ibid. ὑποταγῇ. This confirms what was said at 1 Cor. xi. 3.

14. The reading is probably ἐξαπατηθεῖσα.

15. σωθήσεται διὰ τῆς τεκνογονίας. This refers, not only to Eve, but to the whole race, and perhaps contains an allusion to the promised seed of the woman, Gen. iii. 15. Knatchbull.

Chap. III. 1. Πιστὸς ὁ λόγος. Some connect this with the preceding.

Ibid. ἐπισκοπῆς. See note at Acts xx. 17.

2. μιᾶς γυναικὸς ἄνδρα. Some of the fathers understood this as a prohibition of second marriages; and so Grotius, Salmasius, Vitringa: but it seems more probable that polygamy is intended. See Wolfius.

Ibid. νηφάλεον, *sober*, or *vigilant.*

Ibid. κόσμιον. Theodoret explains it, κόσμιον καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην.

[e] 2 Tim. ii. 24. διδακτικόν· [e]μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' 3
ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· τοῦ ἰδίου οἴκου καλῶς προ- 4
ϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·
εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας 5
Θεοῦ ἐπιμελήσεται; μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα 6
[f] 1 Cor. v. 12. ἐμπέσῃ τοῦ διαβόλου. [f]δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν 7
ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ πα-
[g] Act. vi. 3. γίδα τοῦ διαβόλου. [g]Διακόνους ὡσαύτως σεμνούς, μὴ διλό- 8
[h] i. 19. γους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, [h]ἔχον- 9
τας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι 10
δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι
ὄντες. γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλέους, 11
πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκ- 12
νων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς 13
διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολ-
λὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι 14
γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον· ἐὰν δὲ βραδύνω, ἵνα 15
εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλη-
σία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.
[i] Joh. i. 14; Eph. iii. 5, 6; [i]ΚΑΙ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστή- 16
1 Joh. i. 2; ριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη
1 Pet. iii. 18. ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη

3. *πάροινον, petulantem et injurium vini abusu.* Chrysostom, Pricæus, Suicer, Elsner.

Ibid. πλήκτην is referred by some to violence of words as well as of the hand. The words μὴ αἰσχροκερδῆ are probably an interpolation.

4. *ἔχοντα, keeping.*

6. *μὴ νεόφυτον. Not a man very lately converted to Christianity.*

Ibid. διαβόλου. Erasmus and Luther understand this of *the slanderous enemy:* but Chrysostom, Theodoret, Theophylact, &c. interpret it of *the Devil.* This is perhaps one of the few places in the Bible which speak of pride as the cause of the angels being punished. See 2 Pet. ii. 4.

7. He ought also to be a man of known good character, lest the heathen should be able to reproach him, as the Devil will certainly urge them to do. One of the plans of the Devil to injure the gospel, was to spread evil reports against the lives of the Christians.

8. διλόγους. Theophylact explains it, *ἄλλα φρονοῦντας καὶ ἄλλα λέγοντας, καὶ ἄλλα τούτοις καὶ ἄλλα ἐκείνοις.*

11. *γυναῖκας.* This is understood of *deaconesses* by Clement of Alexandria, Chrysostom, Theophylact, Grotius, &c. See Rom. xvi. 1. Pliny mentions *ministræ* in his letter to Trajan, x. 97.

13. *βαθμόν.* This is understood of *obtaining higher offices in the church,* by Grotius, Raphel, Lightfoot, Wolfius. But Elsner thinks it is a Jewish expression for *holding a high rank in the world to come.*

Ibid. *παρρησίαν.* This seems to confirm the first interpretation of βαθμόν. If the deacon behaved well, he became a presbyter, and was more employed in teaching.

14. *ἐλπίζων, although hoping.* Raphel, Schomerus.

15. Some connect *στύλος καὶ ἑδραίωμα τῆς ἀληθείας* with what follows: but Origen in five places connects it with *ἐκκλησία,* as do Athanasius and Epiphanius. See Weber's Dissertation in the *Critici Sacri.*

16. *Θεός.* This strong argument for the divinity of Christ is evaded by substituting ὃς or ὃ for Θεός. But Berriman has established the reading of Θεός; he shews that ninety-one Greek MSS. read Θεὸς, only three read ὃς, and not one reads ὅ. The word *μυστήριον* would also have no meaning, if we read ὃς or ὅ. He had mentioned *μυστήριον* in ver. 9.

Ibid. *πνεύματι* probably means the *divine nature of Christ,* as in Heb. ix. 14; 1 Pet. iii. 18. It was this which enabled him to be perfectly righteous.

Ibid. *ὤφθη ἀγγέλοις.* This may mean, that angels had been unable *to see* the Son of God before his incarnation. See Eph. iii. 10; 1 Pet. i. 12.

Ibid. *ἐκηρύχθη—ἐπιστεύθη.* This also may be considered *a mystery,* when we think of the state of the heathen world, and the rapid spread of Christianity.

4 ἐν δόξῃ. [k]Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς
ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλά-
2 νοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων,
3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, [l]κωλυόντων γαμεῖν,
ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ
4 εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. [m]ὅτι
πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαρισ-
5 τίας λαμβανόμενον· ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύ-
6 ξεως. [n]Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκο-
νος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ
7 τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. [o]Τοὺς δὲ βεβή-
λους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς
8 εὐσέβειαν· [p]ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέ-
λιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν
9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. [q]πιστὸς ὁ λόγος καὶ
10 πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνει-
διζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων
11 ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε.
12 [r]μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν
πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν

[k] 2 Thess. ii. 3; 2 Tim. iii. 1; 2 Pet. iii. 3; Jud. 18; 1 Joh. ii. 18.
[l] Gen. ix. 3; Rom. xiv. 6.
[m] Gen. i. 31; Act. x. 15; Rom. xiv. 14, 20; 1 Cor. x. 25; Tit. i. 15.
[n] 2 Tim. i. 5; iii. 14, 15.
[o] i. 4; vi. 20; 2 Tim. ii. 16, 23; Tit. i. 14; iii. 9.
[p] vi. 6; Col. ii. 23.
[q] i. 15.
[r] Tit. ii. 7, 15; 1 Pet. v. 3

CHAP. IV. 1. Τὸ δὲ πνεῦμα. Some have supposed S. Paul to allude to Dan. xi. 36, &c. but I do not conceive him to speak of any prophecy in the Old Testament, but to mean, that what he was now going to say had been revealed to all the apostles and himself. I should refer the whole passage to the evil effects which were to come upon the church from the errors of the Gnostics. See 2 Thess. ii. 3.

Ibid. ὑστέροις καιροῖς. Similar expressions will be found in 2 Tim. iii. 1; James v. 3; 2 Pet. iii. 3; Jude 18. I should understand them all of the times of the Christian dispensation, which is certainly the meaning in Acts ii. 17; Heb. i. 1; 1 Pet. i. 20; and in John ii. 18. we are expressly told that *the last time*, which had been so often predicted, was already come: i. e. the Gnostic doctrines began to infect the church at the close of the first century.

Ibid. ἀποστήσονται. This is probably the same as the ἀποστασία mentioned in 2 Thess. ii. 3. The Gnostic doctrines were spreading in the middle of the first century, but they did not cause much defection from the church till the end of that century.

Ibid. διδασκαλίαις δαιμονίων might mean either *doctrines suggested by evil spirits*, or *doctrines concerning evil spirits*, e. g. concerning their worship. The former seems preferable. See Wolfius.

2. ἐν ὑποκρίσει ψευδολόγων. *Through the hypocrisy of lying teachers.* Knatchbull, Macknight.

Ibid. κεκαυτηριασμένων. The metaphor is taken from persons being branded for crimes. Cicero speaks of Piso as "hominem omnium scelerum libidinumque maculis notatissimum." *Pro Domo*, 9.

3. ἀπέχεσθαι. We must understand κελευόντων. There is a similar construction in 1 Cor. xiv. 34. Many of the Gnostic sects practised great austerities.

7. μύθους. See note at i. 3, 4.

8. σωματικὴ γυμνασία is in allusion to the exercises for the games. Estius, Wolfius.

Ibid. ἐπαγγελίαν ἔχειν might mean, *to have received a promise*, as in Heb. vii. 6, or, *to be able to give a promise*, as in Arrian, εἰ δ' ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν, εὐδαιμονίαν ποιῆσαι.

9. ὁ λόγος, viz. that *godliness is profitable* &c.

10. εἰς τοῦτο, *to obtain this godliness.* The reading is probably εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα.

Ibid. ὅτι ἠλπίκαμεν. Because we firmly believe that godliness, as I have said, contains a promise of happiness in the world to come.

Ibid. μάλιστα πιστῶν. Who publisheth salvation to all, though the believers only be actually saved. Fell.

12. μηδείς. This is an exhortation to Timothy, to give no cause for persons to despise his youth. Six years had probably elapsed since the circumcision of Timothy in 46. See Acts xvi. 3.

Ibid. ἐν πνεύματι. These words are probably an interpolation: otherwise they might mean, *in the management of the spiritual gifts which you have received.*

πίστει, ἐν ἁγνείᾳ. ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ 13
s i. 18; παρακλήσει, τῇ διδασκαλίᾳ. [s]μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσ- 14
Act. vi. 6; viii. 17; ματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν
xiii. 3; xix. 6; τοῦ πρεσβυτερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ 15
2 Tim. i. 6. προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· 16
ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς
ἀκούοντάς σου.

t Lev. xix. 32. [t]ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πα- 5
τέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας· νεω- 2
τέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἁγνείᾳ. Χήρας τίμα τὰς ὄντως 3
u Matt. xv. 4. χήρας. [u]εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν 4
Mar. vii. 10, &c.; πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
Eph. vi. 1, 2. προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ
x Lu. ii. 36; Θεοῦ. [x]ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, 5
xviii. 1. καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ
ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. καὶ ταῦτα παράγ- 6
y Gal. vi. 10. γελλε, ἵνα ἀνεπίληπτοι ὦσιν. [y]εἰ δέ τις τῶν ἰδίων καὶ μάλιστα 7 8
τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου
χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γε- 9
z Gen. xviii. 4; γονυῖα ἑνὸς ἀνδρὸς γυνὴ, [z]ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ 10
xix. 2; Lu. vii. 38, 44; ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ
1 Pet. iv. 9. θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.
Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ 11
Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν πρώτην 12
a Tit. ii. 3. πίστιν ἠθέτησαν· [a]ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι 13
τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι,
b 1 Cor. vii. 9. λαλοῦσαι τὰ μὴ δέοντα. [b]βούλομαι οὖν νεωτέρας γαμεῖν, τεκ- 14
νογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντι-
κειμένῳ λοιδορίας χάριν. ἤδη γάρ τινες ἐξετράπησαν ὀπίσω 15
c ver. 3. τοῦ Σατανᾶ. [c]Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω 16

14. μὴ ἀμέλει. See 1 Thess. v. 19; 2 Tim. i. 6. The allusion is to the spiritual gifts which Timothy had received.

Ibid. ἐπιθέσεως. This was either, when he was originally converted, or when the church at Ephesus was committed to him: most probably the latter.

15. ἐν πᾶσιν. Either *to all persons*, or *in all things:* but the preposition is perhaps an interpolation.

CHAP. V. 1. Πρεσβυτέρῳ here means *an old man*, rather than *a presbyter*. Wolfius.

3. τίμα is understood to mean *support*, or *maintain*, by Grotius, Vitringa, &c. (See ver. 17.) Τὰς ὄντως χήρας is *widows who have no relations to support them.*

4. μανθανέτωσαν, *let these children learn* &c. Chrysostom, Elsner, Beza, Schmidius.

5. νυκτὸς καὶ ἡμέρας. See Luke i. 75; ii. 37; Acts xxvi. 7; 1 Thess. v. 17.

8. ἤρνηται. He violates a duty which Christianity imposed upon him, and neglects that which many heathen perform.

9. Χήρα καταλεγέσθω. *Let a woman be put upon the list of widows*, i. e. of those who were to be supported by public contribution. See Acts vi. 1; ix. 41; which shew how early this charitable custom began.

Ibid. γεγονυῖα is coupled with what goes before by Schmidius and Wolfius.

11. παραιτοῦ. *Refuse to put upon the list.*

12. τὴν πρώτην πίστιν is said to mean, *their former promise to lead a religious life*, by Grotius, Schmidius, Wolfius.

13. μανθάνουσι περιερχόμεναι is the same as μανθ. περιέρχεσθαι. Wolfius.

14. νεωτέρας, *the younger widows.*

16. The words πιστὸς ἢ are probably an interpolation.

αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις
ἐπαρκέσῃ.
17 [d]Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσ-
18 θωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. [e]λέγει
γὰρ ἡ γραφὴ, ‘Βοῦν ἀλοῶντα οὐ φιμώσεις·’ καὶ ἄξιος ὁ ἐρ-
19 γάτης τοῦ μισθοῦ αὐτοῦ. [f]Κατὰ πρεσβυτέρου κατηγορίαν μὴ
20 παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς
ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φό-
21 βον ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου
Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς
22 χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. [g]Χεῖρας
ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις.
23 Σεαυτὸν ἁγνὸν τήρει· [h]μηκέτι ὑδροπότει, ἀλλ’ οἴνῳ ὀλίγῳ
χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.
24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς
25 κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ καλὰ
ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.
6 [i]ΟΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης
τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ
2 διδασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας,
μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δου-
λευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας
3 ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει. [k]Εἴ τις
ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ’ εὐσέβειαν δι-
4 δασκαλίᾳ, [l]τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ
ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασ-
5 φημίαι, ὑπόνοιαι πονηραὶ, [m]παραδιατριβαὶ διεφθαρμένων ἀν-
θρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομι-
ζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν
6 τοιούτων. [n]Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐτ-

[d] Rom. xii. 8; xv. 27; 1 Cor. ix. 11; xii. 28; Gal. vi. 6; Phil. ii. 29; 1 Thess. v. 12; Heb. xiii. 17.
[e] Deut. xxv. 4; Lev. xix. 13; Matt. x. 10; Lu. x. 7; 1 Cor. ix. 9.
[f] Deut. xix. 15.
[g] iv. 14; Act. vi. 6; viii. 17; xiii. 3; xix. 6; 2 Tim. i. 6.
[h] Psal. civ. 15.
[i] Eph. vi. 5; Col. iii. 22; Tit. ii. 9; 1 Pet. ii. 18.
[k] i. 3, 4; Gal. i. 6, 7.
[l] i. 4; 1 Cor. viii. 2; 2 Tim. ii. 23; Tit. iii. 9.
[m] Rom. xvi. 17; 2 Tim. iii. 5, 8; Tit. iii. 10; 2 Pet. ii. 3; 2 Joh. 10.
[n] iv. 8; Prov. xv. 16; Heb. xiii. 5.

17. τιμῆς seems to mean *support*, or *maintenance*. See ver. 3.

18. καὶ ἄξιος. These words are not in the Old Testament, unless allusion is intended to Lev. xix. 13. They are recorded in Matt. x. 10, Luke x. 7, as spoken by our Saviour, and were perhaps a proverbial expression. Perhaps S. Paul only meant Βοῦν ἀλ. οὐ φιμώσεις as a quotation, and he added the latter sentence as well known.

21. ἐκλεκτῶν ἀγγέλων. Josephus writes, μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα τὴν κοινήν. *De Bel. Jud.* ii. 16, 4.

24. This is said with reference to Timothy forming a judgment of other men. *Some men's sins are quite plain and notorious, anticipating the examination* (κρίσιν) *made into them: others' are not found out till they are examined.*

25. τὰ ἄλλως ἔχοντα. Those good works, which are not πρόδηλα. Alberti, Bos, Wolfius.

Chap. VI. 1. δεσπότας, i. e. unbelievers.

2. τῆς εὐεργεσίας ἀντιλαμβανόμενοι. *Receiving the benefit of their services.* Elsner, Macknight.

5. παραδιατριβαὶ would be *perverse disputations:* but the true reading is probably διαπαρατριβαὶ, *vehement contentions.*

Ibid. νομιζόντων. *Who look upon religion merely as a means of gaining money.* See Acts xx. 29; Rom. xvi. 18; 2 Cor. ii. 17; 1 Thess. ii. 5; Tit. i. 11; Jude 16. The words ἀφίστασο ἀπὸ τῶν τοιούτων are perhaps an interpolation.

6. μετὰ αὐταρκείας, *if accompanied with contentment.* Schmidius, Wolfius. *Bringing with it a sufficiency.* Hombergius.

αρκείας. [o]οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι 7
οὐδὲ ἐξενεγκεῖν τὶ δυνάμεθα· [p]ἔχοντες δὲ διατροφὰς καὶ σκε- 8
πάσματα, τούτοις ἀρκεσθησόμεθα. [q]Οἱ δὲ βουλόμενοι πλου- 9
τεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας
πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀν-
θρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. [r]ῥίζα γὰρ πάντων τῶν 10
κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν
ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
[s]Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαι- 11
οσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πρᾳότητα· [t]ἀγω- 12
νίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου
ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν
ἐνώπιον πολλῶν μαρτύρων. [u]Παραγγέλλω σοὶ ἐνώπιον τοῦ 13
Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ
μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπι- 14
φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [x]ἣν καιροῖς ἰδίοις 15
δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βα-
σιλευόντων καὶ Κύριος τῶν κυριευόντων, [y]ὁ μόνος ἔχων ἀθα- 16
νασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ
ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.
[z]Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ ὑψηλοφρο- 17
νεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ
τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν,
[a]ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, 18
κοινωνικοὺς, [b]ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ 19
μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. [c]Ὦ Τιμόθεε, τὴν 20
παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφω-
νίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· [d]ἥν τινὲς ἐπαγ- 21
γελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ.
ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

o Job i. 21; Psal. xlix. 17; Prov. xxvii. 24; Eccl. v. 14, 15.
p Eccl. xxix. 23; Matt. vi. 25; 1 Pet. v. 7.
q Prov. xi. 28; xx. 21; xxviii. 20; Matt. xiii. 22; Jac. v. 1.
r Prov. xv. 16.
s 2 Tim. ii. 22.
t ver. 19; i. 18; 1 Cor. ix. 25, 26; Phil. iii. 12, 14; 2 Tim. iv. 7.
u v. 21; Deut. xxxii. 39; 1 Sam. ii. 6; Matt. xxvii. 11; Joh. xviii. 37.
x i. 11, 17; Apoc. xvii. 14; xix. 16.
y Exod. xxxiii. 20; Deut. iv. 12; Joh. i. 18; 1 Joh. iv. 12, 20.
z Job xxxi. 24; Psal. lxii. 10; Mar. iv. 19; x. 24; Lu. xii. 15.
a Lu. xii. 21; Jac. ii. 5.
b ver. 12; Matt. vi. 20; Lu. xii. 33; xvi. 9.
c i. 4; iv. 7; 2 Tim. i. 14; ii. 14, 16; Tit. i. 14; iii. 9; Apoc. iii. 3.
d 2 Tim. ii. 18.

8. *σκεπάσματα. Lodging and clothing.* Mac-knight.

10. *περιέπειραν, have pierced themselves all over.* Beza, Elsner.

12. *ἐπιλαβοῦ, try to lay hold of,* as the prize.

13. *ζωοποιοῦντος.* The reading is probably *ζωογονοῦντος.*

19. *ἀποθησαυρίζοντας* is said by Valckenaer to mean, *opening their treasures* which will be *a good foundation* to themselves, (ad 1 Cor. iii. 10.)

20. *παρακαταθήκην.* The true reading is probably *παραθήκην.* It seems to mean, *the doctrine* which had been *committed* to him.

Ibid. *ἀντιθέσεις τῆς ψ. δ.* This is taken by all the Fathers as an allusion to the Gnostics who falsely pretended to *knowledge.* Ἀντιθέσεις probably means simply *opposition,* and not the antitheses of good and evil, light and darkness &c. which formed part of the oriental philosophy.

SECOND EPISTLE TO TIMOTHY.

There is good reason to think that this was the last Epistle written by S. Paul. He was released from imprisonment at Rome in 58, and was put to death in 66 or 67. We know little of his history during this interval. It might be conjectured that he went to Philippi, (Phil. i. 26, 27, ii. 24,) and to Colossæ, (Philemon 22 ;) after which he would be likely to go to Jerusalem, (Heb. xiii. 18, 19, 23.) He may also have visited Spain, (Rom. xv. 24, 28 :) but the second Epistle to Timothy was written from Rome, and he seems to have travelled thither from the East. He had lately been at Troas, (2 Tim. iv. 13,) Miletus, (iv. 20,) and perhaps at Corinth, (ib.) When he wrote the Epistle, he was in prison. Onesiphorus had some difficulty in finding him, (i. 17 :) and he had been called upon to make a defence, (iv. 16.) The Neronian persecution began in 64, and Nero died in 68 ; so that the Epistle was written between these two years.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ 1
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγα- 2
πητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χρι-
στοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
[a]Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ 3
συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς
δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος
σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ· [b]ὑπόμνησιν λαμβάνων 5
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ
μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι
καὶ ἐν σοί. [c]Δι' ἣν αἰτίαν ἀναμιμνήσκω σὲ ἀναζωπυρεῖν τὸ 6
χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν
χειρῶν μου· [d]οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, 7
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. [e]μὴ οὖν ἐπαι- 8
σχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον
αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν
Θεοῦ, [f]τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ 9
κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν

Act. xxii. 3; xxiii. 1; xxiv. 14; Rom. i. 8, 9; Eph. i. 16; 1 Thess. i. 2; iii. 10.
[b] Act. xvi. 1.
[c] Act. vi. 6; viii. 17; xiii. 2; xix. 6; 1 Tim. iv. 14; v. 22.
[d] Rom. viii. 15.
[e] ii. 3; Act. xxi. 33; Rom. i. 16; Eph. iii. 1; iv. 1; Col. iv. 18; Phil. i. 7; Philem. 1, 9, 13.
[f] Rom. viii. 29, 30; ix. 11; Eph. i. 4; iii. 11; Tit. iii. 4,5,6.

CHAP. I. 1. κατ' ἐπαγγελίαν. *To make known the promise.* Pyle, Wolf, Macknight. See Tit. i. 1.

2. Τιμοθέῳ. Timothy was with S. Paul in his first imprisonment at Rome, (Phil. i. 1; Col. i. 1; Heb. xiii. 23): after which he probably returned to Ephesus, to preside over the church in that city.

Ibid. τέκνῳ. This seems to shew that Timothy was converted by S. Paul. Acts xvi. 1.

3. ἀπὸ προγόνων. He means to assert, that, though he had embraced the gospel, he still worshipped the same God, whom his ancestors had worshipped.

Ibid. ὡς ἔχω might be either, *that I have,* or *as I have.* The meaning seems to be, *In the constant mention which I make of you in my prayers, I add my thanks to God.* See Philemon 4.

4. δακρύων. Probably at their last parting.

6. ἀναζωπυρεῖν. See note at 1 Thess. v. 19.

7. οὐ γάρ. You ought not to be remiss in exercising your spiritual gifts, *for Christians are not afraid, they love all men, and have due discretion.*

8. τὸ μαρτύριον. *Be not ashamed of bearing testimony to our Lord,* i. e. of preaching the gospel.

Ibid. συγκ. τῷ εὐαγγελίῳ. Be partaker in my sufferings for the gospel.

10 δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, [g]φα-
νερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν
11 καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, [h]εἰς ὃ ἐτέθην ἐγὼ κήρυξ
12 καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· δι' ἣν αἰτίαν καὶ ταῦτα
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι. οἶδα γὰρ ᾧ πεπίστευκα, καὶ
πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς
13 ἐκείνην τὴν ἡμέραν. [i]ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν
παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·
14 [k]τὴν καλὴν παρακαταθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ
15 ἐνοικοῦντος ἐν ἡμῖν. [l]Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάν-
16 τες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. [m]Δῴη
ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀν-
17 έψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπησχύνθη, ἀλλὰ γενόμενος
18 ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εὗρε· δῴη αὐτῷ ὁ
Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ
ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

2 ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ
2 Ἰησοῦ· [n]καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων,
ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ
3 ἑτέρους διδάξαι. [o]σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης
4 Ἰησοῦ Χριστοῦ. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ
5 βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ
6 καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. [p]τὸν
κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
7 νόει ἃ λέγω· δῴη γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. [q]Μνη-
8 μόνευε Ἰησοῦν Χριστὸν ἠγηγερμένον ἐκ νεκρῶν, ἐκ σπέρ-
9 ματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου· [r]ἐν ᾧ κακοπαθῶ μέχρι

[g] Esa. xxv. 8; Rom. xvi. 25; 1 Cor. xv. 54, 55; Eph. i. 9; iii. 9; Col. i. 26; Tit. i. 2; Heb. ii. 14; 1 Pet. i. 20.
[h] Act. ix. 15; xiii. 2; xxii. 21; Eph. ii. 8; Gal. i. 15; ii. 7, 8; 1 Tim. ii. 7.
[i] iii. 14.
[k] 1 Tim. vi. 20.
[l] iv. 10, 16.
[m] iv. 19; Act. xxviii. 20; Eph. vi. 20.
[n] 1 Tim. iii. 2, &c.; Tit. i. 5, &c.
[o] i. 8; iv. 5.
[p] 1 Cor. ix. 10.
[q] 2 Sam. vii. 12; Ps. cxxxii. 11; Esa. xi. 1; Matt. i. 1, &c.; Act. ii. 30; xiii. 23; Rom. i. 3.
[r] i. 8; Eph. iii. 1, 13; iv. 1; Col. i. 24; iv. 3, 18; Phil. i. 7.

9. *πρὸ χρόνων αἰωνίων.* The scheme of redemption was arranged by God immediately after the fall, *before any ages or dispensations.* See Tit. i. 2.

10. *καταργήσαντος.* Christ hindered death from having final power over men. See Hebrews ii. 14.

Ibid. *φωτίσαντος.* This does not only mean, that men are better acquainted with the doctrine of a future state by the gospel; but Christ's death enabled men to rise again.

12. *τὴν παραθήκην μου* is taken by some persons to mean, *my soul:* but I would interpret it here, and ver. 14, 1 Tim. vi. 20, *the doctrine which he has committed to me.* See also *παράθου* in ii. 2.

13. *ὑποτύπωσις. Adumbratio et institutio brevis, quæ ὡς ἐν τύπῳ fit.* Fabricius.

14. *παρακαταθήκην.* Most MSS. read *παραθήκην.*

15. *οἱ ἐν τῇ Ἀσίᾳ.* This probably alludes to something which these persons had done since S. Paul was in Rome.

17. *ἐζήτησε.* This seems to shew, that S. Paul was suffering a close imprisonment.

Chap. II. 2. *μαρτύρων.* See *πρεσβυτερίου* in 1 Tim. iv. 14.

3. *κακοπάθησον.* This word is often applied to the sufferings of a soldier. Bos, Krebsius.

4. This is shewn of the Roman legionary soldiers by Grotius, Salmasius.

5. *If a man contend in the games, he will not win the prize, unless he practise all the preparatory rules,* i. e. train himself properly. So Arrian, *δός μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. Epict.* iii. 10.

6. *The husbandman that laboureth must necessarily be the first to partake of the fruits.*

7. *δῴη.* Probably *δώσει.*

8. The resurrection from the dead, and the descent of Christ from David, were two points denied by the Gnostics.

δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.
[s] Col. i. 24. [s] διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ 10
σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.
[t] Rom. vi. [t] Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· [u] εἰ 11
3, &c.; viii. 17; ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρ- 12
2 Cor. iv. 10. νήσεται ἡμᾶς· [x] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνή- 13
[u] Matt.x.33; Mar. viii.38; σασθαι ἑαυτὸν οὐ δύναται.
Phil. iii. 10; 1 Pet. iv. 13. [y] Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου 14
[x] Num. xxiii. 19; μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν
Rom. iii. 3; ἀκουόντων. σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, 15
ix. 6. [y] 1 Tim. vi.4. ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
[z] 1 Tim. i. 4; [z] Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ 16
iv. 7; vi. 20; προκόψουσιν ἀσεβείας, [a] καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα 17
Tit. i. 14; iii. 9. νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, [b] οἵτινες περὶ τὴν 18
[a] 1 Tim. i. 20. ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι,
[b] 1 Tim. vi. 21. καὶ ἀνατρέπουσι τήν τινων πίστιν. [c] ὁ μέν τοι στερεὸς θεμέλιος 19
[c] Joh. x. 14. τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω Κύριος
τοὺς ὄντας αὐτοῦ· καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων
[d] Rom. ix. 21. τὸ ὄνομα Χριστοῦ. [d] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη 20
χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν
[e] iii. 17. εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν. [e] ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ 21
τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, καὶ εὔχρηστον
[f] 1 Cor. i. 2; τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. [f] Τὰς δὲ νε- 22
1 Tim. vi. 11. ωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγά-
πην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς

9. οὐ δέδεται. Though I am a prisoner, the gospel is making progress.

10. διὰ τοῦτο. Because I know that the gospel is gaining ground.

Ibid. ἐκλεκτούς. This shews that *the elect* are those who had been called to receive the gospel, i. e. Christians, and that their final salvation was not yet certain.

11. ὁ λόγος refers to ὁ λόγος τοῦ Θεοῦ in ver. 9, and that to εὐαγγέλιον in ver. 8. *This doctrine which I have preached, and which is gaining ground, is perfectly true: it is true, that if we died with Christ* at baptism, &c.

13. The best MSS. read ἀρνήσασθαι γάρ.

14. λογομαχεῖν probably alludes to the disputes of the Gnostics.

15. ὀρθοτομοῦντα. The metaphor is from cutting roads, (ὁδοὺς τέμνειν.) These ought to be taken in a straight line; and so the preacher of the gospel should lead men to walk in the straight and true path. See Prov. iii. 6. Πάσαις ὁδοῖς σου γνώριζε αὐτὴν, ἵνα ὀρθοτομῇ τὰς ὁδούς σου.

16. κενοφωνίας. This is also an allusion to the Gnostics, who were now increasing in Ephesus.

Ibid. περιΐστασο. *Avoid.* Grotius, Elsner, Wolf. Tit. iii. 9.

18. Ὑμέναιος. See note at 1 Tim. i. 20.

Ibid. ἀνάστασιν. The Gnostics held that a man *rose again*, when he gained the *knowledge* of God, and that this was the only resurrection.

19. Notwithstanding this defection, *the firm foundation, which God has laid for his church, stands firm, having this inscription written on it*, Ἔγνω κ. τ. λ. The foundation of this spiritual temple is described in Eph. ii. 20; and in the following verse the words μεγάλῃ οἰκίᾳ refer to the same building. The words ἔγνω—αὐτοῦ are taken from Numb. xvi. 5. Most MSS. read Κυρίου for Χριστοῦ.

20. This means, that in the Christian church there will be false teachers as well as true.

21. ἀπὸ τούτων, i. e. from the vessels which are εἰς ἀτιμίαν, from false teachers.

Ibid. τῷ δεσπότῃ. The master of the house, who uses the best utensils.

22. νεωτερικάς. This Epistle was written about twenty years after Timothy's conversion, so that he may still have been a *young man:* or νεωτερικὰς may mean *now, of late date.* Most MSS. read πάντων ἐπικαλουμένων.

23 καρδίας. [g]Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ,
24 εἰδὼς ὅτι γεννῶσι μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι,
25 ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, [h]ἐν
πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς
26 ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν,
ἐκ τῆς τοῦ διαβόλου παγίδος ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ
ἐκείνου θέλημα.

3 [i]ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
2 καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυ-
ροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχά-
3 ριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀν-
4 ήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλ-
5 ήδονοι μᾶλλον ἢ φιλόθεοι, [k]ἔχοντες μόρφωσιν εὐσεβείας, τὴν
6 δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους ἀποτρέπου. [l]ἐκ τού-
των γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες
τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις
7 ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν
8 ἀληθείας ἐλθεῖν δυνάμενα. [m]ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμ-
βρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀλη-
θείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν
9 πίστιν. ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν
10 ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. [n]Σὺ δὲ παρηκο-
λούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει,
11 τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, [o]τοῖς διωγμοῖς, τοῖς πα-
θήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύ-
12 ριος. [p]καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ
13 Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προ-
14 κόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. [q]Σὺ δὲ
15 μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ
ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε
σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

g 1 Tim. i. 4; iv. 7; vi. 4; Tit. iii. 9.
h Act. viii. 22; Gal. vi. 1.
i 1 Tim. iv. 1; 2 Pet. ii. 1; iii. 3; Jud. 18.
k ii. 16, 23; Matt. vii. 15; Rom. xvi. 17; 2 Thess. iii. 6; Tit. i. 16; iii. 10; 2 Joh. 10.
l Matt. xxiii. 13; Tit. i. 11.
m Exod. vii. 11; 1 Tim. vi. 5; Tit. i. 16.
n 1 Tim. iv. 6.
o Psal. xxxiv. 19; Act. xiii. 50; xiv. 2, 19, 22; 2 Cor. i. 10.
p Matt. xvi. 24; Lu. xxiv. 26; Joh. xvii. 14; Act. xiv. 22; 1 Thess. iii. 3.
q ii. 2.

23. ἀπαιδεύτους. Questions that belong not to Christianity, the παιδεία, the Christian institution or instruction: questions about things never taught by Christ, never required of any Christian to believe at his baptism. Pyle. Or it may be taken actively, *questions not calculated to instruct:* see παιδεύοντα in ver. 25. The allusion is to the Gnostics.

25. μήποτε for ἄν ποτε, *if by chance, in hopes that.*

26. I would refer αὐτοῦ to the δοῦλος Κυρίου, and ἐκείνου to ὁ Θεός: *and in hopes they may awake out of sleep, being taken alive by the servant of the Lord out of the snare laid by the Devil, to do the will of God.* Pyle, Macknight.

Chap. III. 1. ἐσχάταις ἡμέραις. See note at 1 Tim. iv. 1.

5. μόρφωσιν. So Philo, τινὲς τῶν ἐπιμορφαζόντων εὐσέβειαν. vol. i. p. 340.

Ibid. δύναμιν. True religion has power to regulate the heart and conduct: *these men shew by their actions that their religion has not this power.*

8. Jannes and Jambres were mentioned by Numenius the Pythagorean: (Origen. *c. Cels.* p. 543, Eus. *Præp. Evang.* p. 411,) and in the Chaldee Paraphrase upon Exod. vii. 11; Numb. xxii. 22. Pliny also speaks of *Jamnes* and *Jotapes*, (xxx. 1.) The Vulgate has *Mambres.*

Ibid. ἀδόκιμοι. *Incapable of discerning.* Rom. i. 28.

10. παρηκολούθηκας. See Luke i. 3; 1 Tim. iv. 6.

14. ἐπιστώθης is different from ἐπιστεύθης; it means, *thou hast been assured of.*

[r]πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, 16
πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαι-
οσύνῃ· ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον 17
ἀγαθὸν ἐξηρτισμένος. [s]Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ 4
Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν
ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασι-
λείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, 2
ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ
διδαχῇ. ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ 3
ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύ-
σουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν· [t]καὶ ἀπὸ μὲν τῆς ἀλη- 4
θείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπή-
σονται. [u]Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγ- 5
γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. [x]Ἐγὼ γὰρ ἤδη 6
σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· [y]τὸν 7
ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν
τετήρηκα· [z]λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, 8
ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς,
οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφά-
νειαν αὐτοῦ.

Σπούδασον ἐλθεῖν πρός με ταχέως. [a]Δημᾶς γάρ με ἐγκατ- 9
έλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλο- 10
νίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· [b]Λουκᾶς 11
ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ·
ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. [c]Τυχικὸν δὲ ἀπέστειλα 12
εἰς Ἔφεσον. Τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ 13
Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμ-
βράνας. [d]Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· 14
ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· ὃν καὶ σὺ φυ- 15
λάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. Ἐν τῇ 16
πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες
με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ Κύριός μοι παρ- 17

r Rom. xv. 4; 2 Pet. i. 19, 20.
s Rom. i. 9; ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5; 1 Tim. v. 21; vi. 13.
t 1 Tim. i. 4; iv. 7.
u i. 8; ii. 3; Eph. iv. 11.
x Phil. i. 23; ii. 17; 2 Pet. i. 14.
y 1 Cor. ix. 24, 25; Phil. iii. 14; 1 Tim. vi. 12; Heb. xii. 1.
z 1 Cor. ix. 25; 1 Pet. v. 4; Jac. i. 12.
a Col. iv. 14.
b Act. xv. 37; Col. iv. 10. Philem. 24.
c Act. xx. 4; Eph. vi. 21, 22; Col. iv. 7; Tit. iii. 12.
d 1 Tim. i. 20.

16. This might either mean, *all scripture is inspired and useful* &c. or, *all inspired scripture is also useful* &c. Pyle conceives allusion to be made to the prophecies concerning Christ and his kingdom, and the apostasy from it.

Chap. IV. 2. *εὐκαίρως ἀκαίρως.* Not waiting for opportunities, but making them.

6. *σπένδομαι—ἀναλύσεως.* The metaphor is perhaps taken from libations which were made when persons rose up from a feast. So Athenæus, *ἔσπενδον δὲ ἀπὸ τῶν δείπνων ἀναλύοντες*, i. 13.[?]

9. *Δημᾶς.* Some late writers have said, that Demas became priest of an heathen temple at Thessalonica: but it is improbable.

10. *Γαλατίαν.* Eusebius, Epiphanius, and others understood Gaul. Josephus calls Gaul, *Γαλατία*, vol. i. p. 866, as does Dio Cassius, p. 1259.

11. *Μάρκον.* See the Introduction to S. Mark's Gospel.

12. Tychicus probably went to take care of the Ephesian church during the absence of Timothy.

13. *φαιλόνην.* This word is also written *φαιλώνης, φαλώνης, φελώνης, φελόνης, φαινόλης.* Some understand a cloak, some a case of books.

14. *Ἀλέξανδρος.* Some consider him to be the Alexander mentioned in 1 Tim. i. 20, Acts xix. 33. Most MSS. read *ἀποδώσει.*

16. *ἀπολογίᾳ.* This perhaps means a defence which he had been called upon to make at Rome: and he seems to expect to make a second.

έστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφο-
ρηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος
18 λέοντος· καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ,
καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
19 [e] Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶ-
20 κον. [f] Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον
21 ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυ-
22 δία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ
τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

[e] i. 16; Act. xviii. 2; Rom. xvi. 3.
[f] Act. xix. 22; xx. 4; xxi. 29.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

17. *λέοντος* is taken to mean *Nero* by Eusebius and others. There may have been danger of his being literally exposed to lions in the amphitheatre.

20. This seems to shew that S. Paul had been lately at Miletus, perhaps at Corinth.

21. Linus was the first bishop of Rome after S. Peter and S. Paul.

EPISTLE TO TITUS.

I conceive this Epistle to have been written from Ephesus during some part of S. Paul's residence there, mentioned in Acts xix. 1, 8, 10, 22, and which is there said to have lasted two years and three months: but in xx. 31. he speaks of having been there three years; and perhaps the other nine months were spent in the voyage to Crete, which is alluded to in this Epistle. S. Paul arrived at Ephesus in 48 and left it in 52: and perhaps he went to Crete in 51, touching at Corinth in his way. When he wrote this Epistle he intended to winter at Nicopolis; whether he did so, is uncertain: but he probably wrote this Epistle soon after his return to Ephesus, having left Titus in Crete.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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1 *ΠΑΥΛΟΣ* δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ,
κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'
2 εὐσέβειαν, [a]ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευ-
3 δὴς Θεὸς πρὸ χρόνων αἰωνίων, [b]ἐφανέρωσε δὲ καιροῖς ἰδίοις
τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιτα-
4 γὴν τοῦ σωτῆρος ἡμῶν Θεοῦ· [c]Τίτῳ γνησίῳ τέκνῳ κατὰ κοι-
νὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
5 [d]Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα
ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς
6 ἐγώ σοι διεταξάμην· [e]εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς
ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπό-
7 τακτα. [f]δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ

a Num. xxiii. 19; Rom. i. 2; xvi. 25; Eph. i. 9; iii. 9; Col. i. 26; 2 Tim. i. 9, 10; ii. 13; 1 Pet. i. 20.
b Act. xx. 24; Gal. i. 1; 1 Thess. ii. 4.
c 2 Cor. ii. 13; vii. 14; viii. 6, 16; Gal. ii. 3.
d Act. xiv. 23; 2 Tim. ii. 2.
e 1 Tim. iii. 2.
f Lev. x. 9; Matt. xxiv. 45; 1 Cor. iv. 1; Eph. v. 18; 1 Tim. iii. 3, 15; 1 Pet. v. 2.

Chap. I. 1. *κατὰ πίστιν.* Macknight connects this immediately with ἀπόστολος, and understands it to mean, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness.* He compares ἐσκεδασμένων καθ' ἁρπαγήν, *dispersed for plunder*, Xen. *Anab.* iii. 5. 2. See 2 Tim. i. 1.

Ibid. *ἐκλεκτῶν.* See note at 2 Tim. ii. 10, and Index.

2. *πρὸ χρόνων αἰωνίων.* The same expression occurs in 2 Tim. i. 9. In Rom. xvi. 25, we read of *μυστηρίου χρόνοις αἰωνίοις σεσιγημένου*, so that it seems to mean *ancient times.* *Αἰὼν* is, properly, a long period of time. From the creation to the deluge would be one such period: from the deluge to Abraham, another: from Abraham to Moses, another: thus *πρὸ χρόνων αἰωνίων*, if taken literally for *before these αἰῶνες or periods of time began*, would mean, *from the beginning of the world;* and the expression is the same as that in 1 Pet. i. 20; Eph. iii. 9; Col. i. 26. This *promise of eternal life* was first given to Adam after the fall, which seems to shew the meaning of *πρὸ χρόνων αἰωνίων.* We find *αἰῶνα χρυσοῦν, the golden age*, in Dio, p. 1216.

3. *τὸν λόγον αὐτοῦ* may mean *his promise*, as *ἐπαγγελίας ὁ λόγος* in Rom. ix. 9. Some have taken it for the personal Logos, or Son of God.

4. *Τίτῳ.* The first account we have of Titus is his going to Jerusalem with S. Paul at the time of the Council A. D. 46. Gal. ii. 1. He is supposed to have been a Gentile who was converted by S. Paul (*γνησίῳ τέκνῳ*) at Antioch. His name is not mentioned in the Acts. He had been left by S. Paul in Crete shortly before the writing of this Epistle, and joined S. Paul in Macedonia in the following year, 52.

5. *κατέλιπον.* The reading is probably *ἀπέλιπον.*

Ibid. *πρεσβυτέρους.* If we compare ver. 7, it appears that the terms *πρεσβύτερος* and *ἐπίσκοπος* were applied to the same person: as in Acts xx. 17, 28. Every presbyter was in his office an *ἐπίσκοπος*, or *overseer:* but Titus had power over all the presbyters, and therefore was *ἐπίσκοπος* in a higher sense of the term.

6. *μιᾶς γυν. ἀνήρ.* See note at 1 Tim. iii. 2.

οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην,
μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δί- 8
[g ii. 1; 2 Tim. i. 13.] καιον, ὅσιον, ἐγκρατῆ, [g] ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν 9
πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
[h Act. xv. 1; 1 Tim. i. 6.] τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. [h] Εἰσὶ γὰρ 10
πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-
[i 1 Tim. vi. 5; 2 Tim. iii. 6.] λιστα οἱ ἐκ περιτομῆς, [i] οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους 11
οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους
χάριν. εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, "Κρῆτες ἀεὶ 12
ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί." Ἡ μαρτυρία αὕτη 13
[k Matt. xv. 9; Col. ii. 22; 1 Tim. i. 4; iv. 7; vi. 20.] ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγι-
αίνωσιν ἐν τῇ πίστει, [k] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ 14
ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. [l] πάντα μὲν 15
[l Matt. xv. 11; Lu. xi. 39, 41; Act. x. 15; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4.] καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν
καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
[m] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκ- 16
τοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· πρεσβύ- 2
[m 2 Tim. iii. 5; Jude 4.] τας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίσ- 2
[n 1 Tim. ii. 9; v. 13; 1 Pet. iii. 3.] τει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· [n] πρεσβύτιδας ὡσαύτως ἐν κατα- 3
στήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλω-
[o Gen. iii. 16; 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. vi. 1; 1 Pet. iii. 1.] μένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάν- 4
δρους εἶναι, φιλοτέκνους, [o] σώφρονας, ἁγνὰς, οἰκουροὺς, ἀγαθὰς, 5
ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ
βλασφημῆται. Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρο- 6
[p 1 Tim. iv. 12; 1 Pet. v. 3.] νεῖν, [p] περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, 7
[q 1 Tim. v. 14; 1 Pet. ii. 12, 15; iii. 16.] ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, [q] λόγον 8
ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων

9. *πιστοῦ* in this sense means *true* or *genuine*, such as may be trusted. See iii. 8.

Ibid. *τοὺς ἀντιλέγοντας* is taken for the Gnostics by Grotius, Hammond, Vitringa.

10. The reading is probably *πολλοὶ ἀνυπότακτοι.*

Ibid. *οἱ ἐκ περιτομῆς.* He perhaps did not allude to the ordinary opposition of the Jews, but to the Jewish Gnostics, who adopted circumcision and other parts of the Mosaic law.

12. *ἴδιος αὐτῶν προφήτης.* Epimenides, who may have been called *προφήτης*, as Plato speaks of *οἱ θεῶν παῖδες ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι. De Repub.* ii. p. 366. But Epimenides seems to have been considered literally a prophet: Cicero speaks of those who "concitatione quadam animi, aut soluto liberoque motu futura præsentiunt, ut Baris Bœotius, ut Epimenides Cres." *De Divin.* i. 18; and Apuleius calls him "inclytum fatidicum." *Florid.* i. p. 352. S. Paul may have quoted *one of their own poets*, from what Plato represents a Cretan saying, *οὐ σφόδρα χρώμεθα οἱ Κρῆτες τοῖς ξενικοῖς ποιήμασιν. De Leg.* iii. p. 680. The expression *Κρῆτες ἀεὶ ψεῦσται* seems to have been proverbial: see Palairet.

Ibid. *ἀργαί.* This probably alludes to the idleness and uselessness which generally attend gluttony.

14. *Ἰουδαϊκοῖς μύθοις.* I should understand this also of the absurd fables of the Gnostics, which contained many Jewish legends.

15. *πάντα καθαρὰ τοῖς καθαροῖς.* This was a maxim of the Gnostics, who used it to cover all kinds of enormities. See 1 Cor. vi. 12.

16. *Θεὸν εἰδέναι. To know God*, was the great boast of the *Gnostics*, and hence they took their name.

Ibid. *ἀδόκιμοι. Incapable of discernment.* Rom. i. 28; 2 Tim. iii. 8.

Chap. II. 3. *πρεσβύτιδας.* There were female elders, and female deacons.

5. *ἀγαθὰς* may be either coupled with *οἰκουροὺς*, or taken separately. Many MSS. read *οἰκουργούς.*

Ibid. *βλασφημῆται.* It was said that Christianity taught women to disobey their husbands.

9 περὶ ὑμῶν λέγειν φαῦλον. [r]Δούλους ἰδίοις δεσπόταις ὑποτάσ-
10 σεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφι-
ζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν
διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.
11 [s]Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώ-
12 ποις, [t]παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ
τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς
13 ζήσωμεν ἐν τῷ νῦν αἰῶνι· [u]προσδεχόμενοι τὴν μακαρίαν ἐλ-
πίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος
14 ἡμῶν Ἰησοῦ Χριστοῦ, [x]ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυ-
τρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν
15 περιούσιον, ζηλωτὴν καλῶν ἔργων. [y]Ταῦτα λάλει καὶ παρα-
κάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περι-
φρονείτω.

3 [z]ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑπο-
τάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,
2 [a]μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικ-
3 νυμένους πρᾳότητα πρὸς πάντας ἀνθρώπους. [b]ἦμεν γάρ ποτε
καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις
καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί,
4 μισοῦντες ἀλλήλους· [c]ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία
5 ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, [d]οὐκ ἐξ ἔργων τῶν ἐν δι-
καιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον,
ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενησίας, καὶ ἀνακαινώσεως
6 πνεύματος ἁγίου, [e]οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ
7 Χριστοῦ τοῦ σωτῆρος ἡμῶν, [f]ἵνα δικαιωθέντες τῇ ἐκείνου χά-
8 ριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς
ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα
φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ
9 Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. [g]μω-

[r] Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18.
[s] iii. 4; 1 Tim. ii. 4.
[t] Eph. i. 4; 2 Tim. i. 9.
[u] 1 Cor. i. 7; Phil. iii. 20.
[x] Exod. xix. 5; Eph. ii. 10; Gal. i. 4; ii. 20.
[y] 1 Cor. xvi. 11; 1 Tim. iv. 12.
[z] Rom. xiii. 1, &c., 1 Pet. ii. 13.
[a] Phil. iv. 5; 2 Tim. ii. 24, 25.
[b] 1 Cor. vi. 11; Eph. ii. 1, &c.; v. 8; Col. iii. 7; 1 Pet. iv. 3.
[c] ii. 11.
[d] Joh. iii. 3, 5; Rom. iii. 20, 28; iv. 2, 6; xi. 6; Eph. ii. 4, 9; v. 26; Gal. ii. 16; 2 Tim. i. 9.
[e] Joel ii. 28; Act. ii. 33; Rom. v. 5.
[f] Rom. viii. 23, 24.
[g] i. 14; 1 Tim. i. 4; iv. 7; vi. 20; 2 Tim. ii. 23.

8. ὑμῶν. Probably ἡμῶν.

11. σωτήριος should perhaps be coupled with πᾶσιν ἀνθρώποις, and the article ἡ omitted.

13. τοῦ μεγάλου Θεοῦ may be connected with Ἰησοῦ Χριστοῦ, *our great God and Saviour Jesus Christ:* and the absence of the article before σωτῆρος supports this construction. The same rule may be applied in Eph. v. 5; 2 Thess. i. 12; 1 Tim. v. 21; 2 Pet. i. 1; Jude 4. The term *Saviour* is applied indifferently in this Epistle to God and Christ: see i. 3, 4; ii. 10; iii. 4, 6.

14. λαὸν περιούσιον. See Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18.

Chap. III. 3. ἡμεῖς. S. Paul here identifies himself with other persons, though this description did not apply to himself. See 1 Thess. iv. 15.

5. ἔσωσεν. Σώζειν is often applied to persons being put in a state of salvation, when they are taken into covenant with Christ at baptism. They are then *saved* from their former sins.

Ibid. παλιγγενεσίας. This word only occurs twice in the New Testament. In Matt. xix. 28. it means *the resurrection:* it is here evidently coupled with the washing of baptism; at which time the stain of original and actual sin is washed away, and the person is in a manner *born again:* every thing which is past is blotted out, and he begins a new life, without being subject to the wrath of God for what is past. This is expressed by ἀνακαινώσεως Πνεύματος ἁγίου: he then becomes a new creature by the operation of the Holy Ghost. We find ἀναγεννήσας in 1 Pet. i. 3, and ἀναγεγεννημένοι, ib. 23.

7. δικαιωθέντες, *having been justified:* having had all our sins forgiven at baptism, when we appeared righteous in the sight of God. See Rom. v. 1, 9.

8. The reading is probably ταῦτά ἐστι καλά.

ρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς
περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. [h] *Αἱρετικὸν ἄν-* 10
θρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι 11
ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.
[i] *Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικὸν, σπούδασον* 12
ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.
[k] *Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα* 13
μηδὲν αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν 14
ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
ἄκαρποι. Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι 15
τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.
ἀμήν.

h Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6; 2 Tim. iii. 5; 2 Joh. 10.
i Act. xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12.
k Act. xviii. 24; 1 Cor. i. 12.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

9. *γενεαλογίας.* This perhaps alludes to the Gnostic notion of several beings having emanated from God by successive generation. See 1 Tim. i. 4.

Ibid. *μάχας νομικάς.* The Law of Moses is meant here; but not with reference to Judaism, but to that spurious mixture of Judaism and Heathenism which was conspicuous in the Gnostics.

12. *Τυχικόν.* Tychicus was of Asia Minor, perhaps of Ephesus. Acts xx. 4.

Ibid. *Νικόπολιν.* There were several cities of this name, in Macedonia, Cilicia, Bithynia, &c. The latter is perhaps intended here: but whether S. Paul kept his intention of wintering there, is uncertain.

13. *Ἀπολλώ.* Apollos had been converted in 48, and went to Corinth in the same year. Acts xviii. 24—27; xix. 1. If S. Paul touched at Corinth, as I have supposed, on his way to Crete in 51, he perhaps urged Apollos to go thither, or he may have taken him with him. In 1 Cor. xvi. 21. (which was written in 52), he speaks of having urged Apollos to go to Corinth.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colossæ, (Col. iv. 9,) and apparently a man of some property, (Philem. 6, 7.) He seems to have been converted by S. Paul, (19,) which may have been when the Apostle visited Phrygia, (Acts xvi. 6; xviii. 23.) Onesimus was his slave, and ran away from him to Rome, where he was converted to Christianity by S. Paul, who sent him back to his master with this letter.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

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[a] Eph. iii. 1; iv. 1; 2 Tim. i. 8.
[b] Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15, 17; Phil. ii. 25.
[c] 1 Thess. i. 2; 2 Thess. i. 3.
[d] Eph. i. 15; Col. i. 4.

[a]ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελ- 1
φὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, [b]καὶ Ἀπφίᾳ 2
τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ
κατ᾽ οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ 3
πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
[c]Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος 4
ἐπὶ τῶν προσευχῶν μου, [d]ἀκούων σου τὴν ἀγάπην καὶ τὴν 5
πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας
τοὺς ἁγίους· ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένη- 6
ται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν
Ἰησοῦν. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ 7
ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ
σοῦ, ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπι- 8
τάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ· 9
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ

CHAP. I. 1. Τιμόθεος. Timothy was not with S. Paul when he went to Rome, but must have joined him afterwards. He had probably been left by S. Paul to take care of the church at Ephesus, and he was with the apostle, when he traversed Phrygia for the first time, when he may have become acquainted with Philemon.

2. Ἀπφίᾳ. Chrysostom and Theodoret say that she was the wife of Philemon. Archippus was perhaps a deacon in the church of Colossæ. Col. iv. 17.

4. πάντοτε. Jerom observes, that πάντοτε may refer to εὐχαριστῶ or ποιούμενος. There is the same ambiguity in other Epistles. It probably means, *I thank God every time that I remember you in my prayers.*

4, 5. τὴν ἀγάπην εἰς πάντας τοὺς ἁγίους, καὶ τὴν πίστιν πρὸς τὸν Κύριον Ἰησοῦν. See Col. i. 4.

6. κοινωνία is *charity, liberality,* (Acts ii. 42,) and κοινωνία τῆς πίστεως is *charity proceeding from faith.* S. Paul prays, *that the charity which is the fruit of your faith may become effective by making known all the good that is in us.* Most MSS. read ἡμῖν. He prayed that Philemon's charity to his Christian brethren might make the heathen aware of the good effects of the gospel. Εἰς Χριστὸν Ἰησοῦν is perhaps connected with ἐνεργὴς γένηται—*may be effective* in bringing men *to Jesus Christ.*

7. χάριν. Most MSS. read χάραν γὰρ ἔσχομεν. This alludes to the ἀγάπην εἰς τοὺς ἁγίους in ver. 5.

8. Διὸ. Because you are naturally charitable.

9. πρεσβύτης. Some would render it *ambassador:* (see 2 Cor. v. 20; Eph. vi. 20:) but that is πρεσβεύτης. Πρεσβύτης is *an old man,* as in Luke i. 18; Tit. ii. 2. If S. Paul was thirty at the time of his conversion, he was now about fifty-seven.

10 Χριστοῦ· [e] παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα
11 ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ
12 δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτ-
13 έστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. Ὃν ἐγὼ ἐβουλόμην πρὸς
ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς
14 τοῦ εὐαγγελίου· [f] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα
ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ
15 κατὰ ἑκούσιον. τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,
16 ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦ-
λον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον σοὶ,
17 καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; εἰ οὖν ἐμὲ ἔχεις κοινωνὸν, προσ-
18 λαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο
19 ἐμοὶ ἐλλόγει. ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀπο-
τίσω· ἵνα μὴ λέγω σοι, ὅτι καὶ σεαυτόν μοι προσοφείλεις.
20 Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ
21 σπλάγχνα ἐν Κυρίῳ. [g] πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι,
22 εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. [h] Ἅμα δὲ καὶ ἑτοίμαζέ
μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισ-
23 θήσομαι ὑμῖν. [i] Ἀσπάζονταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός
24 μου ἐν Χριστῷ Ἰησοῦ, [k] Μάρκος, Ἀρίσταρχος, Δημᾶς, Λου-
25 κᾶς, οἱ συνεργοί μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

e 1 Cor. iv. 15; Gal. iv. 19; Col. iv. 9.
f 2 Cor. ix. 7.
g 2 Cor. vii. 16.
h 2 Cor. i. 11; Phil. i. 25; ii. 24.
i Col. i. 7; iv. 12.
k Act. xii. 12, 25; xv. 37; xix. 29; xx. 4; xxvii. 2; Col. iv. 10, 14; 2 Tim. iv. 10, 11; 1 Pet. v. 13.

10. ἐγέννησα. S. Paul had converted Onesimus.

11. ἄχρηστον—εὔχρηστον. Some think there is allusion to his name, Ὀνήσιμος.

13. ὑπὲρ σοῦ. *As thyself wouldest have done, hadst thou been present.* Fell.

Ibid. δεσμοῖς τοῦ εὐαγγελίου. *Imprisonment on account of the gospel.* See Col. i. 24.

15. αἰώνιον. If Onesimus had continued an heathen, Philemon might have had him as his servant *for life*, but after that they would have been separated: now they would be companions *for ever*, in this world (αἰών) and the next.

18. ἠδίκησε. It has been thought from this that Onesimus had robbed his master.

19. προσοφείλεις. *In addition to being bound to forgive Onesimus at my request, you owe your own conversion to me.*

20. ὀναίμην. This may perhaps be an allusion to the name of Ὀνήσιμος. The best MSS. read Χριστῷ for Κυρίῳ.

21. He perhaps alludes to the freedom of Onesimus.

22. ξενίαν. See Acts xxviii. 23. S. Paul seems to have been looking forward to his release, and to visiting Colossæ.

23. συναιχμάλωτος. Epaphras had not come to Rome with S. Paul, but had joined him afterwards. There had either been some persecution at Rome, which caused Epaphras to be imprisoned, or he had been in prison with S. Paul some time before. See Rom. xvi. 7; Col. iv. 10.

Ibid. Μάρκος, Ἀρίσταρχος. See Col. iv. 10.

EPISTLE TO THE HEBREWS.

There have been disputes in ancient and modern times concerning the author of this Epistle: but a majority of the Fathers ascribed it to S. Paul. Many resemblances of style have also been pointed out. He probably wrote it soon after his release from his first imprisonment at Rome, A.D. 58, when he expected soon to visit Judæa, (xiii. 23.) It is addressed to the Jewish Christians of Palestine, and contains allusions to the approaching war.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 [a]ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν
2 τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, [b]ὃν ἔθηκε κληρονόμον πάντων,
3 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, [c]ὃς ὢν ἀπαύγασμα τῆς δόξης
καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ
ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιη-
σάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγα-
4 λωσύνης ἐν ὑψηλοῖς, [d]τοσούτῳ κρείττων γενόμενος τῶν ἀγ-
γέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.
5 [e]Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, 'Υἱός μου εἶ σύ, ἐγὼ σή-

a Eph. i. 10; Gal. iv. 4.
b Psal. ii. 8; Matt. xxi. 38; Joh. i. 3; Eph. iii. 9; Col. i. 16.
c viii. 1; ix. 12, &c.; xii. 2; Psal. cx. 1; Sap. vii. 26; Joh. xiv. 9; 2 Cor. iv. 4; Col. i. 15, 17; Phil. ii. 6; Apoc. iv. 11.
d Eph. i. 21; Phil. ii. 9, 10.
e v. 5; 2 Sam. vii. 14; 1 Par. xxii. 10; xxviii. 6; Psal. ii. 7; Act. xiii. 33.

CHAP. I. 1. Πολυμερῶς, *Frequently.* Πολυτρόπως, *In many ways.*

Ibid. *ἐπ' ἐσχάτων τῶν ἡμερῶν.* This phrase is used for *the times of the Christian dispensation,* in Acts ii. 17; 1 Pet. i. 20. See note at 1 Tim. iv. 1. The reading is probably *ἐσχάτου.* See also Heb. ix. 26; 1 Cor. x. 11; 2 Pet. iii. 3.

2. *ἔθηκε, constituit.* So Xenophon, *θεὶς τοὺς γέροντας κυρίους τοῦ περὶ τῆς ψυχῆς ἀγῶνος. De Rep. Lac.* p. 684. Arrian, *τοιοῦτόν σεθῶμεν πολίτην Κορινθίων. Epist.* iii. 1. p. 264.

Ibid. *κληρονόμον.* According to Gal. iv. 1. this is equivalent to *κύριον*: and he is called *Lord of all* in Acts x. 36. The full meaning is, that Christ is Lord of all things in right of his inheritance, i. e. as the begotten Son of God. Κληρονόμος seems used in the same sense in Rom. iv. 13, and Festus writes, "Hæres apud antiquos pro *domino* ponebatur."

Ibid. *αἰῶνας.* This means *worlds* or *the world* in xi. 3. It has the same meaning in Wisdom iv. 2; xiii. 9; xiv. 6. It represented the Hebrew עוֹלָמִים, which signified *long periods of time,* or *eternity;* and the Alexandrian Jews seem to have used it for *the world.* See note at Titus i. 2.

3. *ἀπαύγασμα* is the effulgence or radiance proceeding from light. Philo Judæus calls man, *τῆς μακαρίας φύσεως ἐκμαγεῖον ἢ ἀπόσπασμα ἢ ἀπαύγασμα. De Mundi Opif.* pag. 33, and the breath which was breathed into his nostrils, *τῆς μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασμα, De Spec. Leg.* pag. 356. The fathers were fond of illustrating the generation of the Son by the effulgence proceeding from light: and this passage may mean, that the glory of the Father was reflected in the Son.

Ibid. *χαρακτὴρ* is *an impression* like that made by a seal; and it is here said, that the *ὑπόστασις* of the Father was stamped or impressed upon the Son, so that the Son represented this hypostasis, as an impression represents the seal. Ὑπόστασις did not signify *person* till the third or fourth century: before that it signified *essence,* or *substance,* i. e. the mode of being.

Ibid. *φέρων. Causing to move along, directing.* So Seneca, "Deus ille maximus potentissimusque ipse *vehit* omnia," *Epist.* 31. § 9. Τῷ ῥήματι δυνάμεως αὐτοῦ, i. q. τῷ ῥήμ. αὐτοῦ δυνατῷ. Pierce reads *αὑτοῦ, God's word,* not *αὐτοῦ.*

4. *κεκληρονόμηκεν.* This implies that he inherited the name *as Son.* Christ is superior to the angels, because he is *the begotten Son of God.*

μερον γεγέννηκά σε;’ Καὶ πάλιν, ‘Ἐγὼ ἔσομαι αὐτῷ εἰς
πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;’ [f]Ὅταν δὲ πάλιν εἰσ- 6
αγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, ‘Καὶ προσ-
κυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.’ [g]Καὶ πρὸς μὲν 7
τοὺς ἀγγέλους λέγει, ‘Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-
ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·’ [h]πρὸς δὲ 8
τὸν υἱόν, ‘Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος·
ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. [i]ἠγάπησας 9
δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε, ὁ
Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
σου.’ [k]Καὶ, ‘Σὺ κατ’ ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, 10
καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. [l]αὐτοὶ ἀπολοῦνται, 11
σὺ δὲ διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ 12
ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ
αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.’ [m]Πρὸς τίνα δὲ τῶν 13
ἀγγέλων εἴρηκέ ποτε, ‘Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;’ [n]Οὐχὶ πάντες εἰσὶ 14
λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς
μέλλοντας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσο- 2
τέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρρυῶμεν.
[o]εἰ γὰρ ὁ δι’ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ 2
πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,
[p]πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; 3
ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, [q]συνεπιμαρτυροῦντος τοῦ 4

[f] Psal. xcvii. 7; Rom. viii. 29; Col. i. 18.
[g] Psal. civ. 4.
[h] Psal. xlv. 6.
[i] Act. x. 38.
[k] Psal. cii. 25.
[l] Esa. li. 6; 2 Pet. iii. 7, 10.
[m] x. 12, 13; xii. 2; Psal. cx. 1; Matt. xxii. 44; Act. ii. 34; 1 Cor. xv. 25; Eph. i. 20.
[n] Psal. xxxiv. 7; xci. 11.
[o] Deut. xxvii. 26; Act. vii. 38, 53; Gal. iii. 19.
[p] xii. 25; Mar. i. 14.
[q] Mar. xvi. 20; Act. ii. 22; xiv. 3; xix. 11; 1 Cor. xii. 4, 7, 11.

5. γεγέννηκά σε. The force lies in the word γεγέννηκα. Christ is the *begotten* Son of God. The second Psalm is applied to Christ by S. Peter, Acts iv. 25; and by S. Paul, Acts xiii. 33. That the Jews so applied it, is proved by Pierce. See v. 5.

Ibid. Καὶ πάλιν. This was said primarily of Solomon, 1 Chron. xvii. 13, xxii. 10, xxviii. 6, 2 Sam. vii. 14, but there are expressions in the prophecy which cannot apply to Solomon.

6. πάλιν is the same as in ver. 5, and Rom. xv. 10, 11, 12. It may be paraphrased, *And in another Psalm, which refers to Christ undertaking the work of man's redemption.* See x. 5. The LXX read ἄγγελοι αὐτοῦ: in the Hebrew it is *God:* but in Deut. xxxii. 43. the LXX have inserted the passage as here quoted. For πρωτότοκος see Psalm lxxxix. 27; Rom. viii. 29.

7. λέγει, sc. ἡ γραφή. Πρὸς τοὺς ἀγγέλους, *with respect to the angels,* Erasmus, Raphel. Valckenaer translates the passage, *Qui ex ventis spirantibus facit angelos suos, quique fulminibus utitur ut ministris suis publicis.*

8. That the xlvth Psalm is applied by the Jews to the Messiah, see Estius ad l. ‘Ὁ Θεὸς is the nominative for the vocative, as in x. 7; Matt. xxvii. 29; Mark v. 8; ix. 25; x. 47; Luke viii. 54; John xx. 28; Rom. viii. 15.

12. ἑλίξεις. Some MSS. read ἀλλάξεις, as does the Alexandrian MS. of the LXX, and this agrees with the Hebrew.

13. That this passage applies to the Messiah, is said by our Saviour himself, S. Peter and S. Paul. See the margin, and Schoetgenius, *Hor. Hebr.* p. 192.

14. Philo Judæus speaks of ἄγγελοι λειτουργοί, vol. ii. p. 387. We must remember in all these quotations, that the Psalms from which they are taken were considered by all the Jews to be addressed to the Messiah. S. Paul assumed this as proved, because he was writing to Jews.

Chap. II. 1. Διὰ τοῦτο. *Because Christ is superior to angels.* Having proved this point, he proceeds to argue that the revelation made by Christ is superior to that made by angels: i. e. the Gospel is superior to the Law.

Ibid. παραρρυῶμεν. *Ne quando præterfluere ea sinamus.* Bos, Valckenaer, Fell. But Chrysostom explains it, μὴ ἐκπέσωμεν, and Elsner, *ne deficiamus: so as never to be drawn or tempted from them.* Pyle.

2. ἀγγέλων. See note at Acts vii. 35, 53.

3. ἀκουσάντων. Hence it has been argued, that the Epistle was written by a person who had not seen Christ. See Acts xiii. 31. This, however, would not contradict what S. Paul

Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

5 [r]*Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν,* [r] i. 2, 4, 8.
6 *περὶ ἧς λαλοῦμεν·* [s]*διεμαρτύρατο δέ που τὶς λέγων, 'Τί ἐστιν* [s] Psal. viii. 4; cxliv. 3.
ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπι-
7 *σκέπτῃ αὐτόν; ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους·* [t] Psal. viii. 6; Matt.
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ xxviii. 18; 1 Cor. xv.
8 *τὰ ἔργα τῶν χειρῶν σου·* [t]*πάντα ὑπέταξας ὑποκάτω τῶν* 25, 27;
ποδῶν αὐτοῦ.' Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν Eph. i. 22. [u] Act. ii. 33;
ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ Phil. ii. 7, 8, 9.
9 *πάντα ὑποτεταγμένα.* [u]*τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλατ-* [x] Lu. xxiv.
τωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ 26, 46; Act. iii. 15;
καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύ- v. 31; Rom. xi. 36.
10 *σηται θανάτου.* [x]*Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι'* [y] x. 10, 14.
οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν [z] Psal. xxii. 22, 25;
11 *τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.* [y]*ὅ τε γὰρ* 2 Sam. xxii. 3;
ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν Psal. xviii. 2. [a] Esa. viii. 18;
12 *οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,* [z]*λέγων, 'Ἀπαγ-* Joh. x. 29; xvii. 6, 9, 11,
γελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμ- 12.
13 *νήσω σε.' Καὶ πάλιν, 'Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ.'* [b] Esa. xxv. 8; Ose. xiii. 14;
[a]*Καὶ πάλιν, 'Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός.'* Joh. i. 14; 1 Cor. xv.
14 [b]*Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐ-* 54, 55; Phil. ii. 7;
τὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου 2 Tim. i. 10.

says in Galat. i. of not having received *his commission* from man, and of having had special revelations from God.

4. *μερισμοῖς*. *By our being able to impart the gifts of the Spirit.*

5. *Οὐ γάρ*. This is another reason for the Gospel being preferred to the Law: viz. because the Christian dispensation was not administered by angels, but by Jesus Christ.

Ibid. *οἰκουμένην*. In vi. 5. we have *δυνάμεις μέλλοντος αἰῶνος*: and in Is. ix. 6. the LXX translate *πατὴρ μέλλοντος αἰῶνος*. The expressions mean *the Christian dispensation* in opposition to the former, whether patriarchal or Mosaic. The Jews used the phrase הָעוֹלָם הַבָּא in the same way. *Περὶ ἧς λαλοῦμεν* perhaps refers to the *οἰκουμένη* and the quotation from the Psalms, mentioned in i. 6.

6. The viiith Psalm is quoted as referring to the Messiah by our Saviour himself, Matt. xxi. 16, and by S. Paul, 1 Cor. xv. 27. Its primary application is to Adam and the human race.

7. *βραχύ τι*. *For a little while.* Valckenaer, as in Acts v. 34.

8. *Ἐν τῷ ὑποτάξαι* may mean, *ἐν τῷ λέγεσθαι, Πάντα ὑπέταξας αὐτῷ.*

Ibid. *οὔπω*. Christ's mediatorial kingdom is not yet finished: death is not yet finally destroyed. Compare 1 Cor. xv. 25, &c.

9. The clauses of this verse appear inverted, but they may be paraphrased thus: *But as to him who was made for a little while lower than angels, viz. Jesus, by his suffering death, we see him now crowned with glory and honour,* i. e. made Lord of all things, *that his death may by the grace of God become efficacious for all men.*

10. When God had determined to restore to men the power of living for ever, (*εἰς δόξαν ἀγάγειν,*) it was necessary that he, who was to purchase this power, should himself submit to death. *Εἰς δόξαν ἀγαγόντα* may be an allusion to God leading the Israelites into the earthly Canaan, and *ἀρχηγὸν* may refer to Moses or Joshua, as a type of Christ. *Τελειῶσαι* means, that Christ's mediation would not have been perfect, if he had not died: see v. 9.

11. For it was part of this scheme, that the redeemer and the redeemed should all be of one stock or origin: and consequently in the psalms which speak of the Messiah, we find him calling men his *brethren.*

13. Both these quotations probably come from Is. viii. 17, 18: there is something like the first in Psalm xviii. 3; 2 Sam. xxii. 3. The 14th verse of Is. viii. is applied to Christ by Simeon, Luke ii. 34; by Christ himself, Matt. xxi. 44; by S. Peter, 1 Pet. ii. 6; and by S. Paul, Rom. ix. 33.

14. *τὰ παιδία*. *These children.*

Ibid. *παραπλησίως*. *Exactly in the same way:* not in appearance only. Wolf. This is demon-

καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν δι-
άβολον, [c]καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παν- 15
τὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δήπου ἀγγέλων ἐπι- 16
λαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. [d]ὅθεν 17
ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλά-
σκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. [e]ἐν ᾧ γὰρ πέπονθεν αὐτὸς 18
πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

[f]ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατα- 3
νοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν
Χριστὸν Ἰησοῦν· [g]πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ 2
Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. Πλείονος γὰρ δόξης οὗτος 3
παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου
ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ὑπό 4
τινός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. [h]καὶ Μωσῆς μὲν 5
πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν
λαληθησομένων· [i]Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ 6

c Lu. i. 74; Rom. viii. 15.
d iv. 15; v. 2; Phil. ii. 7.
e iv. 15, 16.
f iv. 14; vi. 20; viii. 1; ix. 11; Phil. iii. 14.
g ver. 5; Num. xii. 7.
h ver. 2. Deut. xviii. 15, 18.
i Matt. xxiv. 13; 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.

strative of Christ having *assumed* the human nature. See v. 7.

14. κράτος. Death is the consequence of sin: the devil excites to sin, and therefore has the power of inflicting death.

15. δουλείας means that *slavish fear*, which persons feel, who are under sentence of death.

16. ἐπιλαμβάνεται. This is generally translated, *He takes the nature of*: but it may mean, *he lays hold of*, to extricate them from the miserable state described in ver. 15: *he assists.* See viii. 9.

17. ἐλεήμων καὶ πιστὸς comprehends the duty which Christ, as high priest, would discharge to God and man. Having taken upon him the human nature, he would be *merciful* to his fellow men, and would *faithfully* discharge the office of atonement. See iii. 2.

18. ἐν ᾧ is not the same as ὅσῳ, *inasmuch as;* but it means, *he is able to assist those persons, who are tempted by the same feelings which he himself felt when he was tempted.*

Chap. III. 1. ἅγιοι may perhaps be said with reference to ἁγιαζόμενοι in ii. 11. Pierce.

Ibid. μέτοχοι may imply, that the Jews had only *a share* together with the Gentiles. Pierce.

Ibid. κατανοήσατε. Christ had already been spoken of as *sent by God*, i. 2, ii. 3; and as *high priest*, ii. 17. S. Paul now says, *Here is another view which you may take of this person, whom I have called apostle and high priest.* It is explained in ver. 3.

Ibid. ὁμολογίας. This expression may be taken for τὸν ἀπ. καὶ ἀρχ. ὁμολογούμενον ἡμῖν, *him whom we acknowledge as our apostle and high priest.* Philo Judæus speaks of the Jewish high priest as ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας. *De Somniis*, vol. i. p. 654. The Jews call the high priest *their apostle*, and *the apostle of God.* Our Saviour speaks of himself as *sent* by the Father, John v. 38; vi. 29, 39; viii. 42; xvii. 18.

2. τῷ ποιήσαντι. *To him who appointed him apostle and high priest*, as in 1 Sam. xii. 6. Μαρτὺς Κύριος ὁ ποιήσας τὸν Μωϋσῆν καὶ τὸν Ἀαρών. See also Mark iii. 14; Acts ii. 36.

Ibid. ὡς καὶ Μωσῆς. *As also was Moses.* This is a quotation from Numb. xii. 7. οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι. Οἴκῳ means *the Jewish church.* Moses faithfully executed all the orders which God gave him concerning this church.

3. This is what the Jewish Christians were told in ver. 1. *to observe.* If Christ had been merely an apostle and high priest, he may have been no greater than Moses; and both were equally faithful in discharging their commission: but here a difference is pointed out.

Ibid. τοῦ οἴκου is not *than the house*, but *of*, or *in the house:* πλείονα τιμὴν τοῦ οἴκου, *the greater share of honour in the house.* Moses had not this highest honour, because he was only a servant: but Christ was son of the person who established the house, and this person was God.

5. θεράπων. See Numb. xii. 7, as quoted in ver. 2.

Ibid. μαρτύριον. The commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.

6. Moses was faithful ἐν τῷ οἴκῳ, being himself part of the Jewish church. Christ is ἐπὶ τὸν οἶκον, being the Son of Him who established the Jewish as well as the Christian church. Some read αὑτοῦ, *his own house*, i. e. Christ's. Beza, Grotius, Schmidius, Wolfius, Valckenaer; but it seems more correct to read αὐτοῦ, *his house*, i. e. God's house, as in ver. 5.

οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ το καύχημα τῆς
7 ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. [k]Διὸ καθὼς λέγει [k] ver. 15;
τὸ πνεῦμα τὸ ἅγιον, ‘Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, iv. 7; Psal. xcv. 7.
8 [l]μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, [l] Exod. xvii. 2;
9 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπείρασάν με Num. xx. 13.
οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργά μου, τεσ-
10 σαράκοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον,
Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς
11 μου· [m]ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν [m] Deut. i. 34.
12 κατάπαυσίν μου.’ βλέπετε, ἀδελφοί, μή ποτε ἔσται ἔν τινι
ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ
13 ζῶντος· ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ’ ἑκάστην ἡμέραν,
ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν
14 ἀπάτῃ τῆς ἁμαρτίας· [n]μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, [n] Rom. viii. 17.
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν
15 κατάσχωμεν, [o]ἐν τῷ λέγεσθαι, ‘Σήμερον, ἐὰν τῆς φωνῆς αὐ- [o] ver. 7.
τοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ
16 παραπικρασμῷ.’ Τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ’
17 οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσεώς; [p]τίσι [p] Num. xiv.
δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, 22, 37; xxvi. 65;
18 ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; [q]τίσι δὲ ὤμοσε μὴ εἰσ- Psal. cvi. 26; 1 Cor. x.
ελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι; 5, &c.; Jud. 5.
19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν. [q] Num.
4 Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελ- xiv. 30; Deut. i. 34,
θεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. 35.

6. παρρησίαν may allude to the public profession of faith made at baptism, as in ver. 14, x. 23, 35; and perhaps there is an intimation of the necessity which there would soon be of Christians adhering to their profession.

7. Διό. This is connected with ver. 12. *This being the case, I would remind you of the disobedience of the Israelites in the time of Moses, and its consequence: take care that your case is not the same.* See 1 Cor. x. 1, 11.

Ibid. The inspiration of David is proved by this verse compared with iv. 7. See also Matt. xxii. 43.

8. παραπικρασμῷ. The Jews provoked the Lord to wrath during the whole of their journeying in the wilderness: Deut. ix. 7. Five particular provocations are mentioned, Exod. xvi. 2; xvii. 2—9; xxxii. 10; Numb. xi. 33; xiv. 29; and Deut. i. 34, 35. The last was the time when God *swore in his wrath.*

9. οὗ relates to πειρασμοῦ, *wherewith.* Pierce. Most MSS. read ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ.

10. διὸ is not in the LXX or Hebrew, and τεσσ. ἔτη is connected with προσώχθισα, as it is in ver. 17.

11. Εἰ. See note at Mark viii. 12.

Ibid. κατάπαυσις is coupled with κληρονόμια in Deut. xii. 9, the inheritance and rest which the Israelites had in the land of Canaan, when they rested from their journeyings and their enemies.

13. ἄχρις οὗ. *So long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.* Philo Judæus says of *to-day* in Deut. iv. 4, σήμερον δ’ ἐστὶν ὁ ἀπέρατος καὶ ἀδιεξίτητος αἰών. vol. i. p. 554.

14. Take care that your hearts are not hardened: *for we are partakers in the benefits of Christ's death, only on condition of continuing obedient.*

Ibid. ὑποστάσεως. *Confidence.* Psalm xxxviii. 7; Ruth i. 12; Ezech. xix. 5; 2 Cor. ix. 4; xi. 17.

15. ἐν τῷ λέγεσθαι. *According to the words already quoted,* or *while the opportunity lasts contained in those words.*

17. κῶλα is the word in Numb. xiv. 29.

Chap. IV. 1. καταλειπομένης is the same as ἀπολείπεται in ver. 6, 9: it implies that the promised rest had not yet been enjoyed, but was *left* for others to enter upon. Raphel, Valckenaer. See x. 26.

Ibid. ὑστερηκέναι. Persons, who come too late, are excluded: and hence ὑστερηκέναι means here, *not to enter in.*

καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ᾽ οὐκ 2
ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ
[r Psal. xcv. 11.] πίστει τοῖς ἀκούσασιν. [r]εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν 3
οἱ πιστεύσαντες, καθὼς εἴρηκεν, ‛‛Ὡς ὤμοσα ἐν τῇ ὀργῇ μου,
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·' καίτοι τῶν ἔργων
[s Gen. ii. 2; Exod. xx. 11; xxxi. 17.] ἀπὸ καταβολῆς κόσμου γενηθέντων· [s]εἴρηκε γάρ που περὶ 4
τῆς ἑβδόμης οὕτω, ‛Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ
ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.' καὶ ἐν τούτῳ πάλιν, 5
‛Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.' Ἐπεὶ οὖν ἀπο- 6
λείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελι-
[t iii. 7, 15; Psal. xcv. 7.] σθέντες οὐκ εἰσῆλθον δι᾽ ἀπείθειαν, [t]πάλιν τινὰ ὁρίζει ἡμέραν, 7
‛Σήμερον,' ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς
εἴρηται, ‛Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκλη-
ρύνητε τὰς καρδίας ὑμῶν.' Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυ- 8
σεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· ἄρα ἀπο- 9
λείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς 10
τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων
αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν εἰσ- 11
[u Eccl. xii. 11; Esa. xlix. 2; Jer. xxiii. 29; Eph. vi. 17.] ελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις
ὑποδείγματι πέσῃ τῆς ἀπειθείας. [u]ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, 12

2. εὐηγγελισμένοι. This alludes to the preaching of the gospel, and to the *good report* of the land of Canaan, which was brought to the Israelites by Joshua and Caleb, Numb. xiii. 27—30; but which they did not believe, and this was the chief παραπικρασμός.

Ibid. λόγος τῆς ἀκοῆς. See 1 Thess. ii. 13. It may mean here, that *the word* entered only into *their ears*, and did not sink into their hearts. Most MSS. read συγκεκραμένους.

3. καθὼς εἴρηκεν. The argument from this quotation is left to be supplied by the reader. If God swore that the Israelites, for their want of faith, (Deut. i. 32,) should not enter into his rest, it is implied that those who have faith shall enter in.

Ibid. καίτοι. The quotation shews, that this rest was still reserved for some other persons: and if the Jews replied, that *God's rest* meant his resting from creation, and that they had entered into this, when they had the institution of the Sabbath, S. Paul replies, that this could not be *the rest* intended, because David spoke of it as something still future, *though the rest of the Sabbath had existed from the beginning.* Κατάπαυσις is used for *the Sabbath* in 2 Macc. xv. 1.

5. καὶ ἐν τούτῳ πάλιν. *And it is evident again from the former quotation, that the entrance into this rest is something future.*

7. Valckenaer puts a note of interrogation after ἡμέραν: but it may mean, Even after the Israelites had entered into Canaan, *he again fixes some other day for the faithful entering into his rest, and this even as late as in the time of David.*

Ibid. εἴρηται. Most MSS. read προείρηται.

8. Ἰησοῦς. *If the Israelites had entered into God's rest, when Joshua led them into Canaan, the Psalmist would not have spoken of it as a thing future.*

9. ἀπολείπεται. *So that this rest is something which is still left for the people of God to enter into.* Σαββατισμὸς is used on account of what was said in ver. 3, and means, that believers in Christ will have a perpetual Sabbath, as well as enter into the heavenly Canaan. The Jews spoke of the reign of the Messiah as a σαββατισμός.

10. ὁ γὰρ εἰσελθών. This is to shew that God's rest, into which the faithful are to enter, may be called a σαββατισμὸς, *for he that enters into this blessed state will rest from all his works, as God did from His.*

12. ὁ λόγος. S. Paul seems to adopt a mode of expression, which was common among the Jews. Philo writes, Ἵνα ἐννοῇς Θεὸν τέμνοντα, τάς τε τῶν σωμάτων καὶ πραγμάτων ἑξῆς ἁπάσας ἡρμόσθαι καὶ ἡνῶσθαι δοκούσας φύσεις, τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ, ὃς εἰς τὴν ὀξυτάτην ἀκονηθεὶς ἀκμὴν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα, ἐπειδὰν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διεξέλθῃ. vol. i. p. 491. Οὕτως ὁ Θεὸς ἀκονησάμενος τὸν τομέα, τῶν συμπάντων αὐτοῦ λόγον, διαιρεῖ τήν τε ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν, p. 492. S. Paul means to say, that, if we have not faith, God will be sure to discover it; for he sees the inmost recesses of the heart.

καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον,
καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος,
ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
13 καρδίας· [x]καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα
δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ· πρὸς
ὃν ἡμῖν ὁ λόγος.
14 [y]Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς,
15 Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. [z]Οὐ
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθεν-
είαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ᾽ ὁμοιότητα
16 χωρὶς ἁμαρτίας· [a]προσερχώμεθα οὖν μετὰ παρρησίας τῷ
θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν,
5 εἰς εὔκαιρον βοήθειαν. [b]πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων
λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν,
2 ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, [c]μετριο-
παθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ
3 αὐτὸς περίκειται ἀσθένειαν· [d]καὶ διὰ ταύτην ὀφείλει, καθὼς
περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρ-
4 τιῶν. [e]Καὶ οὐχ ἑαυτῷ τὶς λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ κα-
5 λούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών. [f]οὕτω καὶ ὁ
Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ᾽ ὁ λα-
λήσας πρὸς αὐτὸν, ‘Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά
6 σε·’ [g]καθὼς καὶ ἐν ἑτέρῳ λέγει, ‘Σὺ ἱερεὺς εἰς τὸν αἰῶνα,
7 κατὰ τὴν τάξιν Μελχισεδέκ.’ [h]Ὃς ἐν ταῖς ἡμέραις τῆς σαρ-
κὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν
αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσ-
8 ενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, [i]καίπερ ὢν
9 υἱὸς, ἔμαθεν ἀφ᾽ ὧν ἔπαθε τὴν ὑπακοὴν, [k]καὶ τελειωθεὶς ἐγέ-
νετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου·

x Psal. xxxiii. 13, 14, 15; xc. 8; cxxxix. 11, 12; Eccl. xv. 19.
y iii. 1; vi. 20; vii. 26; viii. 1; ix. 11, 24; x. 23.
z ii. 17; 2 Cor. v. 21; Phil. ii. 7; 1 Pet. ii. 22; 1 Joh. iii. 5.
a x. 19, &c.; Eph. ii. 18; iii. 12.
b ii. 17; viii. 3.
c ii. 18; iv. 15; vii. 28.
d vii. 27; Lev. ix. 7; xvi. 3, &c.
e Exod. xxviii. 1; 1 Par. xxiii. 13; 2 Par. xxvi. 16, &c.
f i. 5; Psal. ii. 7; Joh. viii. 54; Act. xiii. 33.
g vii. 17; Psal. cx. 4.
h Matt. xxvi. 38, &c.; xxvii. 46, 50; Joh. xxi. 72; xvii. 1.
i Phil. ii. 6, &c.
k ii. 10.

13. τετραχηλισμένα is a metaphor from victims which are laid open, and the inside exposed as fully as is expressed in ver. 12; or perhaps from the neck of the victim being turned back so as to shew the face, *supine exposita*.

Ibid. πρὸς ὅν. *With whom we have to do*, or, *of whom we are speaking*, or, *to whom we shall give account*.

14. ἀρχιερέα. He now returns to the notion of Christ being a high priest, which was begun in iii. 1.

Chap. V. 2. μετριοπαθεῖν. *To be only moderately affected with anger*, i. e. to be indulgent to. The Peripatetics said τὸν σοφὸν μετριοπαθῆ μὲν εἶναι, ἀπαθῆ δὲ οὐκ εἶναι.

3. ὑπὲρ ἁμαρτιῶν. Many MSS. read περὶ ἁμ. See x. 6.

5. ὁ λαλήσας. The same person, i. e. God, who spoke those words in the second Psalm, appointed Christ to be our high priest: and the second Psalm is prophetic of Christ taking upon himself this office.

6. The hundred and tenth Psalm is referred to the Messiah by our Lord himself, Matt. xxii. 43.

7. σαρκός. This is a plain proof that Christ had a higher nature. See ii. 14.

Ibid. εἰσακουσθείς. This word implies that a person is *assisted* as well as *heard*, and some translate it *delivered from his fear*. Jesus was not delivered from death, but an angel strengthened him, Luke xxii. 43, and he was raised again from death.

8. ἔμαθεν—ἔπαθε. This was a proverbial expression, as μαθήματα τὰ παθήματα, Herod. i. 207; ἔμαθον μὲν ὃ ἔπαθον, Philo Jud. vol. i. p. 566; εἰ μὲν ἦν μαθεῖν ἃ δεῖ παθεῖν, καὶ μὴ παθεῖν, καλὸν τὸ μαθεῖν· εἰ δὲ παθεῖν, τί δεῖ μαθεῖν; παθεῖν γὰρ χρή. Democritus apud Stobæum. This passage seems to shew, that the Epistle was written in Greek.

9. τελειωθείς. See ii. 10.

προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς, κατὰ τὴν τάξιν 10
Μελχισεδέκ.
Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, 11
ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. [l]καὶ γὰρ ὀφείλοντες εἶναι 12
διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν
ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ
γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.
[l]πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· 13
νήπιος γάρ ἐστι· τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ 14
τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν
καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χρισ- 6
τοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
ἐπὶ Θεὸν, βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά- 2
σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. καὶ τοῦτο ποιήσομεν, 3
ἐάν περ ἐπιτρέπῃ ὁ Θεός. [m]Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισ- 4
θέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μέτ-
όχους γενηθέντας πνεύματος ἁγίου, καὶ καλὸν γευσαμένους 5
Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπέσοντας, 6
πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν

l 1 Cor. iii. 2; xiv. 20; Eph. iv. 14.

m x. 26; Matt. xii 31, 45; 2 Pet. ii. 20; 1 Joh. v. 16.

10. προσαγορευθεὶς. *Salutatus.* Casaubon, Valckenaer.

11. δυσερμήνευτος—ἐπεί. *It is difficult to interpret* to you this passage concerning Melchisedek, *because you are slow in hearing such things.*

12. στοιχεῖα τῆς ἀρχῆς are *the first elements:* it means, the imperfect rudiments and elements of Christianity, which were contained in the Old Testament. Pierce.

13. γάλακτος. So Philo, νηπίοις μέν ἐστι γάλα τροφὴ, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . . τελείαι δὲ καὶ ἀνδράσιν εὐπρεπεῖς αἱ διὰ φρονήσεως καὶ σωφροσύνης καὶ ἁπάσης ἀρετῆς ὑφηγήσεις, vol. i. p. 301. Also Arrian, οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι, καὶ ἅπτεσθαι τροφῆς στερεωτέρας, *Epist.* ii. 16.

Ibid. λόγου δικαιοσύνης. *The real doctrine of justification by faith,* which is contained in the Old Testament, if persons can understand it.

14. αἰσθητήρια. See Phil. i. 10.

Chap. VI. 1. τελειότητα. The food fit for τέλειοι.

2. The things here mentioned were the points in which all persons were instructed when they were admitted to baptism; they were to repent, to have faith, to believe in a resurrection, and a future judgment: upon which they were baptized, and the apostles laid their hands on them. S. Paul says, that he cannot repeat all this over again.

Ibid. βαπτισμῶν διδαχῆς. *The doctrine concerning different baptisms,* and their efficacy, such as the Jewish, that of John, and particularly the Christian.

Ibid. ἐπιθ. χειρῶν. The apostles laid their hands upon those who were baptized, and they received the Holy Ghost, Acts vi. 6; viii. 15, 16, 17; xix. 5, 6.

3. τοῦτο ποιήσομεν. This is connected with ἐπὶ τὴν τελειότητα φερώμεθα in ver. 1. *I will proceed to give you this strong food,* and will presently (in ch. vii.) explain to you the passage about Melchizedek.

4. If you cannot receive this strong food, there is no use in repeating the former elements: and if you have forgotten them so entirely as to apostatize from your faith, you cannot receive another admission into the covenant by baptism.

Ibid. Ἀδύνατον. This does not imply, that God cannot pardon an apostate; but he cannot be again baptized. The passage relates only to apostates, and to the non-iteration of baptism.

Ibid. φωτισθέντας was used in later times as synonymous with βαπτισθέντας. See Suicer. Bingham. It probably has that meaning here, and x. 32. All these accusatives are governed by ἀνακαινίζειν.

Ibid. δωρεᾶς. This means the gift of the Holy Ghost, as is explained in the next clause.

5. μέλλοντος αἰῶνος. See ii. 5. This clause might be translated *the privileges of the gospel.*

6. καὶ παραπεσόντας. *And having apostatized.*

Ibid. ἀνακαινίζειν. *Once more to make them new creatures by baptism,* εἰς μετάνοιαν *upon their repentance.* Even if they repent, there is no power to re-admit them by baptism.

Ibid. ἀνασταυροῦντας is said to mean simply

7 υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ ἡ πιοῦσα τὸν
ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην
εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
8 ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος
9 καὶ κατάρας ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν. Πεπείσμεθα δὲ
περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας,
10 εἰ καὶ οὕτω λαλοῦμεν. [n]οὐ γὰρ ἄδικος ὁ Θεὸς, ἐπιλαθέσθαι [n] Prov. xiv. 31; Matt. x. 42; xxv. 40; 1 Thess. i. 3.
τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἧς ἐνεδείξασθε
εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.
11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
12 πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ
γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κλη-
13 ρονομούντων τὰς ἐπαγγελίας. [o]Τῷ γὰρ Ἀβραὰμ ἐπαγγειλά- [o] Gen. xii. 3; xvii. 4; xxii. 16, 17; Psal. cv. 9; Lu. i. 73.
μενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε
14 καθ' ἑαυτοῦ λέγων, "Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύ-
15 νων πληθυνῶ σε·" καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγ-
16 γελίας. [p]ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ [p] Exod. xxii. 11.
17 πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν
ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονό-
μοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμε-
18 σίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς

crucifying, by Raphel, Bos, Krebsius. But Chrysostom interprets it, *crucifying again*, as does Valckenaer.

6. παραδειγματίζοντας. The LXX use this verb in Numb. xxv. 4, where Aquila has ἀνάπηξον, and Symmachus κρέμασον: it is, therefore, properly coupled with ἀνασταυροῦντας. These persons as much reject Christ as if they had nailed him to the cross.

7. For the effect of the Christian doctrine upon different persons may be compared to the effect of rain upon the earth: in some it brings forth good fruit, and blessing is the consequence: in others it brings forth thorns and thistles, and cursing is the consequence. The latter applies to apostates, παραπεσόντας.

Ibid. δι' οὓς. *For whose benefit God intended the ground to be cultivated.*

8. κατάρας ἐγγύς. Apostates are in imminent danger of condemnation: the final curse is very near to them: so ἐγγὺς ἀφανισμοῦ, viii. 13.

Ibid. καῦσιν, if applied to the earth, signifies its being scorched and burnt by the sun: if to apostates, it means their punishment. See Matt. xiii. 5, 6, 20, 21.

9. ἐχόμενα σωτηρίας. *Quæ necessarium habent cum salute nexum.* Valckenaer. The expression is opposed to κατάρας ἐγγὺς in ver. 8.

10. τοῦ ἔργου ὑμῶν. *Your troubles and afflictions.* Valcken.

Ibid. τοῦ κόπου. These words seem to be an interpolation, perhaps from 1 Thess. i. 3.

11. πρὸς τὴν πληρ. *So as to shew the sincerity of your hope to the end.* They were to shew this by their patience and charity.

12. τῶν κληρονομούντων. *Those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ.* This leads him to dwell upon the spiritual nature of that promise. Compare Gal. iii. 7, &c.

13. καθ' ἑαυτοῦ. Philo observes upon this same passage, ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει Θεός· οὐδὲν αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων ἄριστος, vol. i. p. 127.

14. S. Paul only quotes part of the promise, because it was so well known to his readers: but his argument is concerned principally with those words, *And in thy seed shall all the nations of the earth be blessed.* It is probable also, that he gives a spiritual meaning to πληθυνῶ, *I will give thee a multitude of descendants*, viz. those who have faith, as in Gal. iii. 7.

15. μακροθυμήσας. He had spoken of μακροθυμία in ver. 12, and is constantly exhorting them to patience: (see iii. 6:) and he now observes, that it was in reward for his patience that Abraham received the promise.

17. κληρονόμοις. *Abraham's spiritual seed.* Fell.

Ibid. ἐμεσίτευσεν. Josephus writes, ταῦτα δὲ ὀμνύντες ἔλεγον, καὶ Θεὸν μεσίτην ὧν ὑπισχνοῦντο ποιούμενος. It may therefore be translated, *he confirmed*, or *witnessed* it: the oath was the μεσίτης between God and his promise.

18. δύο. The promise and the oath.

ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἣν ὡς 19
ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσ-
(q iii. 1; iv. 14; viii. 1; ix. 11.) ερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, [q]ὅπου πρό- 20
δρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελ-
χισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.
(r Gen. xiv. 18, &c.) [r]ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ 7
Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτὸν, ᾧ καὶ δεκάτην 2
ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος
βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι
βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν 3
ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
(s Gen. xiv. 20.) Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. [s]Θεωρεῖτε δὲ πηλίκος οὗτος, 4
ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατρι-
(t Num. xviii. 21, 26; Deut. xviii. 1; Jos. xiv. 4; 2 Par. xxxi. 5.) άρχης. [t]καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευῒ τὴν ἱερατείαν λαμβά- 5
νοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον,
τουτέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς
(u Gen. xiv. 19, 20; Rom. iv. 13; Gal. iii. 16.) ὀσφύος Ἀβραάμ· [u]ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδε- 6
κάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·
χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐ- 7
λογεῖται. καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμ- 8
βάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, 9
(x Gen. xiv. 18.) διὰ Ἀβραὰμ καὶ Λευῒ ὁ δεκάτας λαμβάνων δεδεκάτωται· [x]ἔτι 10
γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελ-
(y ver. 18, 19; Gal. ii. 21.) χισεδέκ. [y]Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης 11

18. καταφυγόντες. *That we, who have fled for refuge to lay hold of the hope held out in the promise, may have strong consolation.* The hope is of eternal life through faith in Christ.

19. ἥν. sc. παράκλησιν, Valckenaer: but it is rather ἐλπίδα.

Ibid. εἰσερχομένην. He rather means, *it gives us an entrance into heaven*, of which the holy of holies is a type: see vii. 19.

20. Μελχισεδέκ. See v. 10, 11.

Chap. VII. 1. Σαλήμ. Josephus understood Jerusalem, *Antiq.* i. 10, 2. Some say it was Salem, mentioned Gen. xxxiii. 18; John iii. 23.

2. Josephus translates Μελχισεδὲκ, βασιλεὺς δίκαιος; as does Philo, who also calls him βασιλεὺς τῆς εἰρήνης, vol. i. p. 102, 103. There can be no doubt that S. Paul meant to apply both these titles to Christ.

3. ἀπάτωρ. A person was called ἀπάτωρ, whose father was not known. Servius Tullius is said to have been *patre nullo*, Liv. iv. 3. Ion calls himself, ὡς γὰρ ἀμήτωρ ἀπάτωρ τε γεγώς, Eurip. *Ion*, 109. Melchizedek's family is not mentioned: and perhaps the words are meant to apply to Christ, who in his human nature had no father, and in his divine nature no mother.

Ibid. ἀγενεαλόγητος. See ver. 6. It means, *not reckoned in the genealogies of the priests.* Isaiah says of Christ, *Who shall declare his generation?* liii. 8.

Ibid. ἀρχὴν ἡμερῶν and ζωῆς τέλος probably mean the beginning and end of the time appointed for the priests to serve, Numb. iv. 2, 3, but the expressions are applied to Christ literally.

Ibid. εἰς τὸ διηνεκὲς means *for life*, as Sylla and J. Cæsar were appointed dictators εἰς τὸ διηνεκές, Appian, *De Bel. Civ.* i. p. 315. When applied to Christ, it means literally *for ever.*

8. μαρτυρούμενος. This alludes to *the testimony* in the 110th Psalm, Thou art a priest *for ever* after the order of Melchizedek. This, therefore, shews the superiority of Christ as a priest to the priests under the Law. See μαρτυρεῖ in ver. 17.

10. This is another proof of the inferiority of the Levitical priests: for Levi himself may be considered to have paid tithe to Melchizedek, who was the type of Christ.

11. Εἰ μὲν οὖν. This is not an inference, but the beginning of a new argument.

ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο,) τίς ἔτι χρεία, "κατὰ
τὴν τάξιν Μελχισεδὲκ" ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ, "κατὰ
12 τὴν τάξιν Ἀαρὼν," λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερω-
13 σύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ
λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσ-
14 έσχηκε τῷ θυσιαστηρίῳ· [z]πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνα- z Esa. xi. 1;
τέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Matt. i. 2, &c.; Lu. iii. 33.
15 Μωσῆς ἐλάλησε. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ
16 κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ
κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς
17 ἀκαταλύτου· [a]μαρτυρεῖ γὰρ, 'Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, a v. 6; Psal. cx. 4.
18 κατὰ τὴν τάξιν Μελχισεδέκ.' [b]Ἀθέτησις μὲν γὰρ γίνεται προ- b Gal. iv. 9.
19 αγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς, ([c]οὐδὲν c iv. 16;
γὰρ ἐτελείωσεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, Joh. i. 17; Act. xiii. 39;
20 δι' ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, Rom. viii. 3; Eph. ii. 18;
21 ([d]οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ iii. 12.
μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν, 'Ὤμοσε Κύ- d Psal. cx. 4.
ριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
22 τὴν τάξιν Μελχισεδέκ·') [e]κατὰ τοσοῦτον κρείττονος διαθήκης e viii. 6.
23 γέγονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν πλείονές εἰσι γεγονότες
24 ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
25 αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην· [f]ὅθεν f ix. 24;
καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' Rom. viii. 34.
αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
26 [g]τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, g iv. 14, 15; ix. 24.

11. ὁ λαὸς γάρ. *For the Law, which was given to the whole nation, was built and grounded upon this priesthood:* the two were inseparably connected; for all the offerings and atonements prescribed by the Law were to be offered by these priests. See viii. 6. The reading is probably ἐπ' αὐτῆς νενομοθέτηται.

12. The argument is this: The change of the priesthood necessarily requires a change of the Law: and this would not have been made unless it were absolutely necessary, i. e. unless the priesthood were imperfect.

13. If the priesthood is changed, the Law is changed: for the Law limited the priesthood to the tribe of Levi.

15. κατάδηλον. It is still more evident that the Law is changed, because Christ is a priest after the order of Melchizedek, concerning whom the Law says nothing.

16. νόμον ἐντολῆς σαρκικῆς. He means the ordinances of the Law concerning the priests: and he calls them *carnal*, because the Levitical priesthood was temporal, but that of Christ is spiritual and eternal, κατὰ δύναμιν ζωῆς ἀκαταλύτου, he is *priest for ever*, because he has in him the power of endless life. See δικαιώμασι σαρκός, ix. 10.

17. μαρτυρεῖ. Probably μαρτυρεῖται.

18. γίνεται γάρ. *For there is* in these words of the Psalm *an annulling of the former ordinances* concerning the priesthood——*and the introduction of a surer hope.*

19. ἐτελείωσεν. *For the Law had none of its ordinances final:* they were all shadows of something future.

20. Here is another point of view, in which Christ is superior to the Levitical priests. Καθ' ὅσον refers to κατὰ τοσοῦτον in ver. 22.

22. ἔγγυος. When one person promises for another he is called ἔγγυος, *a surety*, or *mediator.* The covenant was made between God and man: and Christ undertook to answer for it being fulfilled: he fulfilled it himself on the part of man, and pledges himself for its fulfilment on the part of God. In viii. 6. it is μεσίτης.

23. πελείονες. Seventy-five priests have been reckoned from Aaron to the destruction of Jerusalem. This is another point of superiority.

Ibid. παραμένειν. *In sacerdotio.* Wolfius, Valckenaer. *In vita.* Raphel, Palairet.

25. ἐντυγχάνειν. See Rom. viii. 34.

[h] v. 3; ix. 12, 28; x. 12; Lev. ix. 7; xvi. 6, 11.
[i] ii. 10; v. 1, 2, 9.
[k] i. 3, 13; iii. 1; iv. 14; vi. 20; ix. 11; xii. 2; Eph. i. 20; Col. iii. 1.
[l] ix. 8, 11, 24; x. 21.
[m] v. 1; Eph. v. 2.
[n] x. 1; Exod. xxv. 40; Act. vii. 44; Col. ii. 17.
[o] vii. 22; 2 Cor. iii. 6.
[p] Jer. xxxi. 31, &c.
[q] Jer. xxxi. 33, &c.; Zach. viii. 8.
[r] x. 16; Joh. vi. 45, 65; 1 Joh. ii. 27.

κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐ-
ρανῶν γενόμενος· [h]ὃς οὐκ ἔχει καθ᾽ ἡμέραν ἀνάγκην, ὥσπερ 27
οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀνα-
φέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ,
ἑαυτὸν ἀνενέγκας. [i]ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιε- 28
ρεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ
τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

[k]ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν 8
ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
ἐν τοῖς οὐρανοῖς· [l]τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς 2
ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος· [m]πᾶς γὰρ 3
ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται·
ὅθεν ἀναγκαῖον ἔχειν τὶ καὶ τοῦτον ὃ προσενέγκῃ. εἰ μὲν γὰρ 4
ἦν ἐπὶ γῆς, οὐδ᾽ ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσ-
φερόντων κατὰ τὸν νόμον τὰ δῶρα, [n]οἵτινες ὑποδείγματι καὶ 5
σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μω-
σῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, 'Ὅρα' γάρ φησι, 'ποιήσῃς
πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.' [o]Νυνὶ 6
δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι
διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομο-
θέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευ- 7
τέρας ἐζητεῖτο τόπος. [p]μεμφόμενος γὰρ αὐτοῖς λέγει, 'Ἰδοὺ, 8
ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν· οὐ κατὰ 9
τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ
ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς
Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ
ἠμέλησα αὐτῶν, λέγει Κύριος. [q]ὅτι αὕτη ἡ διαθήκη ἣν δια- 10
θήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύ-
ριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας
αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ
ἔσονταί μοι εἰς λαόν. [r]καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλη- 11

26. ὑψηλότερος. This means, that our high priest is not on earth, but in heaven.

28. ἀνθρωποὺς—υἱόν. This seems an express assertion that *the son* is not *man*.

Chap. VIII. 1. Κεφάλαιον. The sum of the argument is, that our high priest performs his ministry *in heaven*.

2. τῶν ἁγίων probably means *the holy place*, the true sanctuary, of which the earthly is a type. See ἅγιον κοσμικόν in ix. 1; ἅγια ἁγίων, ix. 3; ἁγίων ὁδόν, ix. 8.

3. πᾶς γάρ. This is to explain why Christ is λειτουργός.

4. εἰ μὲν γάρ. This is a reason for what is called the κεφάλαιον in ver. 1.

Ibid. τῶν ἱερέων. Perhaps an interpolation.

5. *Who perform their ministry by the representation* &c., or rather, *who are the ministers of that which is a representation* &c. See xiii. 10.

6. Νυνὶ δέ. *But now*, being in heaven.

Ibid. ἥτις—νενομοθέτηται. *Which has its enactments made upon better promises.* When God enters into a covenant with man, he imposes certain conditions and laws (νομοθετεῖ) and he holds out certain promises (ἐπαγγελίας).

8. αὐτοῖς relates to μεμφόμενος, not to λέγει. Chrysostom, Beza, Raphel, Palairet. See ver. 9.

Ibid. συντελέσω. LXX διαθήσομαι.

9. κἀγὼ ἠμέλησα αὐτῶν. S. Paul follows the LXX. In our version it is, *Although I was an husband to them.* The Hebrew word is said to have both meanings.

σίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν
Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγά-
12 λου αὐτῶν, [s]ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν s Rom.xi.27.
ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.'
13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαι- t Exod.xxv.8.
ούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ. u Exod.
9 [t]ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, xxv. 30; xxvi. 1, &c.;
2 τό τε ἅγιον κοσμικόν. [u]Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, xxxvi. 1, &c.; Lev. xxiv.
ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, 5, &c. x Exod.
3 ἥτις λέγεται ἅγια. μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ xvi. 33; xxv. 10, 21;
4 ἡ λεγομένη ἅγια ἁγίων, [x]χρυσοῦν ἔχουσα θυμιατήριον, καὶ xxvi. 33;
τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, xxxiv. 29; Num.xvii.10;
ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν 1 Reg. viii. 9; 2 Par. v. 10.
5 ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· [y]ὑπεράνω δὲ y Exod.
αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ xxv. 18. z Num.
6 ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. [z]Τούτων δὲ οὕτω κατ- xxviii. 3.
εσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν a ver. 25; Exod.
7 οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· [a]εἰς δὲ τὴν δευτέραν ἅπαξ xxx. 10; Lev. xvi. 2,
τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσ- 15, 34.
8 φέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· [b]τοῦτο δη- b x. 19, 20; Joh. xiv. 6.

11. πλησίον. Most MSS. read πολίτην.

13. πεπαλαίωκε. *By calling this other covenant new, he calls the first old.* The Jews might perhaps have replied, that, though God intended to make a new covenant, it did not follow that the old one was to be abolished: to which S. Paul replies, that *any thing which is liable to age, must ultimately be subject to* ἀφανισμὸς, *entire abolition.*

Chap. IX. 1. σκηνὴ is omitted in the best MSS. If it is expunged, we must understand διαθήκη: if it is retained, it is not the same as πρώτη σκηνὴ in ver. 2, but means *the Mosaical tabernacle*, as opposed to the spiritual, i. e. the Christian. See ver. 8.

Ibid. διδαιώματα. *Ordinances, regulations.* See Rom. i. 32.

Ibid. κοσμικόν. *Of this world*, as opposed to ἐπουράνιον, viii. 5. See also viii. 2; ix. 11. But Josephus speaks of the high priests τὴν ἱερὰν ἐσθῆτα περικείμενοι, καὶ τῆς κοσμικῆς θρησκείας κατάρχοντες, *the public worship.* vol. ii. p. 287.

2. Σκηνὴ πρώτη. The first, or outward part of the tabernacle.

Ibid. λυχνία. Exod. xxv. 31—39; xxxvii. 17—24. Τράπεζα, καὶ πρόθ. ἄρτων, Exod. xxv. 23—30; xxxvii. 10—16; Lev. xxiv. 5—9. Josephus writes, εἶχεν ἐν αὐτῷ τρία θαυμασιώτατα καὶ περιβόητα πᾶσιν ἀνθρώποις ἔργα, λυχνίαν, τράπεζαν, θυμιατήριον. *De Bel. Jud.* p. 334. Philo also mentions these three things, vol. ii. p. 150.

Ibid. ἅγια is the neuter plural, as in ver. 3, ἅγια ἁγίων.

3. δεύτερον. The first veil or hanging is mentioned in Exod. xxvi. 36, 37; xxxvi. 37; the second in xxvi. 31—33; xxxvi. 35. Philo says the inner was called καταπέτασμα, the first, κάλυμμα, vol. ii. p. 150.

4. θυμιατήριον is used for *an altar of incense* by Josephus, *Antiq.* iii. 6, 8, and by Philo, vol. ii. p. 149, 150. This is called by S. Luke θυσιαστήριον τοῦ θυμιάματος, i. 11; and was in the outer tabernacle: see Josephus and Philo at ver. 2. S. Paul is therefore supposed to mean *a censer*, though no mention is made of one having been kept in the holy of holies: see Lev. xvi. 12, 13.

Ibid. ἐν ᾗ. It appears from 1 Kings viii. 9, and 2 Chron. v. 10, that there was *nothing in the ark save the two tables of stone.* Hence some make ἐν ᾗ refer to σκηνὴ, as ἥτις in ver. 2. refers to σκηνὴ, though other words are interposed. But if αὐτῆς in ver. 5. refers to *the ark*, ἐν ᾗ must do so too; and it appears that Moses put other things into the ark: Exod. xvi. 34; Numb. xvii. 10; Deut. xxxi. 26.

Ibid. στάμνος χρυσῆ. The LXX call it *golden*, though it is not so in the Hebrew. Exod. xvi. 33.

5. αὐτῆς is said by Pierce to refer to διαθήκης.

Ibid. ἱλαστήριον. Philo writes, ἧς (κιβωτοῦ) ἐπίθεμα, ὡσανεὶ πῶμα, τὸ λεγόμενον ἱλαστήριον, vol. ii. p. 150; and he gives a figurative meaning to all these things.

7. ἅπαξ. *On one day in the year:* but he went in more than once on that day.

λοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν
τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·
[c]ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά 9
τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν
τελειῶσαι τὸν λατρεύοντα, [d]μόνον ἐπὶ βρώμασι καὶ πόμασι 10
καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι και-
ροῦ διορθώσεως ἐπικείμενα. [e]Χριστὸς δὲ παραγενόμενος, ἀρχ- 11
ιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέ-
ρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως,
[f]οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, 12
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.
[g]εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως 13
ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς κα-
θαρότητα, [h]πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύ- 14
ματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ
τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ
ζῶντι; [i]Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως 15
θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ δια-
θήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι
τῆς αἰωνίου κληρονομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη 16

c Act. xiii. 39; Gal. iii. 21.
d Lev. xi. 2; Num. xix. 7, &c.
e iii. 1; iv. 14; vi. 20; viii. 1.
f x. 10; Act. xx. 28; Eph. i. 7; Col. i. 14; 1 Pet. i. 19; Apoc. i. 5; v. 9.
g x. 4; Lev. xvi. 14, 16; Num. xix. 2, 4.
h vi. 1; Eph. v. 2; Gal. i. 4; ii. 20; Tit. ii. 14; 1 Pet. i. 19; iii. 18; 1 Joh. i. 7; Apoc. i. 5.
i xii. 24; Act. xiii. 39; Rom. iii. 25; v. 6; 1 Tim. ii. 5; 1 Pet. iii. 18.

8. *πνεύματος.* He means, that Moses, when he wrote this account, was inspired by the Holy Ghost; and that what he has written may be taken in a figurative sense.

Ibid. *μήπω πεφανερῶσθαι.* *Was not yet laid open.* The entrance into heaven was not laid open by the Mosaic dispensation.

Ibid. *πρώτης σκηνῆς* is taken by Pierce for *the outer tabernacle.* See ver. 1.

9. *παραβολή.* *A figure even up to the present time, so long as gifts* &c., or, *which is a figure, and only available for the present life,* viz. to remove legal impurities: see *μελλόντων* in ver. 11.

Ibid. *καθ' ὅν.* Probably *καθ' ἥν.*

Ibid. *τὸν λατρεύοντα.* Not the priest, but *the worshipper,* who brought the gift or sacrifice, that the priest might make the atonement. See x. 2.

10. *μόνον ἐπὶ,* i.e. *μόνον δυνάμεναι τελειῶσαι ἐπὶ βρώμασι, only able to sanctify the worshipper in cases of meat and drink* &c.

Ibid. *σαρκός.* See vii. 16.

Ibid. *διορθώσεως.* See Matt. xvii. 11.

Ibid. *ἐπικείμενα* seems to be a solecism for *ἐπικειμένοις.* We may understand *ἅ ἐστιν,* but many MSS. read *δικαιώματα.*

11. *μελλόντων,* opposed to *καιρὸν τὸν ἐνεστηκότα* in ver. 9.

13. *σαρκὸς καθαρότητα.* The ceremonies of the law could only remove legal impurities, which hindered the person from coming to worship.

14. *πνεύματος αἰωνίου.* *The divine nature of Christ,* as in Rom. i. 4; 1 Tim. iii. 16; 1 Pet. iii. 18. Bull, Vitringa, Kochius, Pierce.

Ibid. *εἰς τὸ λατρεύειν.* Persons who had contracted legal impurity were not allowed to worship in the temple; and the legal expiations could remove these, but nothing more. The death of Christ frees a sinner entirely from the consequence of his past sins, and enables him to worship God who restores him to life.

15. *Καὶ διὰ τοῦτο.* *And to accomplish this.* When all mankind had incurred the penalty of death, God made a covenant with man, and promised to restore him to life: but it was first necessary that all mankind should die, and this was done in the person of Christ, who was the *μεσίτης* and *ἔγγυος* of the covenant: he suffered death as man, and as God ensured to man the fulfilment of the promise.

Ibid. *θανάτου γενομένου.* *Death having taken place:* i.e. all mankind having died in the person of Christ, *so as to obtain pardon for the sins committed against the first covenant.*

Ibid. *οἱ κεκλημένοι.* *All persons called to the gospel.* These are made capable of inheriting eternal life in consequence of the death of Christ. *Αἰωνίου κληρονομίας* is used in opposition to the inheritance of the land of Canaan, which was promised under the first covenant.

16. *διαθήκη.* Many persons render it *a testament,* which makes very good sense in this and the 17th verse: but it signifies *a covenant* in every other part of this chapter, and the whole Epistle: and perhaps we may render it

17 φέρεσθαι τοῦ διαθεμένου· [k]διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, k Gal. iii. 15.
18 ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος; ὅθεν οὐδ' ἡ πρώτη
19 χωρὶς αἵματος ἐγκεκαίνισται. [l]λαληθείσης γὰρ πάσης ἐντολῆς l Exod. xxiv. 5, 6;
κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν Lev. xvi. 14,
μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσ- 15, 18.
σώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε,
20 [m]λέγων, 'Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς m Exod. xxiv. 8;
21 ὑμᾶς ὁ Θεός.' [n]Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς Matt. xxvi.
22 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. [o]καὶ σχεδὸν ἐν αἵ- 28.
ματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκ- n Exod. xxix. 36;
23 χυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα Lev. viii. 15, 19;
τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπου- xvi. 14.
24 ράνια κρείττοσι θυσίαις παρὰ ταύτας. [p]οὐ γὰρ εἰς χειρο- o Lev. xvii. 11.
ποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, p vii. 25;
ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ Rom. viii. 34.
25 τοῦ Θεοῦ ὑπὲρ ἡμῶν· [q]οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, q ver. 7;
ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵ- Exod. xxx. 10;
26 ματι ἀλλοτρίῳ· ([r]ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ κατα- Lev. xvi. 2, 34.
βολῆς κόσμου·) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς r 1 Cor. x. 11.
27 ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. καὶ
καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ
28 τοῦτο κρίσις, [s]οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ s Matt.
πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφ- xxvi. 28; 1 Pet. iii. 18.
θήσεται, τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. t viii. 5;
10 [t]ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ ix. 9; Col. ii. 17.

so here, if we suppose S. Paul to be speaking, not of a covenant generally, but specially of the covenants which God had made with man: and he means to say, that *wherever this covenant is mentioned, the death of the covenanting party is implied: for the covenant is fulfilled, as soon as all men had died:* (which they did in the person of Christ:) *otherwise it is of no effect, while the other party to it is alive: and this was the reason why the first covenant was ratified by blood*, in token that man, who was one of the covenanting parties, was to die. We are perhaps to understand, ὅπου γὰρ διαθήκη φέρεται.

19. See Exod. xxiv. where only the blood *of calves* is mentioned, and nothing said of *water*, or *wool*, or *hyssop*, or of his sprinkling *the book*. See Lev. xiv. 4—6, 49—52. Πάντα is neither in the Hebrew nor LXX.

20. In the LXX, ἰδοὺ, τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.

21. σκηνήν. This could not have been done at the same time, for the tabernacle was not yet made. It may mean, that *in like manner he* afterwards *sprinkled the tabernacle*, as in Exod. xl. 9—11, though no mention is there made of *blood*, but only of *oil:* Josephus, however, mentions blood. (*Antiq.* iii. 8.) Or it may relate to the service prescribed on the annual day of expiation, Lev. xvi. 14—20.

22. χωρὶς—ἄφεσις. This was true, as a matter of fact, of the prescribed legal expiations: but it is true in a much higher sense of the expiation made by Christ. The penalty of death, which was denounced on man for his sins, could not be reversed, unless man first suffered death, i. e. *without shedding of blood:* when that was done, (in the person of Christ,) remission was obtained.

26. συντελείᾳ. See i. 1.

27. καθ' ὅσον. This is to shew, that Christ was made like unto us in all things: as men die once, so did Christ; and as men will appear again at the judgment, so will Christ.

28. The best MSS. read οὕτω καί.

Ibid. ἀνενεγκεῖν. See 1 Pet. ii. 24.

Ibid. χωρὶς ἁμαρτίας. *Without the load of sin which he took upon himself.* In his own nature he was as much without sin at his first coming as at his second.

Chap. X. 1. Σκία is opposed to σῶμα in Col. ii. 17. Here it seems to mean *an outline*, as opposed to εἰκόνα, *a perfect drawing* or *representation*. Cicero writes, "Nos veri juris germanæque justitiæ solidam et expressam *effigiem* nullam tenemus, *umbra* et imaginibus utimur." *De Offic.* iii. 17.

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς
θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται
τοὺς προσερχομένους τελειῶσαι. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσ- 2
φερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν
τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους; ἀλλ' ἐν αὐταῖς 3
[u] ix. 13; ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν· [u]ἀδύνατον γὰρ αἷμα ταύ- 4
Lev. xvi. 14. [x] Psal. xl. 6, 7; ρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [x]Διὸ εἰσερχόμενος εἰς 5
l. 8, &c.; τὸν κόσμον λέγει, 'Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,
Esa. i. 11; Jer. vi. 20; σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρτίας 6
Amos v. 21. οὐκ εὐδόκησας· τότε εἶπον, Ἰδοὺ, ἥκω, (ἐν κεφαλίδι βι- 7
βλίου γέγραπται περὶ ἐμοῦ,) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά
σου.' Ἀνώτερον λέγων, '"Οτι θυσίαν καὶ προσφορὰν καὶ ὁλο- 8
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,'
αἵτινες κατὰ τὸν νόμον προσφέρονται, τότε εἴρηκεν, 'Ἰδοὺ, 9
ἥκω τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.' Ἀναιρεῖ τὸ πρῶ-
[y] ix. 12. τον, ἵνα τὸ δεύτερον στήσῃ· [y]ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν, 10
οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφ-
άπαξ. Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, 11
καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε
[z] i. 3, 13; δύνανται περιελεῖν ἁμαρτίας· [z]αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν 12
viii. 1; Psal. cx. 1; προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ 13
Act. ii. 34; 1 Cor. xv. 25; Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
Eph. i. 20; Col. iii. 1. ὑποπόδιον τῶν ποδῶν αὐτοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν 14
εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ 15
[a] viii. 8; πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι, '[a]Αὕτη ἡ διαθήκη, 16
Jer. xxxi. 31, &c.; ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει
Rom. xi. 27. Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν

1. τελειῶσαι, *to make perfectly free from sin.* See ver. 14.

3. ἀνάμνησις. On the great day of atonement all the sins of the year were atoned for, which they would not have been if each particular expiation had been effectual. Philo says of the sacrifices of bad men, οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἐργαζόμενα. *De Vita Mosis*, iii.

5. εἰσερχόμενος. *In a Psalm which is prophetic of the coming of the Messiah, he is represented as saying.* See i. 6.

Ibid. σῶμα κατηρτίσω μοι. S. Paul follows the LXX. The Hebrew reads as in our version, *mine ears hast thou opened.* Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6, Deut. xv. 17; and that the LXX gave the same meaning, *Thou hast prepared a body for me,* i. e. Thou hast made me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that כרה signifies *parare,* and render the Hebrew *parasti mihi aures,* i. e. *ad obediendum;* and that S. Paul used the whole for the part, σῶμα for ὦτια. Others suspect a corruption in the Hebrew text.

6. περὶ ἁμαρτίας. Some read it as one word, περιαμαρτίας, and so in Lev. vi. 25; Numb. viii. 8. Otherwise θυσίας must be understood.

Ibid. εὐδόκησας. LXX ᾔτησας, al. ἐζήτησας. See ver. 8.

7. κεφαλίδι βιβλίου. *As it is predicted concerning me in the scriptures.* Κεφαλὶς, according to Suidas, means εἴλημα, *a roll,* and such is the import of the Hebrew.

8. Ἀνώτερον. *In the former part of the passage.*

9. ὁ Θεὸς is omitted in many MSS.

Ibid. τὸ πρῶτον, sc. θέλημα. It had at first been the will of God that sacrifices should be offered: it was afterwards his will that they should be abrogated.

10. *In conformity with which will we are sanctified, who are sanctified by the offering* &c.

11. ἕστηκε is perhaps opposed to ἐκάθισεν in ver. 12.

12. αὐτός. Probably οὗτος.

Ibid. εἰς τὸ διηνεκὲς is connected with προσενέγκας by Bos, Valckenaer.

15. προειρηκέναι. Probably εἰρηκέναι.

17 διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν
18 καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.' Ὅπου δὲ ἄφεσις
τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.
19 [b] Ἔχοντες οὖν, ἀδελφοὶ, παρρησίαν εἰς τὴν εἴσοδον τῶν
20 ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-
φατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρ-
21 κὸς αὐτοῦ, [c] καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, [d] προσ-
22 ερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως,
ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, [e] καὶ
23 λελουμένοι τὸ σῶμα ὕδατι καθαρῷ. Κατέχωμεν τὴν ὁμολο-
24 γίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος· καὶ
κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔρ-
25 γων, [f] μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς
ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον, ὅσῳ
26 βλέπετε ἐγγίζουσαν τὴν ἡμέραν. [g] Ἑκουσίως γὰρ ἁμαρτα-
νόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,
27 οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· [h] φοβερὰ δέ τις
ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπ-
28 εναντίους. [i] ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἰκτιρμῶν
29 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· [k] πόσῳ δοκεῖτε χεί-
ρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας,
καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη,
30 καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; [l] οἴδαμεν γὰρ τὸν εἰ-
ποντα, 'Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·' καὶ
31 πάλιν, 'Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.' Φοβερὸν τὸ ἐμπεσεῖν
32 εἰς χεῖρας Θεοῦ ζῶντος. [m] Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε πα-
33 θημάτων· [n] τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζό-

[b] ix. 8, 12; Joh. x. 9; xiv. 6; Rom. v. 2; Eph. ii. 13, 18; iii. 12.
[c] iv. 14, 16.
[d] Ezech. xxxvi. 25; Eph. iii. 12; Jac. i. 6.
[e] iv. 14; 1 Cor. i. 9; 1 Thess. v. 24.
[f] Rom. xiii. 11; 2 Pet. iii. 9, 11, 14.
[g] vi. 4; Num. xv. 30; Matt. xii. 31; 2 Pet. ii. 20, 21; 1 Joh. v. 16.
[h] Ezech. xxxvi. 5; Sophon. i. 18; iii. 8.
[i] Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; Joh. viii. 17; 2 Cor. xiii. 1.
[k] 1 Cor. xi. 29.
[l] Deut. xxxii. 35, 36; Rom. xii. 19.
[m] Gal. iii. 4; Phil. i. 29, 30.
[n] 7; iv. 14.

17. Some MSS. add here ὕστερον λέγει, and something of this kind must be added to answer to μετὰ τὸ προειρηκέναι in ver. 15. The prophecy is given at length in viii. 8, &c.

19. εἰς τὴν εἴσοδον. *So as to enter in.*

Ibid. ἐν τῷ αἵματι. See ix. 25. The high priest entered the holy of holies *with the blood* of the sin-offering, Lev. xvi. 15.

20. ἣν ἐνεκαίνισεν ὁδὸν, i. e. ὁδῷ ἣν ἐνεκαίνισεν.

Ibid. ζῶσαν. If any person except the high priest entered the holy of holies, *he died:* the entrance into heaven gives *life.* See ἐλπίδα ζῶσαν, 1 Pet. i. 3.

Ibid. σαρκός. The priest could only enter the holy of holies by going *through the veil:* we can only enter into heaven *by the death of Christ.*

22. προσερχώμεθα, ἐρραντισμένοι, and λελουμένοι are all words belonging to the service of the temple: λελουμένοι may relate to baptism.

23. ὁμολογίαν. See iii. 6.

25. ἐπισυναγωγήν. Perhaps some of them had begun to absent themselves from the meetings of the Christians through fear of persecution.

Ibid. τὴν ἡμέραν. *The day of trial.* He means the troubles into which the Christians were brought by the Jewish war.

26. ἁμαρτανόντων. He clearly means apostasy. *If we commit this sin voluntarily.* See vi. 4, 5, 6.

Ibid. οὐκ ἔτι. *There does not remain any other sacrifice for sin.* The Jewish sacrifices cannot put away sin, and you have yourselves refused the benefit of Christ's death.

29. ἐν ᾧ ἡγιάσθη. Under the Law the sprinkling of blood was used to sanctify: so we are said metaphorically to be sanctified by the blood of Christ.

Ibid. ἐνυβρίσας. Apostates must deny the influence of the Holy Spirit. See note at Matt. xii. 32.

30. Ἐμοί. See note at Rom. xii. 19.

Ibid. κρινεῖ. God says in Deut. xxxii. 36. that he will judge, i. e. punish his people. See κρινεῖ in xiii. 4.

32. φωτισθέντες. See vi. 4.

μενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενη-
θέντες· [o]καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν 34
ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε,
γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς
καὶ μένουσαν. [p]μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις 35
ἔχει μισθαποδοσίαν μεγάλην. [q]ὑπομονῆς γὰρ ἔχετε χρείαν, 36
ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγ-
γελίαν. [r]Ἔτι γὰρ μικρὸν ὅσον ὅσον, ‘ὁ ἐρχόμενος ἥξει καὶ οὐ 37
χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστεί- 38
ληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.’ Ἡμεῖς δὲ οὐκ ἐσ- 39
μὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν
ψυχῆς.

[s]ἜΣΤΙ δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων 11
ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ 2
πρεσβύτεροι. [t]Πίστει, νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥή- 3
ματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.
[u]Πίστει, πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ 4
Θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς
δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖται.
[x]Πίστει, Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ ‘οὐχ 5
εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός.’ πρὸ γὰρ τῆς μετα-
θέσεως αὐτοῦ μεμαρτύρηται ‘εὐηρεστηκέναι τῷ Θεῷ·’ χωρὶς 6
δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν
προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν
μισθαποδότης γίνεται. [y]Πίστει, χρηματισθεὶς Νῶε, περὶ τῶν 7
μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς
σωτηρίαν τοῦ οἴκου αὐτοῦ· δι’ ἧς κατέκρινε τὸν κόσμον, καὶ

o Matt. v. 12; vi. 20; xix. 21; Lu. xii. 33; 1 Thess. ii. 14; Jac. i. 2.
p Matt. x. 32.
q Lu. xxi. 19.
r Habac. ii. 3, 4; Agg. ii. 6; Rom. i. 17; Gal. iii. 11.
s Rom. viii. 24; 2 Cor. iv. 18.
t Gen. i. 1; Psal. xxxiii. 6; Rom. iv. 17; 2 Pet. iii. 5.
u xii. 24; Gen. iv. 4, 10; Matt. xxiii. 35.
x Gen. v. 24; Eccl. xliv. 16; xlix. 14.
y Gen. vi. 13; Eccl. xliv. 17; Rom. iii. 22; Phil. iii. 9.

34. The true reading seems to be *τοῖς δεσμίοις συνεπαθήσατε*, which materially alters the sense. It is adopted by Grotius, Mill, Wetstein, Estius, Valckenaer. See xiii. 3.

Ibid. *ἐν ἑαυτοῖς.* The preposition appears an interpolation.

Ibid. *ὕπαρξιν* refers to *ὑπαρχόντων*, and the paronomasia rather confirms the notion of the Epistle being written in Greek.

37. The words *ἔτι μικρὸν ὅσον ὅσον* are not in Habakkuk. The phrase *ὅσον ὅσον* is in Aristoph. *Vesp.* 213.

38. In Habakkuk the clause *ὁ δίκαιος—ζήσεται* follows *καὶ ἐὰν—ἐν αὐτῷ*. The last clause is in our version, *Behold, his soul which is lifted up is not upright in him.* Pocock says that the LXX have translated the Hebrew correctly, *Behold, he who faints shall not please his* (God's) *soul.*

39. *ὑποστολῆς* refers to *ὑποστείληται*, *we are not given to faint*, which is another proof of the Epistle being written in Greek.

Chap. XI. 1. *ὑπόστασις.* See 2 Cor. ix. 4, where it seems to be *confidence:* or it may mean, *faith gives a substance and reality to things hoped for*, as in Artemidorus, *ὥστε φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή. Onirocrit.* i. 14.

Ibid. *ἔλεγχος.* Faith convinces us of that which cannot be demonstrated to the senses.

3. The construction would seem to connect *μὴ* with *γεγονέναι*, but it may be connected with *φαινομένων*, as is shewn by Raphel and Valckenaer.

4. *δι’ ἧς*, i. e. *πίστεως.*

Ibid. *δίκαιος.* See Matt. xxiii. 35.

Ibid. *λαλεῖται.* The best MSS. read *λαλεῖ.* There is probably an allusion to Gen. iv. 10. *The voice of thy brother's blood crieth unto me from the ground.* See *λαλοῦντι* in xii. 24. Philo says upon this passage, Ὁ Ἄβελ ἀνήρηταί τε καὶ ζῇ· ἀνήρηται μὲν ἐκ τῆς τοῦ ἄφρονος διανοίας, ζῇ δὲ τὴν ἐν Θεῷ ζωὴν εὐδαίμονα. Μαρτυρήσει δὲ τὸ χρησθὲν λόγιον, ἐν ᾧ φωνῇ χρώμενος, καὶ βοῶν ἃ πέπονθεν εὑρίσκεται. Πῶς γὰρ ὁ μηκέτ’ ὢν διαλέγεσθαι δυνατός; vol. i. p. 200.

7. *δι’ ἧς*, i. e. *πίστεως.*

Ibid. *κατέκρινε.* Noah tried to persuade the world to repent; (2 Pet. ii. 5;) but they re-

8 τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. [z]Πίστει, [z] Gen. xii. 1, 4; Act. vii. 2.
καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν
ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστά-
9 μενος ποῦ ἔρχεται. Πίστει, παρῴκησεν εἰς τὴν γῆν τῆς ἐπ-
αγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ
καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
10 [a] ἐξέδεχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης [a] iii. 4; xii. 22; xiii. 14; Apoc. xxi. 2.
11 καὶ δημιουργὸς ὁ Θεός. [b]Πίστει, καὶ αὐτὴ Σάρρα δύναμιν
εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας
12 ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. [c] διὸ καὶ ἀφ' [b] Gen. xvii. 19; xxi. 2; Rom. iv. 19.
ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα
τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος [c] Gen. xv. 5; xxii. 17; Rom. iv. 18.
13 τῆς θαλάσσης ἡ ἀναρίθμητος. [d]Κατὰ πίστιν ἀπέθανον οὗτοι
πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς [d] Gen. xxiii. 4; xlvii. 9; 1 Par. xxix. 15; Psal. xxxix. 12; cxix. 19; Joh. viii. 56.
ἰδόντες, καὶ πεισθέντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες
14 ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. οἱ γὰρ τοιαῦτα
15 λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. καὶ εἰ μὲν
ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνα-
16 κάμψαι· [e]νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρα- [e] Exod. iii. 6; Matt. xxii. 32; Act. vii. 32.
νίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖ-
17 σθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. [f]Πίστει, προσεν- [f] Gen. xxii. 2, &c.; Eccl. xliv. 20.
ήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
18 προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, [g]πρὸς ὃν ἐλα- [g] Gen. xxi. 12; Rom. ix. 7; Gal. iii. 29.
19 λήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·" λογισάμενος
ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν [h] Gen. xxvii. 27, 39.
20 παραβολῇ ἐκομίσατο. [h]Πίστει, περὶ μελλόντων εὐλόγησεν
21 Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. [i]Πίστει, Ἰακὼβ ἀποθνή- [i] Gen. xlvii. 31; xlviii. 5, 15, 16, 20.
σκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν

fused to believe his warning, and this was their *condemnation.*

7. κληρονόμος. God *established* his covenant with Noah, Gen. vi. 18; ix. 9, 11; i. e. he *renewed* to him the covenant which he had made before with Adam, and confirmed to him the promise of a Redeemer. The doctrine of justification by faith was perhaps revealed to Adam, and afterwards to Noah. See συγκληρονόμων τῆς ἐπαγγελίας in ver. 9.

9. μετὰ Ἰσαὰκ καὶ Ἰακώβ. *As did Isaac and Jacob:* not at the same time with Abraham, but afterwards.

11. καὶ αὐτή. *Even Sarah herself*, though at first she had doubted.

Ibid. ἔτεκεν is perhaps an interpolation.

12. ὡσεί. Most MSS. read ὡς ἡ.

13. Κατὰ πίστιν is to be connected with ἰδόντες. Valckenaer.

Ibid. λαβόντες. So in ver. 39, οὐκ ἐκομίσαντο, *they did not receive the completion of the prophecies;* but in ver. 17. Abraham is spoken of as ἀναδεξάμενος τὰς ἐπαγγελίας, and in vii. 6. ἔχων τὰς ἐπαγ. *he had the promises made to him.*

Ibid. καὶ πεισθέντες seems to be an interpolation.

Ibid. ξένοι. So in 1 Chron. xxix. 15. David says, ὅτι πάροικοί ἐσμεν ἐναντίον σου καὶ παροικοῦντες, ὡς πάντες οἱ πατέρες ἡμῶν, and in Psalm xxxviii. 12, ὅτι πάροικος ἐγώ εἰμι ἐν τῇ γῇ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

14. πατρίδα ἐπιζητοῦσι. *They are travelling in search of their true country.*

16. διό. This is the argument of our Saviour in Matt. xxii. 32.

19. ὅθεν. Some understand *from whence*, i. e. ἐκ νεκρῶν (νενεκρωμένου ver. 12.) *he had figuratively received him* in the first instance. Raphel and Krebsius take ἐν παραβολῇ to be the same as παραβόλως, *unexpectedly.*

21. προσεκύνησεν. S. Paul follows the LXX; but the passage occurs in Gen. xlvii. 31, where Jacob required Joseph to swear that he would not bury him in Egypt; and not in xlviii. 16, where he blessed the sons of Joseph. In our version it is, *Israel bowed himself upon the bed's head.* מִטָּה *is a bed,* מַטֶּה *a staff.*

ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. [k]Πίστει, Ἰωσὴφ τελευτῶν 22
περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν
ὀστέων αὐτοῦ ἐνετείλατο. [l]Πίστει, Μωσῆς γεννηθεὶς ἐκρύβη 23
τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παι-
δίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. [m]Πί- 24
στει, Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγα-
τρὸς Φαραὼ, μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ 25
Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦ- 26
τον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ
Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. [n]Πίστει, 27
κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·
τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. [o]Πίστει, πεποίηκε τὸ 28
πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
τὰ πρωτότοκα θίγῃ αὐτῶν. [p]Πίστει, διέβησαν τὴν ἐρυθρὰν 29
θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι
κατεπόθησαν. [q]Πίστει, τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα 30
ἐπὶ ἑπτὰ ἡμέρας. [r]Πίστει, Ῥαὰβ ἡ πόρνη οὐ συναπώλετο 31
τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.
[s]Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος 32
περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβίδ τε
καὶ Σαμουὴλ καὶ τῶν προφητῶν· [t]οἳ διὰ πίστεως κατηγω- 33
νίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγ-
γελιῶν, ἔφραξαν στόματα λεόντων, [u]ἔσβεσαν δύναμιν πυρός· 34
ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας,
ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλο-
τρίων. [x]ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· 35
ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρω-
σιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· [y]ἕτεροι δὲ ἐμπαιγμῶν 36
καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς,

[k] Gen. l. 24.
[l] Exod. i. 16; ii. 2; Act. vii. 20.
[m] Exod. ii. 10, 11; Psal. lxxxiv. 10.
[n] Exod. x. 28, 29; xii. 31, &c.
[o] Exod. xii. 3, 21, 22.
[p] Exod. xiv. 21, 22.
[q] Jos. vi. 20.
[r] Jos. ii. 1; vi. 23; Jac. ii. 25.
[s] Jud. iv. 6; vi. 11; xi. 1; xii. 7; xiii. 24; 1 Sam. i. 20; xiii. 14; xvii. 45.
[t] Judic. xiv. 6; 1 Sam. xvii. 34; 2 Sam. viii. 1; xii. 29; Dan. vi. 22.
[u] Judic. vii. 21; xv. 15; 1 Sam. xiv. 1, &c.; 1 Reg. xix. 1, &c.; 2 Reg. xx. 7; Dan. iii. 25.
[x] 1 Reg. xvii. 23; 2 Reg. iv. 36; 2 Mac. vi. 19, 28; vii.
[y] Jer. xx. 2.

23. The parents of Moses had faith in the promise of a Redeemer, who was to be descended from Jacob, and therefore preserved their son.

24. μέγας. Forty years old. Acts vii. 23.

7. So Philo. Ὁ δὲ ἐπ' αὐτὸν φθάσας τὸν ὅρον τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατριδοῦς μὲν τοῦ τοσούτου βασιλέως νομισθεὶς . . . . τὴν συγγενικὴν καὶ προγονικὴν ἐζήλωσε παιδείαν. vol. ii. p. 85.

26. ἐν Αἰγύπτῳ. The reading is probably Αἰγύπτου.

Ibid. ὀνειδισμὸν Χριστοῦ. The reproach which he was likely to suffer for thus acting from a principle of faith in the Messiah to come. Pyle. See 2 Cor. i. 5; Col. i. 24.

27. κατέλιπεν. When he went with the children of Israel.

31. πόρνη. It has been said, that the same Hebrew word signifies *meretrix* and *cauponaria*.

32. ἐπιλείψει. So Philo, ἐπιλίποι ἂν ὁ βίος τοῦ βουλομένου διηγεῖσθαι, vol. ii. p. 115; and Isocrates, ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, ε κ. τ. λ. *Ad Demonic.* p. 7.

33. κατηγωνίσαντο. Joshua, David, &c.

Ibid. εἰργάσαντο δικαιοσύνην. *Worked out for themselves righteousness*, Phinehas &c.

Ibid. ἐπέτυχον. Caleb, Joshua, David.

Ibid. ἔφραξαν. Samson, Daniel.

34. ἔσβεσαν. Shadrach and his companions.

Ibid. ἔφυγον. Moses, Elijah, David.

Ibid. ἐνεδυναμώθησαν. Hezekiah.

Ibid. ἔκλιναν. Gideon, Jonathan.

35. ἔλαβον. The widow of Zarephath, and the Shunammite.

Ibid. ἐτυμπανίσθησαν. The torture of the *tympanum* was inflicted upon Eleazar in 2 Macc. vi. 19.

Ibid. οὐ προσδεξάμενοι. This may also allude to the tortures mentioned in 2 Macc. vii.

36. This may allude particularly to Jeremiah.

37 [z]ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας [z 1 Reg. xxi. 13; 2 Reg. i. 8.]
ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστε-
38 ρούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσ-
μος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς
39 ὀπαῖς τῆς γῆς. [a]Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς [a ver. 2.]
40 πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν
κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

12 [b]ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον [b x. 36; 1 Cor. ix. 24; Phil. iii. 13, 14; Col. iii. 8; 1 Pet. ii. 1.]
ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐ-
περίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον
2 ἡμῖν ἀγῶνα· [c]ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ [c i. 3, 13; ii. 10; viii. 1; Lu. xxiv. 26, 46; Act. iii. 15; v. 31; Phil. ii. 8, &c.]
τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπ-
έμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου
3 τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομε-
μενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ
κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.
4 [d]Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν [d 1 Cor. x. 13.]
5 ἀνταγωνιζόμενοι, [e]καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν [e Job v. 17; Prov. iii. 11, 12; Apoc. iii. 19.]
ὡς υἱοῖς διαλέγεται· 'Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυ-
6 ρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ
Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.'
7 Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεος·
8 τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρίς
ἔστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ

37. *ἐλιθάσθησαν.* So Matt. xxiii. 37. Zechariah was stoned, 2 Chron. xxiv. 21, and some say Jeremiah.

Ibid. *ἐπρίσθησαν.* Isaiah is said to have been sawn asunder by Manasseh. Justin Martyr, Origen, Tertullian, &c.

Ibid. *ἐπειράσθησαν.* Their enemies tried various means to tempt them to abjure their faith.

38. *σπηλαίοις.* See Josephus, in his account of the persecution under Antiochus, *Antiq.* xii. 8.

40. *κρεῖττόν τι.* These persons received part of the promise, viz. the earthly Canaan: but God has reserved a higher completion of the promise for us.

Chap. XII. 1. This verse contains many allusions to persons contending in the race: *νέφος μαρτύρων* are the persons mentioned in ch. xi., who were conspicuous for their faith, and who are supposed to be looking on, as spectators in the circus, to witness the exertions made by the Christians in their spiritual course.

Ibid. *ὄγκον.* Persons, who ran in the course, got rid of every superfluous weight.

Ibid. *τὴν εὐπερ. ἁμαρτίαν.* He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the Christian, *the sin which present circumstances made so likely*, viz. apostasy. Chrysostom explains it, *τὴν εὐκόλως περιϊσταμένην ἡμᾶς.*

2. *ἀφορῶντες.* While we are running, *we are to fix our eyes on Jesus, who first called forth our faith, and will finally reward it.*

Ibid. *ἀντί.* Some have translated it, *instead of the joy*, i. e. the state of happiness, *which he was enjoying:* but I would rather continue the metaphor, and consider *προκειμένης χαρᾶς* as referring to *προκείμενον ἀγῶνα* in ver. 1: *who for sake of the joy which was held out to him as a prize*, i. e. the happiness which his death was to procure for man.

Ibid. *αἰσχύνης.* Philo says of the persecution of the Jews in Alexandria, *καὶ μετὰ πάσας τὰς αἰκίας ὅσας ἐδύναντο χωρῆσαι τὰ σώματα αὐτοῖς, ἡ τελευταία καὶ ἔφεδρος τιμωρία σταυρὸς ἦν.* vol. ii. p. 527.

3. *κάμητε—ἐκλυόμενοι.* Still a metaphor from the race.

4. This is a metaphor from a pugilistic combat: sin is the adversary: *No blood has yet been drawn, and yet ye are* shrinking from the contest, and *forgetting* &c.

6. *μαστιγοῖ—παραδέχεται.* So the LXX. In our version, *even as a father the son in whom he delighteth.* Hallett thinks the LXX right.

7. Most MSS. read *εἰς παιδείαν.*

[f] Num. xvi. 22; xxvii. 16; Eccl. xii. 1, 7; Zach. xii. 1.
[g] Esa. xxxv. 3.
[h] Matt. v. 8; Rom. xii. 18; 2 Tim. ii. 22.
[i] iii. 12; Deut. xxix. 18; 2 Cor. vi. 1.
[k] Gen. xxv. 33; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3;
[l] Gen. xxvii. 34, &c.
[m] Exod. xix. 10, &c. xx. 19; Deut. v. 22.
[n] Exod. xx. 19; Deut. v. 5, 24; xviii. 16.
[o] Exod. xix. 13.

καὶ οὐχ υἱοί. [f]εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας 9
εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα, οὐ πολλῷ μᾶλλον ὑπο-
ταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; οἱ μὲν 10
γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον·
ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος
αὐτοῦ. πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς 11
εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. [g]Διὸ 'τὰς παρειμένας 12
χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·' καὶ 'τρο- 13
χιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν,' ἵνα μὴ τὸ χωλὸν ἐκ-
τραπῇ, ἰαθῇ δὲ μᾶλλον. [h]Εἰρήνην διώκετε μετὰ πάντων, καὶ 14
τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· [i]ἐπισκο- 15
ποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα
πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί·
[k]μή τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς 16
ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. [l]ἴστε γὰρ ὅτι καὶ μετέπειτα 17
θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας
γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.
[m]Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ 18
πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, [n]καὶ σάλπιγγος ἤχῳ, 19
καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προσ-
τεθῆναι αὐτοῖς λόγον· [o]οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, 20
'Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται ἢ βολίδι κατα-
τοξευθήσεται·' καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς 21

9. εἶτα. *Itane vero? Ergone?* Raphel, Alberti, Valckenaer.

Ibid. πατέρας τῆς σαρκός, *fleshly fathers:* πατρὶ τῶν πνευμάτων, *the spiritual Father.* Πνευμάτων is the plural, as denoting the spiritual gifts which they had all received: this is implied in μεταλαβεῖν τῆς ἁγιότητος in the next verse.

12. In Isaiah we read, ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα, xxxv. 3. The application is to persons exhausted in the combat or the race.

13. In Proverbs we read ὀρθὰς τροχιὰς ποιεῖ σοῖς ποσί, iv. 26. The application is to a person running on straight, without turning to the right or the left.

Ibid. ἵνα μή. Make the paths straight and even, *that even a person who is lame may not be sprained, but rather be cured.*

15. ὑστερῶν. Lest any one should come in last, and not obtain the prize, i. e. the grace of God.

Ibid. ῥίζα. Deut. xxix. 18. μή τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. Hence some have proposed reading ἐν χολῇ for ἐνοχλῇ. But it may allude to a root sticking up in the way of a person running. See the same metaphor (προσκόπτειν) in Rom. ix. 32; Gal. v. 7. Μιανθῶσι may allude to a person running against such an obstacle, and blood being drawn.

16. Ἡσαῦ. The birthright of Esau entitled him to the promise, which had been given to Isaac and his seed: but he seems to have had no faith in the promise, and so to have sold his birthright. Hence he is called βέβηλος, and he is held out as a warning to those who had now such need of faith. See κληρονομ. in ver. 17.

17. μετανοίας. *Change of mind in Isaac.* Raphel, Wolf.

Ibid. αὐτήν. Either εὐλογίαν or μετάνοιαν.

18. The allusion is evidently to mount Sinai, Exod. xix. ψηλαφωμένῳ perhaps alludes to the prohibition of *touching* the mount, ver. 12, 13. Sinai was a tangible mountain; the heavenly Sion is not tangible.

Ibid. σκότῳ. Most MSS. read ζόφῳ.

Ibid. θυέλλῃ. This circumstance is mentioned by Josephus, *Antiq.* iii. 5.

19. προστεθῆναι. Deut. xviii. 16. οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν Κυρίου.

20. ἢ βολίδι κατατοξευθήσεται is perhaps an interpolation, though it is in Exod. xix. 13.

21. These words of Moses are not in Exod. xix., but in Deut. xix. 19, he says, καὶ ἔκφοβός εἰμι.

22 εἶπεν, "Ἔκφοβός εἰμι καὶ ἔντρομος." [p] Ἀλλὰ προσεληλύ-
θατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπου-
23 ρανίῳ· καὶ μυριάσιν ἀγγέλων, [q] πανηγύρει καὶ ἐκκλησίᾳ πρω-
τοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων· καὶ κριτῇ Θεῷ πάντων·
24 καὶ πνεύμασι δικαίων τετελειωμένων, [r] καὶ διαθήκης νέας μεσίτῃ
Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, κρείττονα λαλοῦντι παρὰ τὸν
25 Ἄβελ. [s] Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ
ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματί-
ζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφό-
26 μενοι· [t] οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται
λέγων, "Ἔτι ἅπαξ, ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ
27 τὸν οὐρανόν.' [u] Τὸ δὲ, 'ἔτι ἅπαξ,' δηλοῖ τῶν σαλευομένων
τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.
28 [x] διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν,
δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλα-
29 βείας. [y] καὶ γὰρ 'ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.'
13 [z] Η ΦΙΛΑΔΕΛΦΙΑ μενέτω· [a] τῆς φιλοξενίας μὴ ἐπιλανθά-
2 νεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. [b] μι-
3 μνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων,
4 ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. τίμιος ὁ γάμος ἐν πᾶσι, καὶ
ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.
5 [c] ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ
6 εἴρηκεν, 'Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω·' [d] ὥστε
θαρροῦντας ἡμᾶς λέγειν, 'Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβη-
7 θήσομαι· τί ποιήσει μοι ἄνθρωπος;' [e] Μνημονεύετε τῶν ἡγου-
μένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν

[p] Gal. iv. 26; Apoc. iii. 12; xxi. 2, 10.
[q] Lu. x. 20.
[r] viii. 6; ix. 15; x. 22; xi. 4; Gen. iv. 10; Exod. xxiv. 8; 1 Tim. ii. 5; 1 Pet. i. 2.
[s] ii. 3; x. 28.
[t] ver. 19; Agg. ii. 6, 7.
[u] Psal. cii. 26; Matt. xxiv. 35; 2 Pet. iii. 10.
[x] 1 Pet. ii. 5.
[y] Deut. iv. 24; ix. 3;
[z] Rom. xii. 10; Eph. iv. 2, 3; 1 Pet. i. 22; ii. 17; iii. 8; iv. 8.
[a] Gen. xviii. 1; xix. 1; Rom. xii. 13; 1 Pet. iv. 9.
[b] Matt. xxv. 36; Rom. xii. 15; Col. iv. 18.
[c] Jos. i. 5; 1 Par. xxviii. 20; Prov. xv. 16; Matt. vi. 25, 34; Phil. iv. 11; 1 Tim. vi. 6, &c.
[d] Psal. lvi. 4, 11; cxviii. 6.
[e] ver. 17.

23. πρωτοτόκων. In allusion to the enumeration of the first-born, Numb. iii. 40.

24. ῥαντισμοῦ. In allusion to Moses sprinkling the people, and saying, *Behold the blood of the covenant*, Exod. xxiv. 8.

Ibid. λαλοῦντι. See xi. 4. Abel's blood called for vengeance: the blood of Christ proclaims remission. Fell. Παρὰ τὸν Ἄβελ is παρὰ τὸν ῥαντισμὸν Ἄβελ.

25. παραιτήσησθε refers to παρῃτήσαντο in ver. 19; and λαλοῦντα to λαλοῦντι in ver. 24. *See that ye do not refuse to hear Him that is now speaking to you.* It may be observed, that immediately after the Israelites had said what is quoted at ver. 19, God said, *I will raise up a prophet* &c. καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

Ibid. τὸν—χρηματίζοντα. *God, who delivered his commandments then by an earthly messenger*, Moses. Τὸν ἀπ' οὐρανῶν, *Him who actually came from heaven.*

26. οὗ. This seems to ascribe to Christ what is ascribed in Exodus to God. Τὴν γῆν, *only the earth.*

Ibid. λέγων. The passage in Haggai ii. 6, 7, evidently refers to the coming of Christ. *To shake the heaven and the earth* must imply a much greater revolution and change than *to shake merely the earth.*

27. It means that God will make but one such alteration; and consequently that the things which succeed upon that shaking shall continue unshaken. Pierce.

Ibid. ὡς πεποιημένων. It is natural to all *created* things to come to an end.

28. παραλαμβάνοντες. See Dan. vii. 18, παραλήψονται τὴν βασιλείαν, and ii. 44.

Ibid. χάριν. See ver. 15. *Let us preserve the grace given to us.*

Chap. XIII. 4. Some of the Gnostics rejected marriage.

5. See a similar construction in Rom. xii. 9.

Ibid. Οὐ μή. This quotation agrees with the Hebrew of Joshua i. 5; the LXX have, οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαί σε. In Deut. xxxi. 8, οὐκ ἀνήσει σε, οὐδὲ μή σε ἐγκαταλίπῃ.

ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν
πίστιν.
Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς 8
αἰῶνας. [f]διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν 9
γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς
οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἔχομεν θυσιαστήριον, 10
ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.
[g]ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια 11
διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς
παρεμβολῆς· [h]διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵ- 12
ματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. τοίνυν ἐξερχώμεθα 13
πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τον ὀνειδισμὸν αὐτοῦ φέ-
ροντες· [i]οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλ- 14
λουσαν ἐπιζητοῦμεν. [k]Δι᾽ αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰ- 15
νέσεως διαπαντὸς τῷ Θεῷ, τουτέστι καρπὸν χειλέων ὁμολο-
γούντων τῷ ὀνόματι αὐτοῦ. [l]τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ 16
ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.
[m]Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ 17
ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες·
ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς
γὰρ ὑμῖν τοῦτο. Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, 18
ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀνα-
στρέφεσθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα 19
τάχιον ἀποκατασταθῶ ὑμῖν.
[n]Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα 20
τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν
Κύριον ἡμῶν Ἰησοῦν, [o]καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, 21
εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον
ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
τῶν αἰώνων. ἀμήν.
Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου τῆς παρα- 22
κλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώσκετε 23
τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ᾽ οὗ, ἐὰν τάχιον ἔρ-

[f] Matt. xxiv. 4; Rom. xiv. 17; xvi. 17; Eph. iv. 14; v. 6; Col. ii. 8, 16; 2 Thess. ii. 2; 1 Tim. iv. 3; 1 Joh. iv. 1.
[g] Exod. xxix. 14; Lev. iv. 12, 21; vi. 30; xvi. 27; Num. xix. 3.
[h] Joh. xix. 17, 18.
[i] xi. 10, 16; Phil. iii. 20.
[k] Psal. l. 23; li. 19; Ose. xiv. 2; Eph. v. 20; 1 Pet. ii. 5.
[l] 2 Cor. ix. 12; Phil. iv. 18.
[m] ver. 7; Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; 1 Pet. v. 5.
[n] Joh. x. 11; Act. ii. 24; 1 Pet. ii. 25; v. 4.
[o] 2 Cor. iii. 5; Phil. ii. 13.

7. τὴν ἔκβασιν τῆς ἀναστροφῆς. *The end of their lives.*

9. περιφέρεσθε. Most MSS. read παραφέρεσθε.

Ibid. καλόν. *It is well to be strengthened by the spiritual blessings of the Gospel,* (χάριτι,) *in the heart, and not by eating the meat* (βρώμασιν) which is offered in sacrifice.

10. θυσιαστήριον. This is used figuratively for the benefits obtained by the sacrifice of Christ. The sacrifice which we have is of the same nature with that which the priests were not allowed to eat, viz. a sin-offering. Compare Lev. vi. 30. καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιλάσασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.

12. This is merely another point of resemblance between Jesus and the sin-offering.

13. ἔξω τῆς παρεμβολῆς. Let us no longer follow the Jewish law.

Ibid. τὸν ὀνειδισμόν. *The cross.* There is an allusion to Jesus going out of the city, carrying his cross.

19. ἀποκατασταθῶ. This seems to imply that S. Paul meant soon to visit Jerusalem. See ver. 23.

22. *Bear with my exhortations, for they are but short.*

23. ἀπολελυμένον might mean *released,* or

24 χηται, ὄψομαι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς ἡγουμένους
ὑμῶν καὶ πάντας τοὺς ἁγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς
25 Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

set out. In Phil. ii. 19, 23, S. Paul had spoken of sending Timothy to Philippi.

25. *οἱ ἀπὸ τῆς Ἰταλίας.* Hence Michaelis infers that the writer could not have been now in Italy: but Hug infers the contrary.

EPISTLE OF S. JAMES.

This Epistle was written by James, the brother or cousin of our Lord, who was bishop of Jerusalem. (See note at Matt. xiii. 55; Luke vi. 16.) He was put to death A.D. 62, and the Epistle was perhaps written a year or two earlier. The troubles, which preceded the Jewish war, were disturbing the country.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 [a]ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος,
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.
2 [b]Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
3 περιπέσητε ποικίλοις, [c]γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς
4 πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον τέλειον
ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
5 [d]Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος
Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.
6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος
7 ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. μὴ γὰρ
οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου.
8 ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυ-
9 10 χάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· [e]ὁ δὲ
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρ-
11 ελεύσεται. ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε
τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ
προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πο-
12 ρείαις αὐτοῦ μαρανθήσεται. [f]Μακάριος ἀνὴρ, ὃς ὑπομένει πει-
ρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς,
ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

[a] Joh. vii. 55; 1 Pet. i. 1.
[b] Matt. v. 11, 12; Act. v. 41; Rom. v. 3; Heb. x. 34; 1 Pet. i. 6.
[c] Rom. v. 3; 1 Pet. i. 7;
[d] Prov. ii. 3; Matt. vii. 7; xxi. 22; Joh. xiv. 13; xv. 7; xvi. 23; 1 Joh. iii. 22; v. 14.
[e] iv. 14; Job xiv. 2; Psal. cii. 11; ciii. 15; Eccl. xiv. 18; Esa. xl. 6; 1 Cor. vii. 31; 1 Pet. i. 24; 1 Joh. ii. 17.
[f] Job v. 17; Prov. iii. 11; Matt. x. 22; xix. 28, 29; 2 Tim. iv. 8; Heb. xii. 5; 1 Pet. iii. 14; v. 4; Apoc. ii. 10; iii. 19.

CHAP. I. 1. διασπορᾷ. The Epistle was addressed to the Jews in all countries, whether converted to Christianity or no.

2. Πᾶσαν χαράν. *Merum gaudium.* Think it nothing but joy. Raphel, Wolf. See ver. 17.

Ibid. πειρασμοῖς ποικίλοις. *Any sort of trials,* such as persecution.

3. τὸ δοκίμιον τῆς πίστεως. *That which tries your faith,* viz. these πειρασμοὶ, or persecutions. So Herodian, δοκίμιον στρατιωτῶν κάματος. ii. 36.

4. *And let patience make the work perfect:* i. e. be patient, and your work will be perfect.

5. ἁπλῶς. *Liberally,* as in Rom. xii. 8.

Ibid. μὴ ὀνειδίζοντος. *Not reproaching the receiver of his gifts,* i. e. not fond of reminding him. So Seneca, "—— ne unquam *exprobrem,* imo ne admoneam quidem: hæc enim beneficii inter duos lex est; alter statim oblivisci debet dati, alter accepti nunquam: lacerat animum et premit frequens meritorum commemoratio." *De Benef.* ii. 10.

9, 10. If any among you is poor and low in rank, he may find a subject of joy in thinking to what an high state of spiritual happiness God has exalted him: (see 1 Pet. v. 6.) if any among you is rich, let him not rejoice in his riches, but let him rejoice that the gospel has made him think humbly of himself.

Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι· 13
ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
ἕκαστος δὲ πειράζεται, ἀπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος 14
καὶ δελεαζόμενος· εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρ- 15
τίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. Μὴ 16
πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· [g]πᾶσα δόσις ἀγαθὴ καὶ 17
πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς
τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα.
[h]βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς 18
ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.
[i]Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς 19
εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.
[k]ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. [l]Διὸ 20 21
ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰ-
τητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς
ψυχὰς ὑμῶν. [m]Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκρο- 22
αταὶ, παραλογιζόμενοι ἑαυτούς. [n]ὅτι εἴ τις ἀκροατὴς λόγου 23
ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσ-
ωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· κατενόησε γὰρ ἑαυ- 24
τὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. [o]ὁ δὲ 25
παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παρα-
μείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποι-
ητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. [p]Εἴ 26
τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν
αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρη-

[g] Prov. ii. 6; Mal. iii. 6; Joh. iii. 27; Rom. xi. 29; 1 Cor. iv. 7.
[h] Joh. i. 13; iii. 3; 1 Cor. iv. 15; Gal. iv. 19; 1 Pet. i. 23.
[i] Prov. xvii. 27; Eccl. v. 1, 2.
[k] Eccl. vii. 9.
[l] Col. iii. 8; 1 Pet. ii. 1.
[m] Matt. vii. 21; Lu. xi. 28; Rom. ii. 13; 1 Joh. iii. 7.
[n] Lu. vi. 47, &c.
[o] ii. 12; Matt. v. 19; Joh. xiii. 17.
[p] iii. 6; Ps. xxxiv. 13; 1 Pet. iii. 10.

13. πειραζόμενος. This is with reference to the same πειρασμοὶ mentioned in ver. 2. These trials or persecutions caused some persons to abjure their faith; and they excused themselves by saying, that God had brought them into this trial. S. James condemns this, and says, *God has no temptation to injure any one: He is free from evil thoughts, and puts no one into a state which forces him to commit sin.*

14. πειράζεται. *Gives way to the temptation* by abjuring his faith. A person does this, not because God brought him into the trial, but because he gratifies some worldly desire.

17. πᾶσα δόσις. *Mera donatio bona.* Raphel, Wolf. See ver. 2. So far from God causing men to commit sin, nothing but good gifts come from Him. They come from Him who may be called a source of unchanging light. Τροπῆς ἀποσκίασμα is *a turning or altering which produces shade:* this as well as παραλλαγὴ allude to the changes in the heavenly bodies, and the alternations of light and darkness.

18. As a proof of His paternal goodness, of His own will He has regenerated us by the gospel. Βουληθεὶς is *deliberato consilio, nullis aliis causis nisi sua voluntate motus.* Raphel. Ἡμᾶς may perhaps allude particularly to the Jews.

19. Ὥστε. God having been so kind in preaching the gospel to us.

20. Anger hinders a man from being in that state of righteousness, in which he was placed by God.

22. παραλογιζόμενοι. *Putting a fallacy upon yourselves.* The followers of Simon Magus said, "Liberos eos esse agere quæ velint; secundum enim gratiam salvari homines, non secundum justas operas." Irenæus, ii. 20. S. James may have alluded to some of these Gnostics.

25. παρακύψας refers to the man looking at a mirror: it means a man who stoops down and attentively examines any thing. 1 Pet. i. 12; Luke xxiv. 12; John xx. 5.

Ibid. νόμον τέλειον τὸν τῆς ἐλευθερίας. *The gospel, which is really and in the proper sense a law of liberty.* This is said on account of the persons mentioned in ver. 22, 23, who abused this liberty.

Ibid. παραμείνας. Not only παρακύψας, but *continuing to look at it.*

Ibid. ἀκρ. ἐπιλησμονῆς. *A forgetful hearer.* See Luke xvi. 8.

Ibid. ποιήσει. *Such a man is blessed, because he acts as well as hears.*

26. ἐν ὑμῖν is probably an interpolation.

27 σκεία. θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ
πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ
θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

2 [q]ΑΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν
2 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ἐὰν γὰρ εἰσέλ-
θῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι
3 λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, καὶ ἐπι-
βλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ
εἴπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε,
4 Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου, καὶ οὐ
διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πο-
5 νηρῶν, [r]ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξ-
ατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει,
καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν
6 αὐτὸν, [s]ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι
καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτή-
7 ρια; οὐχ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν
8 ἐφ' ὑμᾶς; [t]Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν
γραφὴν, 'Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,' καλῶς
9 ποιεῖτε· [u]εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχό-
10 μενοι ὑπὸ τοῦ νόμου ὡς παραβάται. [x]ὅστις γὰρ ὅλον τὸν νόμον
11 τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. [y]ὁ γὰρ
εἰπὼν, 'Μὴ μοιχεύσῃς,' εἶπε καὶ, 'Μὴ φονεύσῃς·' εἰ δὲ οὐ
12 μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. [z]Οὕτω
λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες
13 κρίνεσθαι· [a]ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· καὶ
κατακαυχᾶται ἔλεος κρίσεως.
14 [b]Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ἔχειν, ἔργα
15 δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [c]Ἐὰν δὲ ἀδελ-
φὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ λειπόμενοι ὦσι τῆς ἐφ-

q Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; Eccl. xlii. 1; Matt. xxii. 16.
r Matt. v. 3; Lu. xii. 31; 1 Cor. i. 26, &c.; 1 Tim. vi. 18, 19.
s 1 Cor. xi. 22.
t Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14.
u Lev. xix. 15; Deut. i. 17; xvi. 19.
x Deut. xxvii. 26; Matt. v. 19, 27; Gal. iii. 10.
y Exod. xx. 13, 14. Deut. v. 17.
z i. 25.
a Matt. vi. 15; xviii. 35; xxv. 41, 42.
b i. 23; Matt. vii. 26.
c Lu. iii. 11; 1 Joh. iii. 17.

CHAP. II. 1. τῆς δόξης is perhaps to be connected with Κυρίου. Christ is called the Lord of glory 1 Cor. ii. 8.

4. καὶ οὐ διεκρίθητε. *And have felt no scruples in yourselves at doing this.* But most MSS. omit καὶ, in which case we might render it, *Have ye not made distinctions among yourselves, and acted as judges who have evil thoughts?* See Jude 22. (διακρινόμενοι.)

5. If the conjunction is retained in ver. 4, this verse is closely connected with what goes before. *If ye have done this, let me tell you that God has chosen the poor, and ye have insulted the poor by such conduct.*

6. Why should you make this distinction of ranks among your Christian brethren, when if you look to the heathen you will find most opposition and persecution from the rich?

7. ὄνομα. The name of Christian.

10. *For whoever intends to be a keeper of the whole law, if he fail in any one precept, he is guilty of not observing the whole law.* A man is a breaker of the law, though he break only one precept. The same is said in the Talmud, "Quod si faciat omnia, unum vero omittat, omnium et singulorum reus est."

12. Do not be so fond of talking of your law of liberty, as if you might act as you pleased: *but rather remember, that you will be judged by this law of liberty.*

13. *For instance, if you have not shewn mercy, you will find none at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.*

14. See note at i. 22. It is plain, that some persons perverted the doctrine of justification by faith, and of the Gospel being a law of liberty.

Ibid. σῶσαι is here used for final salvation. See note at Rom. v. 9.

ἡμέρου τροφῆς, [d]εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, 16
θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια
τοῦ σώματος, τί τὸ ὄφελος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα 17
ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, 18
κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου,
κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. [e]σὺ πισ- 19
τεύεις ὅτι ὁ Θεὸς εἷς ἐστι; καλῶς ποιεῖς· καὶ τὰ δαιμόνια
πιστεύουσι, καὶ φρίσσουσι. Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε 20
κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; [f]Ἀβραὰμ 21
ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν
υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; [g]βλέπεις ὅτι ἡ πίστις 22
συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτε-
λειώθη; [h]καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 'Ἐπίστευσε 23
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·'
[i]καὶ φίλος Θεοῦ ἐκλήθη. ὁρᾶτε τοινυν ὅτι ἐξ ἔργων δικαιοῦται 24
ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; [j]ὁμοίως δὲ καὶ Ῥαὰβ ἡ 25
πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους,
καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύ- 26
ματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά
ἐστι.

[k]ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι 3
μεῖζον κρίμα ληψόμεθα. [l]πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις 2
ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι
καὶ ὅλον τὸ σῶμα. ἰδοὺ, τῶν [m]ἵππων τοὺς χαλινοὺς εἰς τὰ 3
στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον
τὸ σῶμα αὐτῶν μετάγομεν. Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα 4
ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ

[d] 1 Joh. iii. 18.
[e] Mar. i. 24.
[f] Gen. xxii. 9, 12.
[g] Heb. xi. 17.
[h] Gen. xv. 6; Rom. iv. 3; Gal. iii. 6.
[i] 2 Chron. xx. 7; Esa. xli. 8.
[j] Josu. ii. 1; vi. 23; Heb. xi. 31.
[k] Matt. xxiii. 8; Rom. ii. 20, 21.
[l] Eccl. vii. 20; Prov. xx. 9; Sir. xiv. 1; xix. 16; xxv. 11; Matt. xii. 37, supr.; i. 26; 1 Pet. iii. 10.
[m] Psal. xxxii. 9.

18. I should wish to point the sentence thus: Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις; Κἀγὼ ἔργα ἔχω· δεῖξον κ. τ. λ. *A man will perhaps ask me*, as if this were the only test required, *Hast thou faith?* To which I answer, *Yes, and I have works as well:* shew me &c.

Ibid. δεῖξον. As the words stand here, there is an emphasis on σοὺ and μού. Shew me *thy* faith by *thy* works, and I will shew thee *my* faith by *my* works. But the best MSS. read χωρὶς τῶν ἔργων σου in the first clause.

19. ὁ Θεὸς εἷς. The unity of God was held by the Jews and Gnostics as well as by Christians.

21. We must remember, that Abraham's justification by faith took place several years before he offered up his son. S. James would not have denied, that Abraham's *faith was counted to him for righteousness:* but he means to say, that, if his faith was disputed, it may be proved by works which he did afterwards. *Was not the faith, which was counted to Abraham for righteousness, proved subsequently by his offering his son?* Abraham offered up his son, because he had faith in the promise, which God had given before his birth. Heb. xi. 17.

23. ἐπληρώθη. This *scripture* was true at the time to which it applies, but the truth of it *was shewn more fully* afterwards.

24. *You see, therefore, that works may contribute to shew a man's justification, and the act of faith is not the only thing which proves it.*

25. It is plain from Heb. xi. 31. that *the faith of Rahab* was commonly spoken of; and S. James may have alluded to the words of S. Paul in that place. He now asks, *What do we know of Rahab's faith, except by the works which she did?*

Chap. III. 1. μεῖζον κρίμα. *Those who instruct others, will be called to a severer account: for all persons are liable to commit faults;* and they who attempt to teach, make their liability still greater.

2. By becoming a teacher, he is very likely to commit faults with his tongue, the right government of which is a sign of great management.

3. ἰδού. Most MSS. read εἰ δέ.

4. Ἰδοὺ is omitted in many MSS.

ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται·
5 [n]οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, [n] Psal. xii. 3, 4;
6 ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει· [o]καὶ ἡ γλῶσσα πῦρ, ὁ κόσ- lxxiii. 8, 9;
μος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν Prov. xii. 18; xv. 2.
ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν [o] Matt. xv. 11, 18, 19.
7 τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης· πᾶσα γὰρ
φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμά-
8 ζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν
οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ
9 ἰοῦ θανατηφόρου. [p]ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, [p] Gen. i. 27; ix. 6.
καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν
10 Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία
11 καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. μήτι
12 ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; μὴ
δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα;
οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
13 [q]Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς [q] Eph. v. 8.
14 ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. [r]εἰ δὲ ζῆλον [r] Rom. xiii. 13.
πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
15 καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. [s]Οὐκ ἔστιν αὕτη ἡ σοφία [s] 1 Cor. ii. 6, 7.
16 ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. [t]ὅπου [t] 1 Cor. iii. 3;
γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγ- Gal. v. 20.
17 μα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρη-
νικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν,
18 ἀδιάκριτος καὶ ἀνυπόκριτος. καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰ-
ρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

4 [u]ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ [u] Rom. vii. 23;
τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 1 Pet. ii. 11.
2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύ-
νασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ

6. I should take ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας for a proverb. *What a great heap of wood is set on fire by a small spark!* according to the proverb, *The tongue is a spark, but a world of wickedness.*

Ibid. οὕτως. *In the same manner is the tongue placed among our members:* i. e. it is like a spark among combustibles.

Ibid. τροχὸν τῆς γενέσεως. *Continuam successionem hominum aliorum post alios nascentium.* Alberti. Simplicius writes, ὁ ἀπέραντος τῆς γενέσεως κύκλος διὰ τοῦτο ἐπ' ἄπειρον προϊὼν, διὰ τὸ τὴν ἄλλου φθορὰν ἄλλου γένεσιν εἶναι. *In Epict.* p. 94. ed. Salmas.

Ibid. φλογιζομένη. This is a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*

8. ἀνθρώπων is perhaps to be connected with γλῶσσαν, not with οὐδείς. See Rom. vii. 1.

10. So Philo Judæus, οὐ γὰρ ὅσιον δι' οὗ στόματος τὸ ἱερώτατον ὄνομα προφέρεταί τις, διὰ τούτου φθέγγεσθαί τι τῶν αἰσχρῶν, vol. ii. p. 196.

12. οὕτως—ὕδωρ. Most MSS. read οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

14. μὴ κατακαυχᾶσθε. Do not in such cases boast of having wisdom, while you shew that your boasting is false with respect to true wisdom.

18. Persons who live peaceably on earth, sow a seed which will produce to them righteousness and peace in heaven.

Chap. IV. 1. πόλεμοι. He perhaps alluded to the troubled state of Judæa before and during the Jewish war.

2, 3. You do all this with the expectation of benefiting yourselves; but after all you do not gain your wishes, and this because you trust to yourselves, and do not pray to God. And those among you that do pray, they have not their petitions granted, because their thoughts are not pure while they pray.

μὴ αἰτεῖσθαι ὑμᾶς· [x]αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς 3
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. [y]Μοιχοὶ καὶ 4
μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ
ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ
Θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς 5
φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; [z]μείζονα δὲ 6
δίδωσι χάριν· διὸ λέγει, "Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται,
ταπεινοῖς δὲ δίδωσι χάριν." [a]Ὑποτάγητε οὖν τῷ Θεῷ. ἀν- 7
τίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· [b]ἐγγίσατε τῷ 8
Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγ-
νίσατε καρδίας, δίψυχοι. [c]ταλαιπωρήσατε καὶ πενθήσατε καὶ 9
κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ
εἰς κατήφειαν. [d]ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει 10
ὑμᾶς.

[e]Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, 11
καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει
νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.
[f]εἷς ἐστιν, ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ 12
τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

[g]ἌΓΕ νῦν, οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσώμεθα 13
εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ
ἐμπορευσώμεθα, καὶ κερδήσωμεν· [h]οἵτινες οὐκ ἐπίστασθε τὸ 14
τῆς αὔριον· (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν, ἡ πρὸς
ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·) [i]ἀντὶ τοῦ λέγειν 15
ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν
τοῦτο ἢ ἐκεῖνο· [k]νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· 16
πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. [l]εἰδότι οὖν καλὸν ποιεῖν, 17
καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

[m]ἌΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολύζοντες ἐπὶ ταῖς 5
ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. [n]ὁ πλοῦτος ὑμῶν σέ- 2
σηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· [o]ὁ χρυσὸς 3

[x] Job xxvii. 9; Psal. lxvi. 18; Prov. i. 28; Esa. i. 15; Jer. xi. 11; xiv. 12; Ezech. viii. 18; Zach. vii. 13; Mich. iii. 4; Rom. viii. 26; 1 Joh. iii. 22; v. 14. [y] Joh. xv. 19; xvii. 14; Gal. i. 10; 1 Joh. ii. 15. [z] Job xxii. 29; Prov. iii. 34; xxix. 23; Matt. xxiii. 12; Lu. i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. [a] Eph. iv. 27; 1 Pet. v. 9. [b] i. 8; Esa. i. 15. [c] Matt. v. 4. [d] Job xxii. 29; Prov. xxix. 23; Matt. xxiii. 12; 1 Pet. v. 6. [e] Matt. vii. 1; Rom. ii. 1. [f] Rom. xiv. 4. [g] Prov. xxvii. 1; Lu. xii. 18. [h] i. 10; Esa. xl. 6; 1 Cor. vii. 31; 1 Pet. i. 24; 1 Joh. ii. 17. [i] Act. xviii. 21; 1 Cor. iv. 19; Heb. vi. 3. [k] 1 Cor. v. 6. Lu. vi. 24; 1 Tim. vi. 9. [l] Lu. xii. 47; Joh. ix. 41; Rom. i. 20, 21, 32; ii. 17, 18, 23. [m] Prov. xi. 28; [n] Matt. vi. 19, 20. [o] Rom. ii. 5.

4. Μοιχοί. *Ye who deserve to be called adulterers.*

5, 6. Since the words πρὸς φθόνον——ἐν ἡμῖν are not in any part of the Old Testament, (for Gen. vi. 5, Numb. xi. 29, are very different,) I conceive ἡ γραφὴ to allude generally to the declarations of Scripture against contention and envy. *Do you think that the scripture speaks to no purpose* in delivering the sentiments which you have just heard? *Is the Spirit that dwelleth in us fond of envy?* Certainly not: *on the contrary, it shews greater favour* to those who are not envious. We find ἐπιποθεῖν with εἰς and ἐπὶ in Deut. xiii. 8; Psalm xli. 1; lxxxiii. 2.

10. ὑψώσει. See i. 9.

11. The law forbids a man to condemn his brother: he therefore who condemns his brother, declares that he does not think the law worth regarding. It is our duty to obey the law, not to give an opinion as to its fitness.

12. There is only one person, the original Giver of the law, who has a right to say whether any one has obeyed or disobeyed the law. Most MSS. add καὶ κριτὴς after νομοθέτης.

15. Not only with respect to our doing this or that, but even to our living at all, we ought to say, If the Lord will.

16. You form these schemes from ἀλαζονεία, *arrogance*, and then you boast of what you are going to do.

Chap. V. 1. Again there is allusion to the Jewish war.

ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον
ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ ἐθησαυ-
4 ρίσατε ἐν ἐσχάταις ἡμέραις. [p]ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν
ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημενος ἀφ' ὑμῶν, κράζει·
καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσ-
5 εληλύθασιν. [q]ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε·
6 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. κατεδι-
κάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.
7 [r]Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυ-
ρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς,
μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον·
8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
9 ἡ παρουσία τοῦ Κυρίου ἤγγικε. [s]Μὴ στενάζετε κατ' ἀλλήλων,
ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν
10 ἕστηκεν. [t]Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου,
καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι
11 Κυρίου. [u]ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν
Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός
12 ἐστιν ὁ Κύριος καὶ οἰκτίρμων. [x]Πρὸ πάντων δὲ, ἀδελφοί μου,
μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ
ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ ὑπὸ
13 κρίσιν πέσητε. [y]Κακοπαθεῖ τὶς ἐν ὑμῖν; προσευχέσθω· εὐ-
14 θυμεῖ τίς; ψαλλέτω. [z]ἀσθενεῖ τὶς ἐν ὑμῖν; προσκαλεσάσθω
τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ'
αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου.
15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν
ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ.
16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ
ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργου-
17 μένη. [a]Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ
προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνι-

[p] Lev. xix. 13; Deut. xxiv. 14; Job xxiv. 10, 11.
[q] Lu. xvi. 19, 25.
[r] Deut. xi. 14.
[s] Matt. xxiv. 33.
[t] Matt. v. 12.
[u] Num. xiv. 18; Job i. 21, 22; xlii. 10; Psal. ciii. 8.
[x] Matt. v. 34, &c.
[y] Eph. v. 19 Col. iii. 16.
[z] Mar. vi. 13; xvi. 18.
[a] 1 Reg. xvii. 1; xviii. 42, 45; Lu. iv. 25.

3. *εἰς μαρτύριον.* Your gold and silver becoming rusty will be a proof to you that you have not been employing them well.

Ibid. *ὡς πῦρ* is generally connected with *φάγεται*, which makes a confusion of metaphor, and leaves *ἐθησαυρίσατε* without an accusative. I understand it to mean, By thus hoarding your silver and gold without using it, *you have as it were treasured up fire* which will consume you *in the latter days.* See Luke xii. 21. For *ἐσχάταις ἡμέραις* see Heb. i. 1.

5. *ἐθρέψατε.* *Ye have made your hearts fat as in a feast day;* or *ἡμέρα σφαγῆς* may mean, *the day appointed for your slaughter.* See Zech. xi. 4.

6. *Ye have condemned and killed the Just one: He is not opposing you* in your career of wickedness, but will let you fill up the measure of it. See Matt. xxiii. 31, 32.

7. He now addresses himself particularly to the Christians.

8. *παρουσία.* This evidently refers to the destruction of Jerusalem. See Matt. xxiv. 3.

9. *στενάζειν κατ' ἀλλήλων* is said in opposition to *μακροθυμεῖν.* It implies an impatient and querulous temper, which if not checked will lead to condemnation. Most MSS. read *κριθῆτε.*

11. *ὑπομένοντας.* See Matt. xxiv. 13.

Ibid. *τὸ τέλος Κυρίου.* *The end which the Lord put to his troubles.*

12. Swearing appears to have been a common vice at this time. See note at Matt. v. 34.

14. *ἐλαίῳ.* See note at Mark vi. 13. This anointing was for the purpose of recovering the patient, and has therefore no connexion with extreme unction, which is only administered when recovery is hopeless.

[b] 1 Reg. xviii. 41, &c.
[c] Matt. xviii. 15.
[d] Prov. x. 12; 1 Pet. iv. 8.

αυτοὺς τρεῖς καὶ μῆνας ἕξ· [b] *καὶ πάλιν προσηύξατο, καὶ ὁ* 18
οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.
[c] *Ἀδελφοὶ, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ* 19
ἐπιστρέψῃ τις αὐτὸν, [d] *γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν* 20
ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει
πλῆθος ἁμαρτιῶν.

18. *πάλιν προσηύξατο.* This is not said, but is implied in 1 Kings xviii. 42.

20. *καλύψει.* *And will be the means of having a multitude of sins forgiven.*

FIRST EPISTLE OF S. PETER.

The genuineness of this Epistle has never been disputed. It seems to have been addressed to Gentiles as well as Jews; and we are perhaps to infer, that S. Peter had visited the countries mentioned in i. 1. The New Testament tells us nothing of his history subsequent to his being at Antioch, A.D. 46. (Gal. ii. 11.) He was martyred at Rome, at the end of the reign of Nero; and this Epistle was probably written not long before his death, when Judæa was a prey to all sorts of confusion. But see note at v. 13, (Μάρκος.) Concerning the place from whence it was written, see v. 13.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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[a] *ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρ-* 1
επιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
καὶ Βιθυνίας, [b]*κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ* 2
Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χρι-
στοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
[c] *Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ* 3
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, [d]*εἰς* 4
κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρη-
μένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρου- 5
μένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν
καιρῷ ἐσχάτῳ· [e]*ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶ,* 6
λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [f]*ἵνα τὸ δοκίμιον ὑμῶν* 7
τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ
πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ
δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· [g]*ὃν οὐκ εἰδότες ἀγα-* 8
πᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομιζόμενοι τὸ τέλος τῆς 9
πίστεως ὑμῶν, σωτηρίαν ψυχῶν· [h]*περὶ ἧς σωτηρίας ἐξεζή-* 10
τησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
προφητεύσαντες, [i]*ἐρευνῶντες εἰς τίνα, ἢ ποῖον καιρὸν, ἐδήλου* 11

[a] Joh. vii. 35; Jac. i. 1.
[b] Rom. i. 7; viii. 29; Heb. xii. 24.
[c] Joh. iii. 3, 5; 1 Cor. xv. 20; 2 Cor. i. 3; Eph. i. 3; Jac. i. 18.
[d] Col. i. 5.
[e] Rom. v. 3; 2 Cor. iv. 17; Jac. i. 2.
[f] iv. 12; Prov. xvii. 3; Esa. xlviii. 10; 1 Cor. iii. 13; Jac. i. 3.
[g] Joh. xx. 29; 2 Cor. v. 7; Heb. xi. 1, 27.
[h] Gen. xlix. 10; Dan. ii. 44; ix. 24; Zach. vi. 12.
[i] Psal. xxii. 7; Esa. liii. 3, &c.; Lu. xxiv. 26.

Chap. I. 1. *ἐκλεκτοῖς—διασπορᾶς. To the Christians who live in the different countries where the Jews are dispersed.*

2. *κατὰ πρόγνωσιν* is connected with *ἐκλεκτοῖς.* The scheme of Christianity had been fore-ordained in the counsels of God: see *προεγνωσμένου* in ver. 20.

Ibid. *ἐν ἁγιασμῷ.* They were called, by the sanctification of the Spirit, to obey the gospel, and to be partakers in the benefits of Christ's death.

3. *ζῶσαν.* See *ὁδὸν ζῶσαν* in Heb. x. 20.

5. *φρουρουμένους—εἰς σωτηρίαν.* They were guarded by faith from all attacks, and enabled to arrive at salvation.

6. *ἐν ᾧ ἀγαλλιᾶσθε. Wherefore rejoice.*

7. *πολὺ τιμιώτερον.* The troubles, which tried the Christians, were really of much more value than gold, which is itself tried in the fire. Gold is purified at the time, but afterwards perishes: the Christians are not only purified by the trial, but arrive finally at the happiness of heaven.

8. *οὐκ εἰδότες. Not having seen.* Matt. ii. 2. But the reading is probably *ἰδόντες.*

Ibid. *δεδοξασμένῃ* is *which has been already glorified,* and may allude to the gifts of the Spirit which had been received.

9. *κομιζόμενοι. Being in the way of receiving.* The process of their salvation was going on.

11. *εἰς τίνα to what person, ἢ ποῖον καιρὸν or to what time.* The prophets foretold the sufferings of the Messiah, and his subsequent exaltation, according as they were inspired; but they had not a clear notion of the person or the time to which these prophecies pointed. Τὸ

τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν
12 παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· [k]οἷς ἀπεκαλύφθη, ὅτι
οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν
διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι
13 ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. [l]Διὸ
ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως
ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰη-
14 σοῦ Χριστοῦ. Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς
15 πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέ-
σαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενή-
16 θητε· [m]διότι γέγραπται, 'Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.'
17 [n]Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα
κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
18 χρόνον ἀναστράφητε· [o]εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ
χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατρο-
19 παραδότου, [p]ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπί-
20 λου, Χριστοῦ· [q]προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,
21 φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς [r]τοὺς δι'
αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι
22 εἰς Θεόν. [s]Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς
ἀληθείας διὰ Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ κα-
23 θαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· [t]ἀναγεγεννη-
μένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου
24 ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. [u]διότι 'Πᾶσα σὰρξ
ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηρ-
25 άνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου
μένει εἰς τὸν αἰῶνα.' Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν
2 εἰς ὑμᾶς. [v]Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον
2 καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς, ὡς ἀρτι-

[k] Eph. iii. 10; Heb. xi. 13, 39.
[l] Lu. xii. 35; xxi. 34; Rom. xiii. 13; Eph. vi. 14; 1 Thess. v. 6.
[m] Lev. xi. 44; xix. 2; xx. 7.
[n] Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Act. x. 34, 35; Rom. ii. 10, 11; Eph. vi. 9; Gal. ii. 6; Col. iii. 25.
[o] 1 Cor. vi. 20; vii. 23.
[p] Joh. i. 29, 36; Act. xx. 28; 1 Cor. v. 7; Heb. ix. 12, 14; 1 Joh. i. 7; Apoc. i. 5; v. 9.
[q] Rom. iii. 25; xvi. 25; Eph. i. 9; iii. 9; Gal. iv. 4; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; Heb. i. 2; Apoc. xiii. 8.
[r] Act. ii. 33; Phil. ii. 9.
[s] ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.

[t] Joh. i. 13; iii. 3, 5; Jac. i. 18; 1 Joh. iii. 9. 1 Cor. vii. 31; Jac. i. 10; iv. 14; 1 Joh. ii. 17. Col. iii. 8.
[u] Psal. cii. 12; ciii. 15; Eccl. xiv. 18; Esa. xl. 6;
[v] Matt. xviii. 3; 1 Cor. xiv. 20; Eph. iv. 22, 25;

πνεῦμα Χριστοῦ may mean, *the spirit which spoke of Christ;* and *τὰ εἰς Χριστὸν παθ.* mean, *the sufferings which were to come upon the Messiah.*

12. *αὐτὰ* alludes to *σωτηρίας* in ver. 10, *the things pertaining to salvation.* The prophets knew that the salvation, which they announced, was something future.

Ibid. *ἐπιθυμοῦσιν. Gaudent, delectantur.* Elsner. Some think there is allusion to the cherubims looking into the mercy-seat. Grotius, Beza.

13. *ἐν ἀποκαλύψει. When Jesus Christ is revealed* at the last day, iv. 13; 2 Thess. i. 7.

16. *γένεσθε.* Most MSS. read *ἔσεσθε*, as in the LXX.

20. *ἐσχάτων.* See Heb. i. 1.

22. *διὰ Πνεύματος* is perhaps an interpolation.

23. *λόγου.* Some have understood the personal Logos, i. e. Jesus Christ: but it means the gospel which gives life. See ver. 25.

Ibid. *εἰς τὸν αἰῶνα* is perhaps an interpolation.

24, 25. *Πᾶσα—αἰῶνα.* This is almost a literal quotation from Isaiah xl. 6—8. It is quoted to confirm what is said in ver. 23. Most MSS. read *αὐτῆς* for *ἀνθρώπου.*

Chap. II. 2. *ἀρτιγέννητα.* This does not merely mean that they were to be *like new-born infants*, but that they really had been *now born again.* See *ἀναγεννήσας*, i. 3; *ἀναγεγεννημένοι*, i. 23.

γέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
αὐτῷ αὐξηθῆτε, [x] εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. [y] Πρὸς 3 4
ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδε-
δοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, [z] καὶ αὐτοὶ ὡς 5
λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον,
ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ
Ἰησοῦ Χριστοῦ. [a] Διὸ καὶ περιέχει ἐν τῇ γραφῇ, ‘Ἰδοὺ, τί- 6
θημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ
πιστεύων ἐπ᾽ αὐτῷ οὐ μὴ καταισχυνθῇ.’ [b] Ὑμῖν οὖν ἡ τιμὴ 7
τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, ‘λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,’ [c] καὶ ‘λίθος 8
προσκόμματος καὶ πέτρα σκανδάλου,’ οἳ προσκόπτουσι, τῷ
λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· [d] ὑμεῖς δὲ γένος ἐκλεκτὸν, 9
βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως
τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς
τὸ θαυμαστὸν αὐτοῦ φῶς· [e] οἵ ποτε οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· 10
οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

[f] ἈΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, 11
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ
τῆς ψυχῆς· [g] τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες 12
καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν
καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ
ἐπισκοπῆς. [h] Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ 13
τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· [i] εἴτε ἡγεμόσιν, ὡς 14
δι᾽ αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον
δὲ ἀγαθοποιῶν· [k] ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθο- 15
ποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· [l] ὡς 16
ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευ-
θερίαν, ἀλλ᾽ ὡς δοῦλοι Θεοῦ. [m] πάντας τιμήσατε, τὴν ἀδελ- 17
φότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

[x] Psal. xxxiv. 8.
[y] Psal. cxviii. 22; Eph. ii. 20.
[z] Esa. lxi. 6; lxvi. 21; Mal. i. 11; Rom. xii. 1; Eph. ii. 21, 22; Phil. iv. 18; Heb. xiii. 15; Apoc. i. 6; v. 10.
[a] Esa. xxviii. 16; Rom. ix. 33.
[b] Psal. cxviii. 22; Matt. xxi. 42; Act. iv. 11.
[c] Esa. viii. 14; Lu. ii. 34; Rom. ix. 33; 1 Cor. i. 23.
[d] Exod. xix. 5, 6; Deut. vii. 6; xiv. 2; xxvi. 18; Eph. i. 14; v. 8; Col. i. 13; Apoc. i. 6; v. 10.
[e] Ose. i. 10; ii. 23; Rom. ix. 25.
[f] 1 Chron. xxix. 15; Ps. xxxix. 13; cxix. 19; Rom. xiii. 14; Gal. v. 16, 24; Jac. iv. 1.
[g] iii. 16; Matt. v. 16; Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15.
[h] Rom. xiii. 1; Tit. iii. 1. [i] Rom. xiii. 3, 4. [k] Tit. ii. 8. [l] Joh. viii. 32; Gal. v. 1, 13; 2 Pet. ii. 19. [m] Matt. xxii. 21; Rom. xii. 10; Heb. xiii. 1; 2 Pet. i. 7.

2. λογικὸν γάλα is *the milk of the gospel*, in allusion to λόγου in i. 23.

Ibid. ἄδολον. *Unadulterated.* See δολοῦντες, 2 Cor. iv. 2.

Ibid. αὐξηθῆτε. *Ye may grow up to manhood.* Most MSS. add εἰς σωτηρίαν.

3. εἴπερ for ἐπεὶ, as in 2 Thess. i. 6.

4. Πρὸς ὅν. This requires us to refer ὁ Κύριος in ver. 3. to Christ, though in Psalm xxxiv. 9. it refers to Jehovah.

5. Most MSS. read εἰς ἱεράτευμα ἅγιον.

6. In the LXX, Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς· καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ. Instead of οὐ μὴ καταισχυνθῇ it is in the Hebrew *non festinabit.*

7. τιμή. In allusion to ἔντιμος in the words of Isaiah. *To you he is* λίθος ἔντιμος.

Ibid. λίθον—γωνίας. A quotation from Psalm cxviii. 22.

8. λίθος—σκανδάλου. In allusion to Isaiah viii. 14, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι.

Ibid. οἳ προσκόπτουσι, sc. οἱ ἀπειθοῦντες in ver. 7.

Ibid. εἰς ὃ, sc. τὸ προσκόπτειν. They who disbelieve the gospel must stumble and fall.

9. All these were titles of the Jewish nation, which now are applied to Christians. Compare Is. xliii. 21, λαόν μου, ὃν περιεποιησάμην, τὰς ἀρετάς μου διηγεῖσθαι. For λαὸς εἰς περιποίησιν see Tit. ii. 14.

12. ἡμέρᾳ ἐπισκοπῆς is either *the day when God visits with vengeance,* (Is. x. 3; Jer. vi. 15,) or *the day of inquiry being instituted by the heathen.* See note at Luke xix. 44.

18 [n]Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις,
οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.
19 [o]Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τὶς λύπας,
20 πάσχων ἀδίκως. [p]ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολα-
φιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες
21 ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. [q]Εἰς τοῦτο γὰρ ἐκλήθητε,
ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπο-
22 γραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ· [r]ὃς ἁμαρ-
τίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
23 [s]ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρ-
24 εδίδου δὲ τῷ κρίνοντι δικαίως· [t]ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρ-
τίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι
25 αὐτοῦ ἰάθητε. [u]ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπ-
εστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν
ὑμῶν.

3 [x]ὉΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδρά-
σιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν
2 ἀναστροφῆς ἄνευ λόγου κερδηθήσωνται, ἐποπτεύσαντες τὴν ἐν
3 φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν· [y]ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλο-
κῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσ-
4 μος· [z]ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ
τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ
5 πολυτελές. οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπί-
ζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς
6 ἰδίοις ἀνδράσιν· ([a]ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ, κύριον
αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα·) ἀγαθοποιοῦσαι καὶ μὴ
7 φοβούμεναι μηδεμίαν πτόησιν. [b]Οἱ ἄνδρες ὁμοίως, συνοι-
κοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ,
ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς
τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.
8 [c]Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι,
9 εὔσπλαγχνοι, φιλόφρονες· [d]μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ,

[n] Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9.
[o] Matt. v. 10
[p] iii. 14; iv. 14, 15.
[q] iii. 17; Matt. xvi. 24; 1 Thess. iii. 3; Phil. ii. 5.
[r] Esa. liii. 9; 2 Cor. v. 21; 1 Joh. iii. 5.
[s] Matt. xxvii. 39.
[t] Esa. liii. 4, 5; Matt. viii. 17; Rom. vi. 2, 11; vii. 6.
[u] Esa. liii. 6; Ezech. xxxiv. 6, 23; xxxvii. 24; Lu. xv. 4; Joh. x. 11; Heb. xiii. 20.
[x] Gen. iii. 16; 1 Cor. vii. 16; xiv. 34; Eph. v. 22; Col. iii. 18; Tit. ii. 5.
[y] Esa. iii. 18; 1 Tim. ii. 9; Tit. ii. 3.
[z] Rom. ii. 29; vii. 22; 2 Cor. iv. 16.
[a] Gen. xviii. 12.
[b] 1 Cor. vii. 3; Eph. v. 25, &c.; Col. iii. 19.
[c] Rom. xii. 16; xv. 5; 1 Cor. i. 10; Phil. ii. 2; iii. 16.
[d] Lev. xix. 18; Prov. xvii. 13; xx. 22; xxiv. 29; Matt. v. 39; xxv. 34; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Tim. iv. 8.

18. We may supply ὑποτάγητε from ver. 13.

19. χάρις. See ver. 20. It means, *conduct which is pleasing and deserving of a reward.*

23. παρεδίδου. *Resigned himself and his cause.* Pyle. Wolf also understands τὴν κρίσιν.

24. ἀνήνεγκεν. Christ had no sins of his own, but died because the sins of man had brought death into the world. He therefore took the consequence of our sins upon himself, and atoned for it upon the cross.

Ibid. ἵνα—ζήσωμεν. *That, having been subject to death in consequence of our own sins, we might be restored to life by the righteousness of Christ.* See Rom. vi. 2. Αὐτοῦ after μώλωπι is perhaps an interpolation.

Chap. III. 1. Ὁμοίως. See note at ii. 18. Ibid. ἄνευ λόγου. *Even without argument.*

2. ἐν φόβῳ. Eph. v. 33, ἡ δὲ γυνὴ, ἵνα φοβῆται τὸν ἄνδρα.

4. ἀφθάρτῳ. In opposition to gold and raiment, which are corruptible.

6. μὴ φοβούμεναι. Not afraid of any thing, because they did well.

7. κατὰ γνῶσιν. According to what you know to be your duty.

Ibid. εἰς τὸ μή. *That the efficacy of your prayers may not be hindered,* which they would be, if you disagree with each other.

8. φιλόφρονες. Probably ταπεινόφρονες.

ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦντες, εἰδότες
[e] Psal. xxxiv. ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. ‘[e]Ὁ 10
13, &c.; Jac. i. 26. γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω
τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆ-
[f] Psal. σαι δόλον. [f]ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· 11
xxxvii. 27; Esa. i. 16; ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. ὅτι οἱ ὀφθαλμοὶ Κυρίου 12
3 Joh. 11. ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ
Κυρίου ἐπὶ ποιοῦντας κακά.’ Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν 13
[g] ii. 20; τοῦ ἀγαθοῦ μιμηταὶ γένησθε; [g]ἀλλ’ εἰ καὶ πάσχοιτε διὰ 14
iv. 14; Esa. viii. δικαιοσύνην, μακάριοι. ‘Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε,
12, 13; Jer. i. 8; μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Θεὸν ἁγιάσατε’ ἐν ταῖς καρ- 15
Matt. v. 10; x. 28. δίαις ὑμῶν.
Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτητος καὶ φόβου·
[h] ii. 12, 15, 19; [h]συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν 16
Tit. ii. 8. ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-
θὴν ἐν Χριστῷ ἀναστροφήν. Κρεῖττον γὰρ ἀγαθοποιοῦντας, 17
[i] Rom. i. 4; εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· [i]ὅτι 18
v. 6; 2 Cor. xiii. 4; καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων,
Heb. ix. 15, 28. ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποι-
[k] iv. 6. ηθεὶς δὲ τῷ πνεύματι· [k]ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι 19
Eph. ii. 17. [l] Gen. vi. 3, πορευθεὶς ἐκήρυξεν, [l]ἀπειθήσασι ποτὲ, ὅτι ἅπαξ ἐξεδέχετο ἡ τοῦ 20
v. 14; vii. 7; Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ,
2 Pet. ii. 5. εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι’ ὕδατος·

9. εἰδότες is perhaps an interpolation.

Ibid. εἰς τοῦτο does not refer to what follows, viz. ἵνα εὐλ. κληρον., but to what goes before; *ye were called to this state of suffering and persecution, that ye may inherit a blessing*, ii. 21.

10. In Psalm xxxiv. 13. the LXX read, τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;

13. μιμηταί. Probably ζηλωταί.

14. In Isaiah viii. 12, 13. the LXX read τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ ταραχθῆτε· Κύριον αὐτὸν ἁγιάσατε. It may mean, *Do not have the fears which the wicked have*; or, *do not be afraid of what they do to terrify you.*

15. ἁγιάσατε. To *sanctify* the Lord God, is to shew by our thoughts, words, and actions, that we are impressed with a sense of His holiness. See Matt. vi. 9. Most MSS. read Κύριον δὲ τὸν Χριστόν.

Ibid. φόβου. This perhaps is said with reference to a public examination made before a magistrate. Such a person was to be treated with respect. Many MSS. insert ἀλλὰ after ἐλπίδος.

18. περὶ ἁμαρτιῶν. *In consequence of the sins of others.*

Ibid. θανατωθείς. *Having suffered death in consequence of his human nature, and being restored to life by his divine nature.* For πνεύματι in this sense, see Rom. i. 4; 1 Tim. iii. 16; Heb. ix. 14. Most MSS. omit the article τῷ.

19. ἐν ᾧ is taken to refer to πνεύματι, as meaning that Christ inspired Noah to be a preacher of righteousness. But if τῷ πνεύματι means Christ's divine nature, this cannot be the interpretation of ἐν ᾧ. It may refer to the whole argument, which turns upon the goodness of Christ in suffering for other persons; *in which same character he also went and preached* &c. See iv. 4.

Ibid. τοῖς ἐν φυλακῇ πν. Nearly all the Fathers understood this of Christ descending into hell, and preaching to the departed spirits. The other most probable interpretation is, that Christ preached by Noah (who is called *a preacher of righteousness*, 2 Pet. ii. 5.) to the persons who were destroyed by the flood, who at the time of this Epistle being written were in the place of departed spirits. *In which character he also went and preached to those persons who are now confined spirits, but who then were disobedient* &c.

20. ἅπαξ ἐξεδέχετο. The true reading is ἀπεξεδέχετο. God seems to have given those persons an hundred and twenty years to repent and profit by the preaching of Noah. Gen. vi. 3.

Ibid. εἰς ἣν—δι’ ὕδατος. *Into which a few souls entered, and were carried safe through the water.*

21 [m]ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπό- [m] Eph. v. 26.
θεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν,)
22 δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, [n]ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, [n] Ps. cx. 1. Eph. i. 20; Col. iii. 1.
πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξου-
σιῶν καὶ δυνάμεων.

4 [o]Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν [o] Rom. vi. 8.
αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται
2 ἁμαρτίας· [p]εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι [p] Rom. xiv. 7; 2 Cor. v. 15;
3 Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. [q]ἀρκετὸς γὰρ Gal. ii. 20;
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἐθνῶν 1 Thess. v. 10. [q] Eph. iv. 17.
κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνο-
4 φλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ [r] Act. x. 42; 1 Cor. xv. 51,
ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας 52. [s] iii. 19;
5 ἀνάχυσιν, βλασφημοῦντες· [r]οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως Joh. v. 25.
6 ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. [s]εἰς τοῦτο γὰρ καὶ νεκροῖς [t] v. 8; Matt.
εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ xxvi. 41; Lu. xxi.
κατὰ Θεὸν πνεύματι. 34, &c.;
7 [t]Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε [u] Prov. x. 12; Jac. v. 20.
8 εἰς τὰς προσευχάς. [u]πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην [v] Rom. xii. 13;
9 ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν· [v]φιλό- Phil. ii. 14.
10 ξενοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν· [x]ἕκαστος καθὼς ἔλαβε [x] Matt. xxv. 14;
χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι Lu. xii. 42; Rom. xii. 6;
11 ποικίλης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις 1 Cor. iv. 1, 2;
διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζη- xii. 4; Eph. iv. 11.

21. ᾧ. *To which thing*, viz. the saving of these eight persons. He was led to this mention of the flood by speaking of the goodness of Christ, and his anxiety for sinners: this is exemplified by his having tried to work upon the antediluvians by the preaching of Noah: and S. Peter, having said that only eight persons were saved, who listened to this preaching of Christ, and committed themselves to the water, takes occasion to observe, that so baptism will save us, if we listen to the preaching of Christ, and keep our consciences clear, as Noah and his family.

Ibid. ἐπερώτημα signifies either *a question* or *an answer*. Some think there is allusion to the answers given at baptism: but it may mean, that baptism saves a person, i. e. puts him in the way of salvation, if his conscience is clear before God.

Chap. IV. 1. σαρκί. *In his human nature*, or *in consequence of the law passed upon human nature.*

Ibid. τὴν αὐτὴν ἔν. ὁπ. *Arm yourselves with this consideration:* i. e. let this idea of Christ having died for us serve as your defence against the lusts of the flesh.

Ibid. ὁ παθὼν ἐν σαρκί. *He that suffers the penalty annexed to human nature*, viz. death.

3. τοῦ βίου is perhaps an interpolation.

4. ἐν ᾧ. *Wherefore*, i. e. because you have left off such practices. See iii. 19.

6. εἰς τοῦτο. *With reference to this* general account, which all will have to give.

Ibid. νεκροῖς. Some understand the descent of Christ into hell, as in iii. 19. Others refer it to those who were *dead in trespasses and sins.* But νεκροῖς is probably the same with νεκροὺς in ver. 5; and it may mean, *It was on this principle of a general judgment, that the Christians who are already dead had the gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.*

7. This is considered to refer to the end of the Jewish polity. It may mean, that the Christian dispensation is the last, and this was not completely established, till the Jews had ceased to be a peculiar people.

8. ἡ ἀγάπη. This quotation agrees with the Hebrew, only for *all sins* is here put *the multitude of sins.* The LXX read, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία. It perhaps means, *the exercise of charity will hinder many sins from being committed.* See James v. 20. Most MSS. read καλύπτει.

11. εἴ τις. Each person is to remember, that he is acting under the immediate influence of the Holy Spirit.

ται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
[y] Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασ- 12
μὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· [z] ἀλλὰ καθὸ 13
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. [a] Εἰ ὀνει- 14
δίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ
τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασ-
φημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις ὑμῶν πασχέτω 15
ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος·
εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν 16
τῷ μέρει τούτῳ. [b] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ 17
οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπει-
θούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; [c] καὶ 'εἰ ὁ δίκαιος μόλις σώ- 18
ζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;' [d] Ὥστε καὶ οἱ 19
πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρα-
τιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

[e] ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσ- 5
βύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, [f] ποιμάνατε τὸ ἐν 2
ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ'
ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· [g] μηδ' ὡς κατα- 3
κυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·
[h] καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράν- 4
τινον τῆς δόξης στέφανον.
[i] Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ 5
ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε·
ὅτι 'ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι
χάριν.' [k] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, 6
ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· [l] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρ- 7
ρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

i. 7; Esa. xlviii. 10; 1 Cor. iii. 13.
[z] 2 Cor. iv. 10; Phil. iii. 10; 2 Tim. ii. 10.
[a] ii. 20; iii. 14; Matt. v. 10, 11.
[b] Esa. x. 12; Jer. xxv. 29; Lu. xxiii. 31.
[c] Prov. xi. 31.
[d] Ps. xxxi. 6; Lu. xxiii. 46.
[e] Rom. viii. 17, 18; Apoc. i. 9.
[f] Act. xx. 28; 1 Tim. iii. 3; Tit. i. 7.
[g] 2 Cor. i. 24; Phil. iii. 17; 2 Thess. iii. 9.
[h] i. 4; ii. 25; Esa. xl. 11; Ezech. xxxiv. 23; Joh. x. 11; 1 Cor. ix. 25; 2 Tim. iv. 8; Heb. xiii. 20; Jac. i. 12;
[i] Prov. iii. 34; Rom. xii. 10, 16; Eph. v. 21; Phil. ii. 3; Jac. iv. 6.
[k] Job xxii. 29; Prov. xxix. 23; Matt. xxiii. 12; Lu. i. 52; xviii. 14; Jac. iv. 10.
[l] Psal. xxxvii. 5; lv. 22; Matt. vi. 25, 26; Phil. iv. 6; Heb. xiii. 5.

14. There is perhaps allusion to Isaiah xi. 2, καὶ ἀναπαύεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας, κ. τ. λ.

Ibid. βλασφημεῖται, sc. τὸ ὄνομα Χριστοῦ.

15. ἀλλοτριοεπίσκοπος. *A person who meddles in other persons' affairs.* The Jews were accused of doing this.

16. μέρει. See 2 Cor. iii. 10. But the reading is perhaps ὀνόματι.

17. οἴκου τοῦ Θεοῦ. This title belonged formerly to the Jews, but afterwards to all Christians, whether Jews or Gentiles. S. Peter alludes to the approaching persecution of the Christians.

Ibid. εἰ δὲ πρῶτον, sc. ἄρχεται. *If God suffers Christians to be persecuted now, what will he do to those who do not believe in Christ?*

19. ὡς is perhaps an interpolation.

Chap. V. 1. ὁ καὶ τῆς μελλούσης. This may allude to S. Peter having been present at the transfiguration. He then was admitted to see an earnest of the state of glory in which the righteous will be hereafter. Compare 2 Pet. i. 16—18.

3. τῶν κλήρων. *The persons or offices committed to you.* See Acts i. 25.

5. νεώτεροι. Mosheim understands this of persons who had a certain office in the church. See Acts v. 6. Ὑποτασσόμενοι is perhaps an interpolation.

Ibid. ἐγκομβώσασθε. Κόμβος is *a knot,* and ἐγκόμβωμα *a garment twisted in a knot, and worn over the others.*

8 [m]Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, [m] i. 13; iv. 7;
9 ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ· [n]ᾧ ἀντί- Job i. 7;
στητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ Lu. xxii. 31; 1 Thess. v. 6.
ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. [n] Eph. iv. 27; vi. 11, 13;
10 [o]Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον Jac. iv. 7.
αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρ- [o] 2 Cor. iv. 17; Heb. xiii. 21.
11 τίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι· αὐτῷ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι,
δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι
13 ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε. [p]Ἀσπάζεται ὑμᾶς [p] Act. xii. 12, 25.
14 ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου. [q]ἀσπά- [q] Rom. xvi. 16;
σασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς 1 Cor. xvi. 20;
ἐν Χριστῷ Ἰησοῦ. ἀμήν. 2 Cor. xiii. 12; 1 Thess. v. 26.

9. εἰδότες. *Knowing that these sufferings are the lot of Christians while they are in this world.*

10. Most MSS. read καλέσας ὑμᾶς, and καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

12. Σιλουανοῦ. Nothing is said of Silvanus since his being with S. Paul at Corinth in the year 47, but he had accompanied S. Paul through some of the countries mentioned at the beginning of this Epistle.

Ibid. ὡς λογίζομαι refers to πιστοῦ. *I conclude that you have full confidence in him.*

13. ἡ ἐν Β. συνεκλεκτή. We are probably to understand ἐκκλησία, *all the Christians in Babylon, whether Jews or Gentiles.* By *Babylon*, most of the ancients understood Rome, and so Valesius, Mill, &c.: it has this meaning in Rev. xvii. 5, xviii. 2. Lightfoot and Beausobre contended for Babylon in Assyria, though others say that it was deserted at this time. Pearson conjectured a city of that name in Egypt: so Wall, Vitringa, Wolf.

Ibid. Μάρκος. If this was Mark the evangelist, he died A.D. 62, having been the first bishop of Alexandria. Euseb. *H. E.* ii. 24. He is said to have been the companion of S. Peter, perhaps converted by him (ὁ υἱός μου), and to have written his Gospel in Rome, whither he had accompanied S. Peter.

SECOND EPISTLE OF S. PETER.

Eusebius informs us, that the genuineness of this Epistle had been controverted; but it was quoted by some early writers, and in the fourth century was universally received. Nothing is known as to the persons to whom it is addressed, or the place from whence it was written; but it was composed not long before the writer's death, i. 14. Some parts of it closely resemble the Epistle of S. Jude.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ,
τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ
2 ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· [a] χάρις ὑμῖν καὶ εἰρήνη [a] Joh. xvii. 3,
πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου Rom. i. 7; Jud. 2.
3 ἡμῶν· ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν
καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος
4 ἡμᾶς διὰ δόξης καὶ ἀρετῆς, [b] δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια [b] Heb. xii. 10; 1 Joh. iii. 2.
ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ
5 φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ
αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγή-
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομο-
7 νὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν
8 φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. [c] ταῦτα γὰρ [c] Tit. iii. 14.
ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνω- [d] Esa. lix. 10; Soph. i. 17;
9 σιν· [d] ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην 1 Joh. ii. 9, 11.

Chap. I. 1. ἰσότιμον ἡμῖν. If ἡμῖν means *with us Jews*, it would rather shew that this Epistle was addressed to Gentiles; but if it means *with us apostles*, this inference could not be drawn.

Ibid. τοῦ Θεοῦ—Χριστοῦ. These words might be translated, *Of our God and Saviour Jesus Christ*, as in ver. 11, and iii. 18, we should translate, *Of our Lord and Saviour Jesus Christ:* and in ii. 20, *Of the Lord and Saviour Jesus Christ.* See Titus ii. 13.

3. ἀρετῆς is said to signify *power* by Bos, Alberti. Some render δόξης καὶ ἀρετῆς, *glorious power*, and Krebsius *per gloriosam benignitatem.* Plutarch writes, πῶς οὐ παρίσταται δεινὸν εἶναι τὸ τῆς ἰδίας δόξης καὶ ἀρετῆς ἀφειδεῖν κ. τ. λ. *De Vit. Pudor.* p. 535.

4. δι' ὧν, sc. δόξης καὶ ἀρετῆς: it means, *by which goodness in calling us.*

Ibid.. θείας κοινωνοὶ φύσεως. This alludes to the converts receiving the Holy Ghost, and proves the divine nature of the Holy Ghost.

Ibid. ἀποφυγόντες. This probably alludes to baptism, when the converts were freed from the corruption of sin: it was then that they became partakers of the Holy Ghost. See ver. 9; ii. 18, 20.

5. καὶ αὐτὸ τοῦτο. *And for this very reason*, i. e. in consequence of the high privileges which you obtained at your conversion.

7. It will be observed, that there is a difference between φιλαδελφία and ἀγάπη. By the former, Christians loved one another; by the latter, they loved all mankind.

8. ἐπίγνωσις is the knowledge of Christ which a Christian had at his conversion. He said in ver. 3. that this knowledge confers many privileges; he now shews how a Christian may make this knowledge bring forth fruit. Ἀκάρπους εἰς τὴν ἐπίγνωσιν is, *unfruitful under the knowledge.*

9. ταῦτα. The things mentioned in ver. 5, 6, 7.

Ibid. τυφλὸς is *a person who cannot see*, μυωπάζων is *a person who closes his eyes.*

λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. [e] Διὸ μᾶλ- 10
λον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλο-
γὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.
οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν 11
αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ
Χριστοῦ.
Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων, καί- 12
περ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. [f] δί- 13
καιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, δι-
εγείρειν ὑμᾶς ἐν ὑπομνήσει· [g] εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις 14
τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς
ἐδήλωσέ μοι. σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν 15
ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
[h] Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσα- 16
μεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ
παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.
[i] λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχ- 17
θείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, "Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα." Καὶ ταύ- 18
την τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν
αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. [k] Καὶ ἔχομεν βεβαιότερον τὸν 19
προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ
φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσ-
φόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γινώ- 20
σκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γί-
νεται. [l] οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, 21
ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ
ἄνθρωποι.
[m] ἘΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ 2

e 1 Joh. iii. 19.
f iii. 1.
g Joh. xxi. 18, 19; 2 Tim. iv. 6.
h Matt. xvii. 1; Joh. i. 14; 1 Cor. ii. 1, 4, 13; iv. 20; 1 Joh. i. 1; iv. 14.
i Matt. iii. 17; xvii. 5.
k Psal. cxix. 105; 2 Cor. iv. 6.
l 2 Tim. iii. 16; 1 Pet. i. 11.
m Deut. xiii. 1; Matt. xxiv. 11; Act. xx. 29; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; Jud. iv.–8.

9. καθαρισμοῦ. This alludes to baptism. *Such a person forgets that at baptism he was cleansed from the guilt of all his past sins.* See ver. 4.

10. This shews, that κλῆσις and ἐκλογὴ meant the same thing, viz. admission into the Christian covenant: but whether this *election* is βεβαία, depends upon our own conduct.

11. Since *the kingdom of God* means the state of the gospel here on earth, ἡ εἴσοδος εἰς τὴν β. τοῦ Κυρίου does not mean *the entrance into heaven*, but *the admission of Christians into the gospel covenant:* and S. Peter says, *for thus your admission into the gospel will be followed by abundant supplies* of gifts and graces.

12. Many MSS. read Διὸ μελλήσω ἀεὶ ὑμᾶς.

Ibid. τῇ παρούσῃ ἀληθείᾳ. *The true doctrine, which is now preached,* in opposition to the false doctrines which were shortly to appear. See ii. 1.

16. παρουσίαν might mean the presence of Christ on earth at his first coming, of which S. Peter was a witness: but it is more probable, that he is here urging the certainty of Christ's second coming: and he appeals to the transfiguration, as an earnest of Christ's future glory.

19. He is still urging the certainty of Christ's second coming. *We have also the declaration of prophecy upon this point, which is more certain than any thing else.*

Ibid. ἕως οὗ ἡμέρα. *Until the day itself, which is the subject of prophecy, appear.*

20. ἰδίας ἐπιλύσεως. Some explain this to mean, *no prophecy is its own interpreter*, others, *no prophecy is to be interpreted by itself*, but to be taken in connexion with others. But what follows in ver. 21. seems to shew it to mean, *No prophecy proceeds from the prophet's own fancy:* and this is confirmed by Philo Judæus, προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. vol. i. p. 510.

21. οἱ ἅγιοι. Some MSS. substitute ἀπό.

ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱ-
ρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνού-
2 μενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· καὶ πολλοὶ ἐξ-
ακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι' οὓς ἡ ὁδὸς τῆς
3 ἀληθείας βλασφημηθήσεται· [n] καὶ ἐν πλεονεξίᾳ πλαστοῖς λό- [n] Deut. xxxii. 35;
γοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ 1 Tim. vi. 5;
4 ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. [o] Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρ- Tit. i. 11; Jud. 4.
τησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρ- [o] Job iv. 18;
5 έδωκεν εἰς κρίσιν τετηρημένους· [p] καὶ ἀρχαίου κόσμου οὐκ ἐφεί- Joh. viii. 44; 1 Joh. iii. 8;
σατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατα- Jud. 6; Apoc. xx. 2.
6 κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· [q] καὶ πόλεις Σοδόμων καὶ [p] Gen. vii. 21;
Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελ- 1 Pet. iii. 19, 20.
7 λόντων ἀσεβεῖν τεθεικώς· καὶ δίκαιον Λὼτ καταπονούμενον [q] Gen. xix. 24; Deut.
ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο· xxix. 23; Esa. xiii. 19;
8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέ- Jer. l. 40;
9 ραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· [r] οἶδε Ezech. xvi. 49;
Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν Amos iv. 11; Jud. 7.
10 κρίσεως κολαζομένους τηρεῖν· [s] μάλιστα δὲ τοὺς ὀπίσω σαρκὸς [r] 1 Cor. x. 13.
ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρο- [s] Jud. 4, 7, 8, 10, 16.
νοῦντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφη-
11 μοῦντες· [t] ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ [t] Jud. 9.
12 φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. [u] οὗτοι [u] Jud. 10.

Chap. II. 1. *ψευδοδιδάσκαλοι.* These were most probably the Gnostics, who began to draw away Christians from the church at the end of the first century.

Ibid. *τὸν ἀγοράσαντα.* The doctrine of the atonement was denied by the Gnostics, who held that Christ did not suffer upon the cross.

2. *ἀπωλείαις.* The true reading is *ἀσελγείαις.*

Ibid. *βλασφημηθήσεται.* It is known that many calumnies were spread against the Christians from their being confounded with the Gnostics.

3. *ἐμπορεύσονται.* *Fraudulentam inter vos exercebunt mercaturam.* Valcken. ad 1 Cor. v. 6. The Gnostics are elsewhere accused of making gain by spreading their opinions. Rom. xvi. 17.

Ibid. *ἔκπαλαι.* *As denounced long ago.* See Jude 4. He means, that there are many instances in old times, which shew that such persons are sure to be punished.

4. *Εἰ γάρ.* This sentence is concluded in ver. 9. All these are instances, that *κρίμα ἔκπαλαι οὐκ ἀργεῖ.*

Ibid. *ἁμαρτησάντων.* The sin and fall of the angels is alluded to in Jude 6; John viii. 44; 1 John iii. 8; and perhaps in 1 Tim. iii. 6.

Ibid. *σειραῖς.* This seems to have been a Jewish notion. "Postquam (filii Dei) filios genuerunt, sumsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreis, quæ usque ad medium abyssi magnæ pertingunt." *Sohar Genes.* fol. 45. col. 178.

Ibid. *ταρταρώσας* seems to be a term borrowed from heathen writers.

5. *ὄγδοον* is a classical expression for *one of eight*, and means that seven other persons were preserved. Some have coupled it with *κήρυκα*, as if Noah had been an eighth preacher in succession from Enos: but the former is preferable.

6. *καταστροφῇ κατέκρινεν.* *Executed sentence upon them by destroying them.*

9. If God in these instances punished the guilty and preserved the innocent, we may be sure that *He knows how always to save* &c.

10. These impurities were practised by some of the Gnostics.

Ibid. *κυριότητος καταφρονοῦντας.* This is perhaps an allusion to the instance last quoted, of the men of Sodom *disregarding the angels* who came to Lot. With similar impiety the Gnostics held many absurd and blasphemous notions concerning spiritual beings.

Ibid. *δόξας* may mean *beings who are in a state of glory.*

11. The impiety of the Gnostics in speaking blasphemously of spiritual beings is shewn by the fact, that even the good angels do not speak abusively of bad spirits. It appears from Jude 9, that S. Peter alludes to some Jewish tradition.

δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν,
ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν κατα-
[x] Jud. 12. φθαρήσονται, [x] κομιούμενοι μισθὸν ἀδικίας. Ἡδονὴν ἡγούμενοι 13
τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς
ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες μεσ- 14
τοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυ-
χὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες,
[y] Num. xxii. κατάρας τέκνα, [y] καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, 15
7, 21; Jud. 11. ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν
ἀδικίας ἠγάπησεν, ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑπο- 16
ζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν
[z] Jud. 12. τοῦ προφήτου παραφρονίαν. [z] Οὗτοί εἰσι πηγαὶ ἄνυδροι, νε- 17
φέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς
[a] Jud. 16. αἰῶνα τετήρηται. [a] Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι 18
δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀπο-
[b] Joh. viii. 34; φυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους, [b] ἐλευθερίαν αὐτοῖς 19
Rom. vi. 16; Gal. v. 13; ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ
1 Pet. ii. 16; Jud. 4. τις ἥττηται, τούτῳ καὶ δεδούλωται. [c] Εἰ γὰρ ἀποφυγόντες τὰ 20
[c] Matt. xii. 43, &c.; μιάσματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος
Heb. vi. 4; x. 26. Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέ-
[d] Lu. xii. γονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. [d] κρεῖττον γὰρ 21
47, 48. ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπι-
γνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.
[e] Prov. xxvi. 11. [e] συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, ‘Κύων ἐπι- 22
στρέψας ἐπὶ τὸ ἴδιον ἐξέραμα·’ καὶ, Ὗς λουσαμένη, εἰς κύλισμα
βορβόρου.

12. *φυσικά.* *Following their natural lusts.*

Ibid. *ἐν οἷς* is not governed by *βλασφημοῦντες*, but by *καταφθαρήσονται*. *They shall be destroyed in the midst of their ignorant blasphemy.*

13. *σπῖλοι καὶ μῶμοι.* S. Jude calls them *ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες*, so that it probably means, that these persons brought disgrace upon the meetings of the Christians. They were Gnostics, who insidiously attended the Christian agapæ, or love-feasts, and tried to seduce the Christians to impurities.

Ibid. *ἀπάταις.* Some MSS. read *ἀγάπαις* as in Jude 12, and this is preferred by Vitringa, Bos, Alberti, &c. But the authority is in favour of *ἀπάταις*, which implies the deceitful hypocrisy of these persons.

14. *μοιχαλίδος.* They attended the love-feasts, to seduce the Christian women.

15. *καταλιπόντες—ὁδόν.* There may be allusion to Balaam's ass turning out of the road.

Ibid. *βαλαάμ.* Balaam is mentioned in Jude 11, Rev. ii. 14, and in the latter place the Nicolaitans are intended. (See the note there.) S. Peter may have alluded to the same heretics.

Ibid. Βοσόρ. In Numb. xxii. 5. the LXX write Βεώρ. In the Hebrew בְּעוֹר.

Ibid. *μισθόν.* These *rewards* are mentioned Numb. xxii. 7, 18, but Philo Judæus speaks of them more at length, and says that Balaam was *δελεασθεὶς τοῖς ἤδη προτεινομένοις, καὶ ταῖς μελλούσαις ἐλπίσι.* vol. ii. p. 123.

17. Specious and deceiving, like wells which contain no water, or clouds which pass off without rain. These are great disappointments in eastern countries. The best MSS. read *καὶ ὁμίχλαι* for *νεφέλαι*.

18. *ὄντως.* Many MSS. read *ὀλίγως*.

Ibid. *ἀποφυγόντας.* *Those who had once really separated themselves from seducing companions.*

20. *ἀποφυγόντες.* The allusion is to Christians being freed from the guilt of sin at baptism, *when they became acquainted with Jesus Christ.* See i. 4.

Ibid. *χείρονα.* Their state is worse, because remission of sins was open to them before at baptism; but this remission cannot be held out to them a second time.

21. *ἐπιστρέψαι.* Probably *ὑποστρέψαι*.

22. The first of these two sayings is nearly taken from Prov. xxvi. 11.

3 ΤΑΥΤΗΝ ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολὴν,
2 ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, μνη-
σθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν,
καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος·
3 [f] τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν
ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι,
4 [g] καὶ λέγοντες, "Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ;
ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ'
5 ἀρχῆς κτίσεως." [h] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι
οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεσ-
6 τῶσα, τῷ τοῦ Θεοῦ λόγῳ, [i] δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυ-
7 σθεὶς ἀπώλετο· [k] οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ
τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ
8 ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. [l] Ἓν δὲ τοῦτο μὴ λανθα-
νέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη,
9 καὶ χίλια ἔτη ὡς ἡμέρα μία. [m] οὐ βραδύνει ὁ Κύριος τῆς ἐπαγ-
γελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς
ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετά-
10 νοιαν χωρῆσαι. [n] Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ,
ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσού-
μενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.
11 Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν
12 ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις; [o] προσδοκῶντας καὶ σπεύ-
δοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ
πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται.
13 [p] Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα

[f] 1 Tim. iv. 1; 2 Tim. iii. 1; Jud. 18.
[g] Esa. v. 19; Jer. xvii. 15; Ezech. xii. 22.
[h] Gen. i. 6, 9; Psal. xxiv. 2; xxxiii. 6; cxxxvi. 6.
[i] Gen. vii. 10, 21.
[k] Psal. cii. 26; Esa. li. 6; 2 Thess. i. 8.
[l] Psal. xc. 4.
[m] Ezech. xviii. 23, 33; xxxiii. 11; Hab. ii. 3; Rom. ii. 4; 1 Tim. ii. 4; Heb. x. 37.
[n] Esa. li. 6; Matt. xxiv. 35, 43, 44; 1 Thess. v. 2; Apoc. iii. 3; xvi. 15.
[o] Psal. l. 3; 2 Thess. i. 8.
[p] Esa. lxv. 17; lxvi. 22; Apoc. xxi. 1.

CHAP. III. 1. *ἐν αἷς.* *In both of which Epistles.*

Ibid. *εἰλικρ. δίαν.* Plato has the same expression, *εἰλικρινεῖ τῇ διανοίᾳ χρώμενος.* *Phædon*, p. 66. A.

2. *τοῦ ʼυρίου καὶ σωτῆρος* is connected with *ἀποστόλων*, as in Jude 17. The apostles often made the Gnostic corruptions the subject of their discourses, 2 Thess. ii. 5; Jude 17. The best MSS. read *ἀποστόλων ὑμῶν.*

3. *ἐπ' ἐσχ. τῶν ἡμερῶν.* See Heb. i. 1. The words *ἐν ἐμπαιγμονῇ* are to be inserted before *ἐμπαῖκται.*

4. *παρουσίας.* We know from 2 Thess. ii. 1. that the apostles were misunderstood in what they said concerning *the second coming* of Christ: they were supposed to say, that the world was coming to an end very shortly. These *mockers* said, that there was no reason to believe this, for the world had continued the same without any change from the beginning.

5. *τοῦτο θέλοντας.* *Wishing it to be as they say*, i. e. wishing that there may never be an end of the world, nor a day of judgment.

Ibid. *ἐξ ὕδατος καὶ δι' ὕδατος.* The earth rose from out of the waters, Gen. i. 9, and water is an element in the consistency of earth. S. Peter says, that these *mockers* forgot the history of the creation and the deluge. The word of God created the heavens, and caused the earth to appear out of the waters; but the earth was afterwards destroyed, when *the fountains of the great deep were broken up, and the windows of heaven were opened.* Gen. vii. 11.

6. *δι' ὧν* means by the water from the heavens and the earth.

7. Wolfius shews that both Jews and heathen expected the world to be destroyed by fire.

8. This shews that the apostles did not expect the speedy end of the world.

9. *ἐπαγγελίας.* See ver. 4. It means the declarations of scripture concerning the second coming of Christ.

10. *ἐν νυκτὶ* is perhaps an interpolation.

Ibid. *στοιχεῖα* perhaps mean *the heavenly bodies.*

11. *λυομένων.* *Dissoluble*, or *in a state of dissolution.*

12. *σπεύδοντας.* If Christ delays his second coming, that men may have time to repent, his coming will be *hastened*, if men need no repentance. See Acts iii. 19.

13. *Καινούς.* This need not signify, that

q 1 Cor. i. 8; Phil. i. 10; 1 Thess. iii. 13; v. 23.
r Rom. ii. 4.
s Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. iv. 15.
t Mar. xiii. 23.

αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. [q] διό, ἀγαπη- 14
τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι
αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, [r] καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυ- 15
μίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς
Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, [s] ὡς 16
καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων·
ἐν οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
βλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν
ἀπώλειαν. [t] Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσ- 17
σεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέ-
σητε τοῦ ἰδίου στηριγμοῦ· αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει 18
τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα
καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

there will be another heaven and earth, similar to the present, but a different state of things.

15. μακροθυμίαν. This delay in Christ's coming.

16. ὡς καί. This seems to shew, that by καθὼς—ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. *Concerning Christ's second coming.*

Ibid. ἐν οἷς. *In which subject.* There is perhaps better authority for reading ἐν αἷς.

Ibid. ἀπώλειαν. They supposed S. Paul to say, that the world was coming shortly to an end: and because it did not do so, they pretended that his preaching was false, and they continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus: but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem: but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9,) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva; and after that he may have written this Epistle from Ephesus. Augustin and others speak of it as addressed to the Parthians: but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans: and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom; i. e. *they denied that Jesus Christ had come in the flesh.* See iv. 2, 3. The Cerinthians did not believe this: but they held that Jesus and Christ were two different persons; that Jesus was born of human parents, and that Christ descended upon him at his baptism; i. e. they did not believe that *Jesus* was Christ, (v. 1,) or the Son of God, (v. 5.)

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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[a] ὉῊΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλ- 1
μοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,
περὶ τοῦ λόγου τῆς ζωῆς· ([b]καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωρά- 2
καμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν
τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·)
[c]ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ 3
ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·
[d]καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη· 4
[e]καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀν- 5
αγγέλλομεν ὑμῖν· ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ
ἔστιν οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, 6
καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν
τὴν ἀλήθειαν· [f]ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός 7
ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ
αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ
πάσης ἁμαρτίας. [g]Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, 8

[a] Lu. xxiv. 39; Joh. i. 1, 14; xx. 27; 2 Pet. i. 16.
[b] Joh. i. 1, 2; Rom. xvi. 26; Col. i. 26; 2 Tim. i. 10; Tit. i. 2.
[c] Joh. xvii. 21; 1 Cor. i. 9.
[d] 2 Joh. 12.
[e] Joh. i. 9; viii. 12; ix. 5; xii. 35, 36.
[f] Heb. ix. 14; 1 Pet. i. 19; Apoc. i. 5.
[g] 1 Reg. viii. 46; Job ix. 2; Prov. xx. 9; Eccl. vii. 20; Jac. iii. 2.

Chap. I. 1. ἀπ' ἀρχῆς. The Gnostics believed Christ to have been an emanation from God, and therefore to have had a beginning. S. John may have intended to refute this notion, as in his Gospel, (ἐν ἀρχῇ,) by saying that Christ was *from the beginning*, i. e. from all eternity. Or it may mean, that Jesus and Christ had been united *from the beginning*, i. e. from the birth of Jesus; and Christ did not descend upon Jesus at his baptism.

Ibid. ἀκηκόαμεν. S. John means to state, that he had been a personal hearer of Christ, and therefore must have known the true doctrine concerning him.

Ibid. ἐθεασάμεθα is a stronger word than ἑωράκαμεν, and denotes *fixed and constant attention.*

Ibid. ἐψηλάφησαν. This is perhaps used to refute the notion of Jesus not having a substantial body.

Ibid. λόγου τῆς ζωῆς. *Logos* is perhaps used here as in John i. 1. for *the Son of God;* and λόγος τῆς ζωῆς may mean, *the living Word;* or the Word, which having life in itself is the cause of life to others.

2. ἡ ζωὴ ἐφανερώθη. The fact of Christ being the author of life was proved by his resurrection.

3. μεθ' ἡμῶν. Either *with us Jews*, or *with us apostles.* See ii. 2.

4. He had told them in ver. 3. that they and all Christians might have communion with the Father and the Son: and he says, *I am now writing to you, that the joy attending this communion may be fully possessed by you;* viz. by your living in obedience to the gospel. See ii. 1.

5. ἐπαγγελία. *And this communion with God is what we have heard promised by Christ, and we announce to you how you may obtain it, for God is Light* &c. See the next verse.

8. Ἐὰν εἴπωμεν. The Gnostics said this. They boasted of being made perfect by knowledge, and denied that Christ had died at all.

9 ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. [h]ἐὰν — h Ps. xxxii. 5;
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα — Prov. xxviii. 13.
ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδι-
10 κίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν
αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

2 [i]ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε, καὶ — i Rom.
ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν — viii. 34; 1 Tim. ii. 5;
2 Χριστὸν δίκαιον· [k]καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν — Heb. vii. 24, 25;
ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου — ix. 24.
3 τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν, — k iv. 10, 14; Joh. iv. 42;
4 ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. [l]ὁ λέγων, Ἔγνωκα αὐτὸν, καὶ — Rom. iii. 25; 2 Cor. v. 18;
τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ — Col. i. 20.
5 ἀλήθεια οὐκ ἔστιν· [m]ὃς δ᾽ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς — l i. 6; iv. 20.
ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν, — m iv. 12, 13; Joh. xiii. 35;
6 ὅτι ἐν αὐτῷ ἐσμέν. [n]ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς — xiv. 21, 23.
7 ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. [o]ἀδελφοὶ, — n Joh. xv. 4, 5; 1 Pet. ii. 21.
οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ᾽ ἐντολὴν παλαιὰν, ἣν — o iii. 11;
εἴχετε ἀπ᾽ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκού- — 2 Joh. 5.
8 σατε ἀπ᾽ ἀρχῆς. [p]πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν — p Joh. i. 9; viii. 12;
ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ — xiii. 34; xv. 12;
9 φῶς τὸ ἀληθινὸν ἤδη φαίνει. [q]ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ — Rom. xiii. 12;
10 τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. [r]ὁ — 1 Thess. v. 5, 8.
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον — q iii. 14;
11 ἐν αὐτῷ οὐκ ἔστιν. [s]ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ — 1 Cor. xiii. 2. r Joh. xii. 35;
σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ — 2 Pet. i. 10.
ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ. — s iii. 14;
12 [t]Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ — t Lu. xxiv. 47;
13 τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ — Act. iv. 12; xiii. 38.
ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

9. δίκαιος. God is himself righteous; and it is God's righteousness by which we are justified. See Rom. iii. 21.

10. ψεύστην. Because God has declared the sinfulness of man, and the necessity of his sins being forgiven.

Chap. II. 3. γινώσκομεν. The Gnostics had their name from professing to *know* God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. *The love which man has for God.*

7. ἐντολήν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. Ἀπ᾽ ἀρχῆς at the end of the verse is perhaps an interpolation.

8. πάλιν. In another point of view this commandment may be called new: Christ has enforced it by precept and example in a manner which was never seen before.

Ibid. ὅ ἐστιν. *I am writing to you about a thing which really and truly exists in him and in you*, but not in other persons: *for heathen darkness is now dispelled, and the gospel has put this duty in its proper light.*

9. φωτί. The Gnostics talked of being *in the light.*

10. σκάνδαλον. *There is nothing which makes him stumble.* See John xi. 9.

12. τεκνία. This means literally *young children.* He exhorts them to love one another, merely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. πατέρες. He exhorts the older persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

Ibid. νεανίσκοι. He appeals to persons who had arrived at maturity, as having felt tempta-

γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατερα. Ἔγραψα ὑμῖν, 14
πατέρες, ὅτι ἐγνώκατε τον ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεα-
νίσκοι, ὅτι [u] ἰσχυροι ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει,
καὶ νενικήκατε τὸν πονηρόν. [x] μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ 15
τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ
ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ 16
ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ
ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ
κόσμου ἐστί. [y] καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐ- 17
τοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
[z] Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντί- 18
χριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν
γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. [a] Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' 19
οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν
μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν·
[b] καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 20
Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε 21
αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. [c] Τίς 22
ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ
Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα
καὶ τὸν υἱόν. [d] πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα 23
ἔχει. Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν 24
ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ
ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς 25

[u] Eph. vi. 10.
[x] Matt. vi. 24; Rom. xii. 2; Jac. iv. 4.
[y] Psal. xc. 10; Esa. xl. 6; 1 Cor. vii. 31; Jac. i. 10; iv. 14; 1 Pet. i. 24.
[z] Matt. xxiv. 5, 24; Act. xx. 29; 2 Thess. ii. 3; 2 Joh. 7.
[a] Act. xx. 30.
[b] Joh. xiv. 26; xvi. 13.
[c] iv. 3; 2 Joh. 7.
[d] iv. 15; Lu. xii. 9; Joh. xv. 23.

tion and conquered it. This could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. ἡ ἀγάπη τοῦ πατρός. *If a man loves the world, he does not love God.* Philo Judæus writes, ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος. vol. ii. p. 649.

16. These three vices are sensuality, covetousness, and pride.

18. ἐσχάτη ὥρα. See note at Heb. i. 1.

Ibid. ἀντίχριστος. This is the first mention of antichrist in the New Testament: but S. Paul had foretold an apostasy in the latter times, (1 Tim. iv. 1,) and he probably alluded to the Gnostics. S. John says, that this antichristian apostasy was now arrived: and this passage proves the meaning of ἐσχάτη ὥρα. Antichrist was not any one individual, but any opponent or corrupter of the gospel.

19. The Gnostics had been spreading their doctrines for a long time, but they did not begin to draw away the Christians till toward the end of the century. See 2 Thess. ii. 6. S. John alludes to this in ἐξ ἡμῶν ἐξῆλθον, *they went away from our body, but did not really belong to us.*

Ibid. ἀλλ' ἵνα φαν. *The result is, that they are proved not to have been real Christians.* See note at Matt. i. 22.

20. χρίσμα. This is perhaps said with reference to ἀντίχριστος in ver. 18. These men are false Christians; but ye are true Christians; *ye are anointed by the Holy Ghost, and know every thing about these people.*

21. *I have not written this, as if you did not know what is the true doctrine: but I have written it, because you do know what it is, and that any error in faith hinders a man from being a true Christian.*

22. ὁ ψεύστης. *The false teacher, or holder of a false doctrine.*

Ibid. ἀρνούμενος. The Cerinthians did this. See pref. to this Epistle.

Ibid. οὗτος. These are the antichristian apostates, described by the apostles, who deny that the relation of Father and Son exists between God and Jesus Christ.

23. Whoever does not believe that Jesus is the Son of God, does not in fact believe in God the Father. Most MSS. add, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24. If you continue in the doctrine which you have learnt from the beginning of your conversion, you will believe Jesus Christ to be the Son of God.

26 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν
27 περὶ τῶν πλανώντων ὑμᾶς. [e]Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε e Jer. xxxi.
ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τὶς διδάσκῃ 33, 34; Joh. xiv. 26;
ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, xvi. 13.
καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς,
28 μενεῖτε ἐν αὐτῷ. [f]Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν f iii. 2;
φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, Mar. viii. 38.
29 ἐν τῇ παρουσίᾳ αὐτοῦ. [g]ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε g iii. 7. 10.
ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

3 [h]ἼΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα h Joh. i. 12;
τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, xvi. 3; xvii. 25.
2 ὅτι οὐκ ἔγνω αὐτόν. [i]ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ i Rom. viii.
οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, 15, 18, 29; 1 Cor. xiii. 12;
3 ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. Καὶ πᾶς xv. 49; Gal. iii. 26;
ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖ- iv. 6; Col. iii. 4.
4 νος ἁγνός ἐστι. [k]Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν k v. 17.
5 ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. [l]καὶ οἴδατε ὅτι ἐκεῖνος l Esa. liii. 4, 9;
ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ 2 Cor. v. 21; 1 Tim. i. 15;
6 οὐκ ἔστι. [m]πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρ- 1 Pet. ii. 22, 24.
7 τάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. [n]Τεκνία, μηδ- m ii. 4;
εὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, iv. 8; 3 Joh. 11.
8 καθὼς ἐκεῖνος δίκαιός ἐστιν. [o]ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ n ii. 29.
διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο o Gen. iii. 15; Joh. viii. 44.
ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.
9 [p]πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρ- p v. 18;
μα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ 1 Pet. i. 23.
10 Θεοῦ γεγέννηται. [q]ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ q iv. 8.
καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ
11 ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. [r]ὅτι r i. 5; ii. 7;
αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν Joh. xiii. 34; xv. 12.
12 ἀλλήλους· [s]οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν s Gen. iv. 8;
ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα Heb. xi. 4. t Joh. xv.
13 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. [t]μὴ θαυμά- 18, 19; xvii. 14.
14 ζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. [u]Ἡμεῖς οἴδαμεν ὅτι u ii. 9. 10, 11.

26. This confirms the interpretation given to ver. 18, 19.

27. τὸ χρίσμα. The aid of the Holy Spirit.

29. ἐξ αὐτοῦ γεγέννηται. *A true Christian is he that does works suited to a man in a state of justification.*

Chap. III. 1. Most MSS. read *καί ἐσμεν* after *κληθῶμεν.*

4. *Every one who commits a sin, also violates a law;* and is therefore liable to punishment.

5. This is an exhortation to imitate Christ, by abstaining from sin. *He came into the world and died, that he might free us from our sins:* if therefore we are like him, we should continue free from sin. Ἡμῶν is perhaps an interpolation.

7. πλανάτω. This is directed against the Gnostics, who held an indifference of actions.

8. διάβολος. See note at 2 Pet. ii. 4.

9. γεγεννημένος ἐκ τοῦ Θεοῦ is *a true and genuine Christian.* See v. 1.

Ibid. σπέρμα is used with reference to γεγεννημένος. A Christian is born again by the word of God; and if this continues in him, he abstains from sin.

13. μισεῖ. If your deeds are righteous, as those of Abel, *do not wonder if the world hates you,* as Cain hated Abel.

14. *The test, by which we may know whether we are true Christians or no, is whether we love our brother.*

μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς
ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. [v] πᾶς 15
ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι
πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.
[x] Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν 16
ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς
ψυχὰς τιθέναι. [y] ὃς δ᾽ ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ 17
τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα
αὐτοῦ ἀπ᾽ αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; τεκνία 18
μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ᾽ ἔργῳ καὶ ἀληθείᾳ·
καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπρο- 19
σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν· ὅτι ἐὰν καταγινώσκῃ 20
ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν,
καὶ γινώσκει πάντα. ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ κατα- 21
γινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεὸν, [z] καὶ ὃ ἐὰν 22
αἰτῶμεν, λαμβάνομεν παρ᾽ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τη-
ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. [a] καὶ αὕτη 23
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν
ἐντολὴν ἡμῖν. [b] καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, 24
καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν,
ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

[c] ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 4
μάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδο-
προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. [d] ἐν τούτῳ γινώσκετε 2
τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν
ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί. [e] καὶ πᾶν πνεῦμα ὃ 3
μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ
τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ

[v] Matt. v. 21, 22; Gal. v. 21.
[x] iv. 9; Joh. iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25.
[y] iv. 20; Deut. xv. 7; Lu. iii. 11; Jac. ii. 15.
[z] Psal. x. 17; xxxiv. 16; cxlv. 18; Prov. xv. 29; xxviii. 9; Jer. xxix. 12; Matt. xxi. 22; Joh. ix. 31; xv. 7; Jac. v. 16.
[a] iv. 12; Lev. xix. 18; Matt. xxii. 39; Joh. vi. 29; xiii. 34; xv. 12; xvii. 3; 1 Thess. iv. 9; 1 Pet. iv. 8.
[b] Joh. xiv. 23; xv. 10; Rom. viii. 9.
[c] Jer. xxix. 8; Matt. vii. 15, 16; xxiv. 4, 5, 24; 1 Cor. xiv. 29; 1 Thess. v. 21; 2 Pet. ii. 1; 2 Joh. 7; Apoc. ii. 2.
[d] 1 Cor. xii. 3; 2 Joh. 7.
[e] ii. 18, 22; 2 Thess. ii. 7.

15. ἀνθρωποκτόνος. In the eye of God he is like Cain, who slew his brother.

Ibid. μένουσαν. If he was a Christian, he once had the promise of eternal life: but such persons as these lose the promise.

16. τὴν ἀγάπην means, *the love of God;* but the passage may be translated, *In this we have experienced love.*

Ibid. τιθέναι. This perhaps is an exhortation to patience and constancy under persecution.

17. ἀγάπη τοῦ Θεοῦ. See ii. 5.

18. μὴ ἀγαπῶμεν. *Let us not profess to love God.*

19. ἐν τούτῳ. *By this test,* viz. of our actions.

Ibid. πείσομεν. The only way of making us *feel secure* in our own hearts, is to know that we have obeyed God.

20. We may perhaps supply γινώσκομεν before the second ὅτι.

Chap. IV. 1. In the preceding verse he had said that the presence of *the Spirit* is the test of a man having God dwelling in him. He now guards against false pretensions to *the Spirit.*

Ibid. δοκιμάζετε. If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. ψευδοπροφῆται. *Men falsely pretending to be inspired.* The Gnostics.

2. πᾶν πνεῦμα. *Every person so professing to be inspired:* i. e. professing himself a Christian.

Ibid. ἐν σαρκὶ ἐληλυθότα. This may allude to the Docetæ, who denied that Jesus had a real body; or to the Cerinthians, who denied that *Christ,* as well as *Jesus,* was born of Mary.

3 Some ancient copies read ὃ λύει τὸν Ἰησοῦν, instead of ὃ μὴ ὁμολογεῖ τὸν Ἰ. Χ. ἐν σ. ἐλ. which perhaps meant, *who separates Jesus from Christ.* Socrat. *H. E.* vii. 32. The words Χριστὸν ἐν σαρκὶ ἐληλυθότα are perhaps an interpolation in this verse.

Ibid. τὸ τοῦ ἀντιχρίστου, sc. τὸ πνεῦμα. Per-

4 ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. Ὑμεῖς
ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων
5 ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. [f] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· [f] Joh. iii. 31
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. xv. 19.
6 [g] ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· [g] Joh. viii. 47; x. 27.
ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-
σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ
ἐστι, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει
8 τὸν Θεόν· [h] ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεὸν, ὅτι ὁ Θεὸς ἀγάπη [h] ii. 4; iii. 6.
9 ἐστίν. [i] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι [i] iii. 16;
τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό- Joh. iii. 16; Rom. v. 8;
10 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. [k] ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ viii. 32.
ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν [k] ii. 2; Joh. xv. 16;
ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρ- Rom. iii. 24, 25;
11 τιῶν ἡμῶν. [l] ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ v. 8, 10.
12 ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. [m] Θεὸν οὐδεὶς πώποτε [l] Matt. xviii. 33;
τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ Joh. xv. 12, 13.
13 ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. [n] ἐν τούτῳ γινώ- [m] ii. 5; iii. 24;
σκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Exod.
14 Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. [o] καὶ ἡμεῖς τεθεάμεθα καὶ xxxiii. 20; Joh. i. 18;
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ 1 Tim. i. 17; vi. 16.
15 κόσμου. Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, [n] Joh. xiv. 20; xvii. 21.
16 ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. [p] Καὶ ἡμεῖς [o] Joh. i. 14.
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν [p] ver. 8, 12.
ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ
μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.
17 [q] Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν [q] iii. 3, 19, 21; 1 Pet. i. 15.
ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ
18 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος
κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.
19 ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
20 [r] Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ [r] ii. 4; iii. 17.

sons, who call themselves Christians, and hold this doctrine, are the antichristian apostates, whose coming you have had foretold.

6. ὁ γινώσκων τὸν Θεόν. *He that really knows God:* an allusion to the Gnostics.

Ibid. Ἐκ τούτου. From the test given in ver. 2.

12. No one can actually see God: but we can tell whether He is dwelling in us by the love which we feel for each other.

14. τεθεάμεθα refers to τεθέαται in ver. 12. *And we have had this spiritual vision of God by the Holy Spirit which he has given us, and we declare the true doctrine to be, that Jesus Christ is the Son of God, who came to save us from our sins.*

16. ἐν ἡμῖν is said to be the same as εἰς ἡμᾶς, but it may mean μένων ἐν ἡμῖν, as in ver. 12, 13, 15.

17. Ἐν τούτῳ. *By this*, viz. by loving our brother, *we give a proof that our love of God is sincere: and thus we have boldness in the day of trial*, i. e. of persecution: *for in this world we are exposed to persecutions, as Christ was.* Compare 1 Pet. iv. 17. (κρίμα.)

18. φόβος. Tertullian interprets this of true Christians not being afraid of suffering martyrdom, p. 497, 536. It perhaps means, *If a man loves God and his neighbour, he need not fear any thing: for fear implies mental suffering:* but a man, who has this love, has no such suffering.

19. αὐτὸν is perhaps an interpolation.

μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ
ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν; [s]καὶ 21
ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν,
ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

[t]ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ 5
γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν
γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν 2
τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς
αὐτοῦ τηρῶμεν. [u]αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς 3
ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ
εἰσίν· [x]ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· 4
καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.
[y]τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς 5
ἐστιν ὁ υἱὸς τοῦ Θεοῦ;

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ 6
Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ
αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
ἡ ἀλήθεια. [z]ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, 7
ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς
ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦ- 8
μα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

s iii. 11, 23; Lev. xix. 18; Matt. xxii. 39; Joh. xiii. 34; xv. 12; Eph. v. 2; 1 Thess. iv. 9; 1 Pet. iv. 8.
t iv. 2, 15; Joh. i. 12, 13.
u Matt. xi. 29, 30; Joh. xiv. 15, 21, 23; xv. 10; 2 Joh. 6.
x Joh. xvi. 33.
y iv. 4, 15; 1 Cor. xv. 57.
z Matt. xxviii. 19; Joh. i. 1; 1 Cor. xii. 4, 5, 6; Apoc. xix. 13.

Chap. V. 1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that *every true Christian believes Jesus to be the Christ.* See iii. 9.

Ibid. τὸν γεννήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer τὸν γεγεννημένον to Jesus Christ: but τὸν γεννήσαντα relates to ἐκ τοῦ Θεοῦ γεγέννηται, and τὸν γεγεννημένον means *every Christian. If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, who took him into covenant, he will also love every other Christian who is admitted to the same privileges.* This is what S. Paul meant by πίστις δι' ἀγάπης ἐνεργουμένη.

2. *By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.*

3. *For if we love God, it follows that we keep His commandments.*

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John says, *When I speak of a Christian believing in Jesus Christ,* (ver. 5,) *I mean, in him who was not only declared to be the Son of God at his baptism* (δι' ὕδατος), *but who was so when he was born* (δι' αἵματος); *not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.*

7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to have quoted it in the third century: but it is not certain whether he did not mean to allegorise the 8th verse; and this will perhaps explain its introduction into the Latin copies.

8. If we exclude the suspected passage, we shall then read, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. *For there are three things which testify* his being the Son of God, *the Spirit, his baptism, and his birth; and these three tend to prove the unity* of Jesus and Christ.

Ibid. εἰς τὸ ἕν εἰσιν. In the suspected passage we read ἕν εἰσι, which gives a very different meaning: but S. John probably did not mean to say, that these three things *are one,* but that they prove Jesus and Christ to be one person.

9 [a] Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία
τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ,
10 ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. [b] ὁ πιστεύων εἰς τὸν υἱὸν
τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ
Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν
11 μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. [c] Καὶ
αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς,
12 καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. [d] ὁ ἔχων τὸν υἱὸν, ἔχει
τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.
13 [e] Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ
τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.
14 [f] Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν
15 τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ ἐὰν οἴδα-
μεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰ-
16 τήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ. [g] Ἐάν τις ἴδῃ τὸν ἀδελφὸν
αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ
δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν
ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·
17 [h] πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θά-
18 νατον. [i] Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ
ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ
19 ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν,
20 καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. [k] οἴδαμεν δὲ ὅτι ὁ
υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν
τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ
21 αἰώνιος. [l] Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

[a] Joh. v. 37; viii. 17, 18.
[b] Joh. iii. 16, 33; Rom. viii. 16; Gal. iv. 6.
[c] Joh. i. 4.
[d] Joh. iii. 36; v. 24.
[e] Joh. xx. 31.
[f] iii. 22. Jer. xxix. 12; Matt. vii. 8; xxi. 22; Joh. xiv. 13; xv. 7; xvi. 24; Jac. i. 5.
[g] 1 Sam. ii. 25; Matt. xii. 31; Heb. vi. 4; x. 26; 2 Pet. ii. 20.
[h] iii. 4.
[i] iii. 9.
[k] Joh. xvii. 3.
[l] 1 Cor. x. 14.

9. If in all cases we should admit the testimony of three human beings, the testimony of God is of course more to be regarded: for the testimony, which I have mentioned as borne by these three persons, is in fact the testimony of God. Most MSS. read ὅτι for ἥν.

10. If a man has the true belief concerning Jesus having been always the Son of God, it is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὁ μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being his beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give eternal life to mankind.*

12. ὁ ἔχων τὸν υἱόν. *He that receives Jesus as the Son of God.*

13. καὶ ἵνα πιστεύητε. *And that you may continue to believe rightly.* The words τοῖς πιστ. εἰς τὸ ὄν. τοῦ υἱοῦ τοῦ Θεοῦ are perhaps an interpolation.

16. ἔστιν ἁμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death.* S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. γεγεννημένος. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. ὁ κόσμος ὅλος. All unbelievers.

20. ἵνα γιν. τὸν ἀληθινόν. This is directed against the Gnostics, who boasted of knowing God. S. John says, that Jesus Christ alone enables us to *know the true God.*

Ibid. οὗτος. This seems to refer to *Jesus Christ:* and the passage is quoted by Athanasius, as proving the divinity of Christ.

21. εἰδώλων. This probably alludes to the sacrifices which had been offered to idols. See Rev. ii. 14.

SECOND EPISTLE OF S. JOHN.

The genuineness of this Epistle was called in question by some of the ancients, but it is quoted by writers of the second century, and the sentiments are very similar to those in the first Epistle. It was perhaps written about the same period.

The same may be said of the third Epistle.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
2 πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν τὴν μέ-
3 νουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται
μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ
Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ
ἀγάπῃ.
4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τεκνων σου περιπατοῦντας
5 ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός. [a]καὶ
νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ
6 ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· [b]καὶ αὕτη ἐστὶν
ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν
ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε·
7 [c]ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολο-
γοῦντες Ἰησοῦν Χριστὸν ἐρχομενον ἐν σαρκί· οὗτός ἐστιν ὁ
8 πλάνος καὶ ὁ ἀντίχριστος. [d]βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέ-
9 σωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. [e]πᾶς
ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν
οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν
10 πατέρα καὶ τὸν υἱὸν ἔχει. [f]εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ
ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,
11 καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ χαίρειν, κοι-
νωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
12 [g]Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου
καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς
13 στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. ἀσπάζεταί
σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.

[a] Joh. xiii. 34; xv. 12; Eph. v. 2; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 Joh. ii. 7, 8; iii. 11, 23; iv. 21.
[b] Joh. xv. 10; 1 Joh. ii. 24.
[c] Matt. xxiv. 5, 24; 2 Pet. ii. 1; 1 Joh. ii. 18, 22; iv. 1, 2, 3.
[d] Gal. iii. 4.
[e] 1 Joh. ii. 23.
[f] Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Tit. iii. 10.
[g] 1 Joh. i. 4; 3 Joh. 13.

CHAP. I. 1. *ὁ πρεσβύτερος.* S. John was perhaps distinctively called *the presbyter*, as having survived the other apostles by many years: or it may imply his great age.

Ibid. *ἐκλεκτῇ κυρίᾳ.* Some render this *to the lady Eclecta*, or *to the elect Cyria;* others take both the words for adjectives, and understand either an individual lady, or some particular church. Wolfius agrees with our version, *to the elect lady.*

7. *εἰσῆλθον.* Most MSS. read *ἐξῆλθον.*

8. The reading is perhaps *ἀπολέσητε* and *ἀπολάβητε.*

9. *παραβαίνων.* Many MSS. read *προάγων.*

12. *ἐλθεῖν.* Most MSS. read *γενέσθαι* and *χαρὰ ὑμῶν.*

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

‘Ο ΠΡΕΣΒΥΤΕΡΟΣ *Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ* 1
ἐν ἀληθείᾳ. ἀγαπητὲ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι 2
[a] 2 Joh. 4. *καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή·* [a]*ἐχάρην γὰρ λίαν,* 3
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς
σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων οὐκ ἔχω χαρὰν, 4
ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητὲ, 5
πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς
ξένους, οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· 6
οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ὑπὲρ γὰρ 7
τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.
ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συν- 8
εργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' 9
ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ 10
τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε
αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει,
[b] Psal. xxxvii. 27; Esa. i. 16; 1 Pet. iii. 11; 1 Joh. iii. 6, 9. *καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.* [b]*Ἀγαπητὲ, μὴ μιμοῦ τὸ* 11
κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστιν·
ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύ- 12
ρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς
δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής
ἐστι.

1. **Γαΐῳ.** Nothing is known concerning this Caius.

2. *περὶ πάντων.* S. John perhaps meant to pray, that Caius might be happy *in all things,* i. e. in his worldly concerns, as he was in his spiritual concerns.

4. *μειζοτέραν.* See Eph. iii. 8.

5. *πιστὸν ποιεῖς.* *You are acting the part of a faithful person.* So Libanius *οὐχ Ἑλληνικὸν τοῦτο ποιεῖς.* *Epist. ad Maximum.*

Ibid. *ξένους* merely means *strangers* to Caius: they were persons who voluntarily undertook to travel and preach the gospel.

7. *For they have gone from home for the sake of preaching the gospel, receiving no maintenance from the people whom they visit.*

8. *ἡμεῖς.* The people of any place which is visited by these preachers.

9. *Ἔγραψα τῇ ἐκκλησίᾳ.* *I meant what I have written to be addressed to the church.* It appears from ver. 3, 6, that some persons had given S. John a good account of the state of the church in the place where Caius lived: these persons were now going again to the same place, and S. John sent this letter by them recommending them to Caius. He had wished to address it to the whole church; but Diotrephes did not allow the authority of S. John, and refused to receive the persons recommended by him.

13 [c]Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλά- [c] 2 Joh. 12.
14 μου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς
15 στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι·
ἀσπάζου τοὺς φίλους κατ' ὄνομα.

15. κατ' ὄνομα. *According to their different names.*

EPISTLE OF S. JUDE.

Jude is called by S. Matthew *Lebbœus* and *Thaddœus*, x. 3. He styles himself *brother of James*, meaning James the bishop of Jerusalem. He was therefore one of the cousins of Jesus Christ. We know nothing of his history from the New Testament; but there were traditions of his preaching in Arabia, Syria, Mesopotamia, and Persia, and suffering martyrdom in the latter country. He seems to have been married, and to have left descendants, who were examined before Domitian. (Eusebius, *Hist. Eccl.* iii. 19, 20.) His Epistle is generally supposed to have been written late in the first century. It closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it was not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

---

1 [a]ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου,
τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρη-
2 μένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
3 [b]Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ
τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν
4 ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. [c]Παρ-
εισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς
τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν-
τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον
5 ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. [d]Ὑπομνῆσαι δὲ ὑμᾶς
βούλομαι, εἰδότας ὑμᾶς, ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ
γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπ-
6 ώλεσεν. [e]ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν,
ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης
7 ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν· [f]ὡς Σόδομα καὶ
Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον
ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρό-
8 κεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. [g]Ὁμοίως
μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι, κυριότητα
9 δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. [h]ὁ δὲ Μιχαὴλ ὁ ἀρχ-
άγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ

a Lu. vi. 16; Joh. xvii. 11; Act. i. 13; 1 Pet. i. 5.
b Phil. i. 27; 1 Tim. i. 18; vi. 12.
c Tit. i. 16; 1 Pet. ii. 8; 2 Pet. ii. 1, 3, 19.
d Num. xiv. 29, &c.; xxvi. 64, 65; Psal. cvi. 26; 1 Cor. x. 5; Heb. iii. 18, 19.
e Joh. viii. 44; 2 Pet. ii. 4.
f Gen. xix. 24; Deut. xxix. 23; Esa. xiii. 19; Jer. xx. 16; l. 40; Thren. iv. 6; Ezech. xvi. 49; Amos iv. 11; Lu. xvii. 29; 2 Pet. ii. 6.
g 2 Pet. ii. 10, 11.
h Dan. x. 13; xii. 1; Zach. iii. 2; Apoc. xii. 7.

1. Ἰακώβου. This was James, the bishop of Jerusalem, who was martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προγεγραμμένοι. This does not imply any predestination of these men; but it means, that they had been *summoned long ago to take their trial for this wickedness.* The Gnostics are probably intended.

Ibid. Θεόν. See note at Titus ii. 13.

5. *I wish to remind you, though you already know it, yet I wish once more to remind you of this.*

Ibid. τὸ δεύτερον. *Afterwards.*

6. ἀρχήν. The meaning is, either that they did not observe the respect due to their superiors, or they did not keep their original preeminence. See 2 Pet. ii. 4.

7. τούτοις refers to Sodom and Gomorra.

8. ἐνυπνιαζόμενοι. *Cast into a deep sleep.* Macknight. *Pretending to have dreams and visions.* Wolf.

Ibid. σάρκα μιαίνουσι. *Commit all sorts of impurities.*

9. There seems to be an allusion to some Jewish tradition, concerning which nothing is known. See Wetstein *ad l.*

Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφη-
i 2 Pet. ii. 11. *μίας, ἀλλ' εἶπεν, "Ἐπιτιμήσαι σοι Κύριος."* [i] *Οὗτοι δὲ ὅσα* 10
μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα
k Gen. iv. 8; Num. xvi. 1; *ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.* [k] *Οὐαὶ αὐτοῖς· ὅτι τῇ* 11
2 Pet. ii. 15; *ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ*
1 Joh. iii. 12. *ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.*

l Prov. xxv. 14; [l] *Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχού-* 12
2 Pet. ii. 13, 17. *μενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ*
ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀπο-
m Esa. lvii. 10. *θανόντα, ἐκριζωθέντα·* [m] *κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα* 13
τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ
n Gen. v. 18; *σκότους εἰς τὸν αἰῶνα τετήρηται.* [n] *Προεφήτευσε δὲ καὶ τού-* 14
Dan. vii. 10; Act. i. 11; *τοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, "Ἰδοὺ, ἦλθε Κύριος*
1 Thess. i. 10; Apoc. i. 7. *ἐν μυριάσιν ἁγίαις αὐτοῦ,* [o] *ποιῆσαι κρίσιν κατὰ πάντων, καὶ* 15
o Zach. xiv. 5; *ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν, περὶ πάντων τῶν ἔργων*
Matt. xii. 36; 2 Thess. i. 7. *ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν*
ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς."

p 2 Pet. ii. 18. [p] *Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας* 16
αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
θαυμάζοντες πρόσωπα, ὠφελείας χάριν. ὑμεῖς δὲ, ἀγαπητοὶ, 17
μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων
q Act. xx. 29; *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·* [q] *ὅτι ἔλεγον ὑμῖν, ὅτι ἐν* 18
1 Tim. iv. 1; 2 Tim. iii. 1; *ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας*
iv. 3; 2 Pet. ii. 1; *πορευόμενοι τῶν ἀσεβειῶν.*

iii. 3. [r] *Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.* 19
r Prov. xviii. 1; *ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες* 20
1 Cor. ii. 14. *ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ* 21
Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὓς μὲν ἐλεεῖτε δια- 22
s Apoc. iii. 4. *κρινόμενοι·* [s] *οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες,* 23
μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

11. ἐξεχύθησαν. *Et deceptione mercedis, qua deceptus est Balaam, effusi sunt.* Beza, Schmidius, Wolf.

12. ἀγάπαις. This is the only place where the *love-feasts* of the Christians are mentioned. The Gnostics probably joined them with a view to corrupting the Christians.

Ibid. σπιλάδες are said to signify *rocks in the sea:* but we find σπῖλοι in 2 Pet. ii. 13, which certainly means *spots.*

Ibid. δένδρα φθινοπωρινά. *Trees which have lost their fruit.* Schmidius, Wolf.

14. ἕβδομος. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

Ibid. Ἐνώχ. Many of the Fathers quote an apocryphal book of Enoch, (Fabricius, *Cod. Pseudepig. V. T.* vol. i. p. 160,) which was supposed to be lost; but it has been translated from the Ethiopic by the late Abp. Laurence, and contains a passage very similar to this. It is supposed to have been written before the birth of Christ.

17. ἀποστόλων. The apostles foretold the corruptions of the Gnostics. See the places in the margin.

18. ἐσχάτῳ χρόνῳ. See Heb. i. 1.

19. ἀποδιορίζοντες, sc. ἑαυτούς. The Gnostics probably spoke of themselves as distinguished from all other persons.

Ibid. ψυχικοί. See 1 Cor. ii. 14.

21. ἀγάπῃ Θεοῦ. *Love for God.*

22. διακρινόμενοι. *Making a distinction.*

23. ἐν φόβῳ. *By terrifying them.*

Ibid. μισοῦντες. Avoiding the slightest chance of contagion, as persons avoid the clothes of those who have any infectious disease.

24 [t]Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ στῆσαι
25 κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, [u]μόνῳ
σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ
ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

[t] Rom. xvi. 25.
[u] Rom. xvi. 27; 1 Tim. i. 17.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9,) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian; and that emperor is supposed to have set on foot the persecution, which is noticed in the first two chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are most remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

1 'ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς,
δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν
ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,
2 [a] ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ
3 Χριστοῦ, ὅσα τε εἶδε. [b] μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκού-
οντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ
γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
4 [c] Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν
5 ἑπτὰ πνευμάτων ἅ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ· [d] καὶ ἀπὸ
Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νε-
κρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι
ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι
6 αὐτοῦ, [e] καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ
πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.
7 [f] Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς
ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ'
8 αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. "[g] Ἐγώ εἰμι τὸ Α

[a] 1 Joh. i. 1.
[b] xxii. 7, 10; Jac. v. 8; 1 Pet. iv. 7.
[c] ver. 8; iii. 1; iv. 5, 8; v. 6; xvi. 5; Exod. iii. 14.
[d] iii. 14; v. 9; Esa. lv. 4; Joh. viii. 14; Act. xx. 28; 1 Cor. xv. 20; Col. i. 18; 1 Pet. i. 19.
[e] v. 10; xx. 6; 1 Pet. ii. 5, 9.
[f] Dan. vii. 13; Zach. xii. 10; Matt. xxiv. 30; xxv. 31; xxvi. 64; Joh. xix. 37; Act. i. 11; 2 Thess. i. 10; Jud. 14.
[g] xxi. 6; xxii. 13; Esa. xli. 4; xliv. 6; xlviii. 12.

CHAP. I. 1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, *hath borne testimony to Jesus Christ.* See ver. 9; xx. 4. Ὅσα εἶδε (τε is perhaps an interpolation) may mean, that he testified things which he had actually seen. (1 John i. 1.)

4. ἀπὸ τοῦ ὁ ὤν. I would not attempt to defend the solecism: but it is plain that ὁ ὢν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable title of God; which is still plainer in the case of ὁ ἦν (not ὃ ἦν). If we could say in English, that Moses was sent *by the I AM*, S. John might write ἀπὸ τοῦ ὁ ὢν, or ἀπὸ ὁ ὢν, for τοῦ is perhaps to be expunged. See ver. 8.

Ibid. τῶν ἑπτὰ πνευμάτων. This is generally understood to mean *the Holy Ghost*, who is here coupled with the Father and the Son, as the author of grace and peace. The expression may refer to the various gifts and communications of the Spirit. See v. 6.

5. ὁ μάρτυς. This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it were τῷ μάρτυρι—τῷ ἀγαπήσαντι—αὐτῷ ἡ δόξα.

6. βασιλεῖς καί. Most MSS. read βασιλείαν

7. It is plain from this verse, that *the glory and power* in ver. 6. are ascribed to Christ.

Ibid. ἐξεκέντησαν. See Zech. xii. 10; John xix. 37.

καὶ τὸ Ω, ἀρχὴ καὶ τέλος," λέγει ὁ Κύριος, "ὁ ὢν καὶ ὁ ἦν καὶ
ὁ ἐρχόμενος, ὁ παντοκράτωρ."
[h] Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ 9
θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενό-
μην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ
καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. [i] ἐγενόμην ἐν πνεύματι 10
ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην,
ὡς σάλπιγγος, [k] λεγούσης, "Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶ- 11
τος καὶ ὁ ἔσχατος·" καί, "Ὃ βλέπεις, γράψον εἰς βιβλίον,
καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἔφε-
σον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ
εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν." Καὶ 12
ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ· καὶ
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, [l] καὶ ἐν μέσῳ τῶν 13
ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ
περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· [m] ἡ δὲ κεφαλὴ 14
αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιών· καὶ οἱ
ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· [n] καὶ οἱ πόδες αὐτοῦ ὅμοιοι 15
χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ
ὡς φωνὴ ὑδάτων πολλῶν· [o] καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ 16
ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος
ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν
τῇ δυνάμει αὐτοῦ. [p] Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς 17
πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα
ἐπ' ἐμὲ, λέγων μοι, "Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ
ἔσχατος, [q] καὶ ὁ ζῶν· καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ, ζῶν εἰμι 18
εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ
ᾅδου καὶ τοῦ θανάτου. Γράψον ἃ εἶδες, καὶ ἅ εἰσι, καὶ ἃ 19
μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἑπτὰ ἀστέρων 20

h Rom. viii. 17; Phil. i. 7; 2 Tim. i. 8; ii. 12.
i iv. 2.
k ii. 8; xxii. 13.
l ii. 1; xiv. 14; Ezech. i. 26; Dan. vii. 13.
m xix. 12; Dan. vii. 9.
n xiv. 2.
o ii. 1, 12; iii. 1; xix. 15, 21; Esa. xlix. 2; Eph. vi. 17; Heb. iv. 12.
p Esa. xli. 4; xliv. 6; xlviii. 12.
q iii. 7; xx. 1; Esa. xxii. 22; Rom. vi. 9.

8. ἀρχὴ καὶ τέλος is perhaps an interpolation, and we should read λέγει Κύριος ὁ Θεός. The passage clearly applies to God the Son: see ver. 7: and in ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὑμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ὑπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3; Col. i. 24; Heb. xi. 26.

Ibid. Πάτμῳ. See preface to this book. Tertullian and Jerom speak of S. John having been immersed in boiling oil at Rome before his banishment to Patmos.

11. The words Ἐγώ εἰμι—ἔσχατος καὶ are omitted in most MSS. So also ταῖς ἐν Ἀσίᾳ.

12. βλέπειν τὴν φωνήν. So κτύπον δέδορκα, Æschyl. *Sept. c. Theb.* 103.

13. υἱῷ ἀνθρώπου. Wolfius understands this to mean *a human being*, and not the common phrase, *the Son of Man*, though he refers it to Jesus Christ. Woodhouse considers this as a proof that the book was written by John the evangelist, who recognised his divine Master in his human form.

Ibid. ποδήρης is used for the priest's robe in Exod. xxviii. 27, by Josephus, and by Philo.

15. χαλκολιβάνῳ. *Smelting brass.* Woodhouse. Eckhardus derives it from mount Libanus, like the word ὀρείχαλκος, and Hesiod says that Hercules had feet of ὀρείχαλκος φαεινός. *Aspid.* 112. Schwarzius derives it from λείβω, *to melt*, as πιθανὸς from πείθω.

16. ῥομφαία δίστομος. This is a metaphor for *the word of God*, i. e. the doctrine of the gospel. See Eph. vi. 17; Heb. iv. 12.

19. ἅ εἰσι. See note at ver. 1. (ἐν τάχει.)

20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. Woodhouse.

ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς.
οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ
ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσί.
2 "[r]Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει [r] i. 13, 16, 20.
ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν
2 ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν· [s]Οἶδα τὰ ἔργα σου [s] ver. 9, 13,
καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βασ- 19.
τάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους
3 καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, καὶ ἐβάστασας καὶ ὑπο-
μονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.
4 Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.
5 μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ
πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.
6 [t]Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ [t] ver. 15.
7 κἀγὼ μισῶ. [u]Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει [u] xxii. 2;
ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου Gen. ii. 9.
τῆς ζωῆς, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.
8 "[x]Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε [x] i. 8, 11,
λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· 17, 18; Esa. xli. 4;
9 [y]Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος xliv. 6.
δὲ εἶ· καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι [y] ver. 2. 13, 19.
10 ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. [z]Μηδὲν [z] 1 Cor. ix. 25;
φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ 2 Tim. ii. 5; iv. 7, 8;
διάβολος εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν Jac. i. 12.
ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν

20. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibbor*, the angel of the congregation. (Buxtorf, Vitringa.) The address is to the church as well as to the bishop. See ii. 24. (ὑμῖν.)

Ibid. ἃς εἶδες is probably an interpolation.

Chap. II. 1. Ignatius mentions Onesimus as bishop of Ephesus about A.D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably *the angel of the church of Ephesus*, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read ἐν Ἐφέσῳ for Ἐφεσίνης.

2. ἐπειράσω. Probably ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους. These were perhaps the Gnostic teachers.

3. Most MSS. read καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίασας.

4. ἀγάπην πρώτην. *The love which you had at the beginning.*

5. μνημόνευε οὖν. *Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.*

Ibid. ἐὰν μὴ μετανοήσῃς. The church of Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.

6. Νικολαϊτῶν. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that they were a branch of the Gnostics, who practised fornication, considered it lawful to eat things sacrificed to idols, and claimed Nicolas the deacon as their founder.

7. ξύλον τῆς ζωῆς. *The tree of life* means here that eternal life, which was lost by our first parents, and restored to us by Christ. Most MSS. read ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

8. Σμυρναίων. The bishop of Smyrna at this time was probably Polycarp, and the reading is τῆς ἐν Σμύρνῃ ἐκκλησίας.

9. πλούσιος. *Rich in faith and good works.* 2 Cor. vi. 10.

Ibid. Ἰουδαίους. The Gnostics adopted much of Judaism in their philosophy.

10. ἡμερῶν δέκα. This may mean literally *ten years.* The Apocalypse was probably seen in the year 96, and there is evidence of the persecution having ceased at Smyrna after the death of Ignatius, which has been placed in 107.

[a] xx. 14; στέφανον τῆς ζωῆς. [a]Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα 11
xxi. 8; Matt. xiii. 9. λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου
τοῦ δευτέρου.
[b] i. 16. “[b]Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, 12
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·
Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ 13
Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν
μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς,
[c] Num. xxii., ὃς ἀπεκτάνθη παρ᾽ ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς. [c]Ἀλλ᾽ 14
xxiii., xxiv., xiv.; ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
xxv. 1; xxxi. 16. Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον
τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως 15
ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, ὃ μισῶ.
[d] i. 16; xix. 15, 21; [d]Μετανόησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ᾽ 16
Esa. xi. 4; αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων οὖς ἀκου- 17
Eph. vi. 17; 2 Thess. ii. 8; σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
Heb. iv. 12. αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ
ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον,
ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.
[e] i. 14, 15. “[e]Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, 18
Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς
φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά 19
σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν
καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα
[f] 1 Reg. πλείονα τῶν πρώτων. [f]Ἀλλ᾽ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἐᾷς 20
xvi. 31; 2 Reg. ix. 7; τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσ-
Act. xv. 20; 1 Cor. x. 19, κειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα
20. φαγεῖν. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορ- 21
νείας αὐτῆς, καὶ οὐ μετενόησεν. ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς 22

11. ἀδικηθῇ. See note at ix. 4.

Ibid. *θανάτου δευτέρου.* This evidently means the punishment of hell: and our Saviour speaks of God *destroying* body and soul in hell. Matt. x. 28.

14. Βαλαάμ. That Balaam advised Balak to seduce the Israelites to idolatry by the Midianitish women, is said in Numb. xxxi. 16, and much more at length by Josephus, vol. i. p. 218. Τὴν διδαχὴν Βαλαὰμ is, *that which Balaam taught Balak:* and in like manner the Nicolaitans seduced the Christians to eat *εἰδωλόθυτα,* and to commit fornication.

15. ὃ μισῶ. The reading seems to be *ὁμοίως.*

17. *φαγεῖν ἀπὸ* is perhaps an interpolation.

Ibid. *κεκρυμμένου.* In allusion to the manna being placed in the ark of the covenant, where it was never seen but by the high priest. Schoetgenius.

Ibid. *ψῆφον λευκήν.* *A white stone* was a sign of acquittal. Ovid. *Met.* xv. 41:—

“Mos erat antiquis niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.”

Ibid. *ὄνομα καινόν.* In iii. 12. Christ calls this *τὸ ὄνομά μου τὸ καινόν.* See v. 9.

Ibid. *ἔγνω,* l. *οἶδεν.*

18. Some have supposed this to be Irenæus: but the notion is refuted by Massuet. pref. p. lxxxix.

19. *καὶ* before *τὰ ἔσχατα* is omitted in many MSS.

20. The reading seems to be, *ἀλλ᾽ ἔχω κατὰ σοῦ, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζαβὲλ, ἡ λέγει ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.*

Ibid. Ἰεζαβήλ. Tertullian says, “Hæreticam feminam, quæ quod didicerat a Nicolaitis docere susceperat, in ecclesiam latenter introducebat,” p. 571. The allusion is probably to the Gnostics.

21. Most MSS. read—*ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.*

22. *εἰς κλίνην.* Her adulterous bed shall be changed to a bed of sickness. Schleusner, Woodhouse.

κλίνην, καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς εἰς θλίψιν μεγάλην,
23 ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν, [g]καὶ τὰ τέκνα αὐτῆς
ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι
ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ
24 κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυα-
τείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ
ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ᾽ ὑμᾶς
25 ἄλλο βάρος· [h]πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἥξω.
26 [i]Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω
27 αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ
28 εἴληφα παρὰ τοῦ πατρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα
29 τὸν πρωϊνόν. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις.

3 "[k]Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον,
Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς
ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι
2 ζῇς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ
ἃ μέλλει ἀποθανεῖν. οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρω-
3 μένα ἐνώπιον τοῦ Θεοῦ. [l]μνημόνευε οὖν πῶς εἴληφας καὶ
ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς,
ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.
4 [m]Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ
ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ᾽ ἐμοῦ ἐν λευκοῖς, ὅτι
5 ἄξιοί εἰσιν. [n]Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς·
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς,

g xx. 12; 1 Sam. xvi. 7; 1 Par. xxviii. 9; xxix. 17; Psal. vii. 10; lxii. 13; Jer. xi. 20; xvii. 10; Matt. xvi. 27; Joh. ii. 24, 25; Act. i. 24; Rom. ii. 6; 2 Cor. v. 10.
h iii. 11.
i iii. 21; Psal. ii. 8; Lu. xxii. 29; 1 Cor. vi. 3.
k i. 4, 16, 20; ii. 1; iv. 5; v. 6.
l ver. 19; xvi. 15; Matt. xxiv. 42, 43; 1 Thess. v. 2; 2 Pet. iii. 10.
m iv. 4; vi. 11; vii. 9, 13.
n xiii. 8; xx. 12; xxi. 27; Exod. xxxii. 32; Psal. lxix. 29; Matt. x. 32; Phil. iv. 3.

22. *μοιχεύοντας.* This seems specially to mean Christians: they were wedded to Christ, but were seduced by the Gnostics.

Ibid. *ἔργων αὐτῶν*, l. *ἔργων αὐτῆς*.

23. *ἐρευνῶν καρδίας.* The Gnostics persuaded the Christians to save themselves from persecution by denying their faith. Christ says that this prevarication cannot deceive him.

24. *καὶ λοιποῖς*, l. *τοῖς λοιποῖς*.

Ibid. *τὴν διδαχὴν ταύτην.* *This doctrine*, viz. that it is lawful to eat *εἰδωλόθυτα*.

Ibid. *ὡς λέγουσιν* refers to *βάθη*. The Gnostics called their doctrines *deep mysteries:* our Saviour calls them *the deep mysteries of Satan.*

26. *ὁ νικῶν—αὐτῷ.* There is a similar construction in iii. 12; Acts vii. 40; and in Xenophon, *οἱ δὲ φίλοι, ἥν τις ἐπίστηται αὐτοῖς χρῆσθαι, ὥστε ὠφελεῖσθαι ἀπ᾽ αὐτῶν, τί φήσομεν αὐτοὺς εἶναι*; *Œcon.* c. 1. § 14. p. 648.

Ibid. *ἐπὶ τῶν ἐθνῶν.* All this passage relates to the conduct of Christians under persecution: and it probably means, that, if they continue firm, Christ will ultimately shew their advantage over the heathen, when the Christians are admitted into heaven, and the heathen are broken in pieces like a potter's vessel.

28. *ἀστέρα.* In xxii. 16. Christ calls himself *the bright and morning star;* and he says here, that to him, who preserves his faith in the time of persecution, he will give himself: i. e. Christ will dwell with him, and he with Christ.

Chap. III. 1. *τὸ ὄνομα*, l. *ὄνομα* without the article. *I know thy works, that thou hast only a name of being alive*, or *art alive only in name, and that really thou art dead.*

2. *Γίνου γρηγορῶν.* *Awake from this sleep of death.*

Ibid. *μέλλει ἀποθανεῖν*, l. *ἔμελλες ἀποβαλεῖν.* *Preserve what still remains, and which you have so nearly lost.*

Ibid. *πεπληρωμένα*, *perfect*, *satisfactory*, i. e. answering to the measure which God requires; l. *Θεοῦ μου.*

3. *εἴληφας καὶ ἤκουσας.* *Remember the doctrine which you received, and the precepts which you heard.*

4. l. *ἀλλ᾽ ἔχεις ὀλ. ὀν. ἐν Σάρδ.*

Ibid. *ἐν λευκοῖς* seems to mean the white garments of a Christian life: see ver. 18.

5. *οὗτος*, l. *οὕτως*.

καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ 6
Πνεῦμα λέγει ταῖς ἐκκλησίαις.

o ver. 14; *“ [o] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον,* 7
Job xii. 14; Esa. xxii. 22. *Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ,*
ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·
Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, 8
καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,
καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.
p ii. 9. *[p] ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων* 9
ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται, ἰδοὺ,
ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν
ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. Ὅτι ἐτήρησας 10
τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας
τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
q i. 3; *ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. [q] Ἰδοὺ, ἔρχο-* 11
ii. 25; xxii. 7, 12; *μαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.*
Phil. iv. 5. *[r] Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου,* 12
r 1 Reg. vii. 21. *καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ᾽ αὐτὸν τὸ ὄνομα τοῦ*
s xxi. 2, 10; *Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, [s] τῆς καινῆς*
Gal. iv. 26; Heb. xii. 22. *Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ*
μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς ἀκουσάτω τί 13
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

“ Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε 14
t i. 5, 6; *λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, [t] ἡ ἀρχὴ τῆς*
Col. i. 15. *κτίσεως τοῦ Θεοῦ· Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε* 15
ζεστός· ὄφελον ψυχρὸς εἴης ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ 16
οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός
u 1 Cor. iv. 8. *μου. [u] ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ* 17
οὐδενὸς χρειαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος
x vii. 13; xvi. 15; *καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς, [x] συμβου-* 18
xix. 8; 2 Cor. v. 3. *λεύω σοι ἀγοράσαι παρ᾽ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς,*

7. *κλεῖδα*, l. *κλεῖν*. The passage is taken from Isaiah xxii. 22, where it is *τὴν κλεῖδα οἴκου Δαυίδ*. *The house of David* means here, *the Christian church*, of which Christ has the key, and gives it to those who are themselves faithful, and are anxious to convert others.

8. *θύραν, an opportunity of preaching the gospel.* See 1 Cor. xvi. 9.

Ibid. *μικρὰν δύναμιν*. In allusion to the small number of believers, and the power of their heathen enemies.

9. *δίδωμι* is the same as *ποιήσω*. I will *give* some of these persons into your power, and *cause* them to come &c. They were probably Gnostics, (see ii. 9,) some of whom came over to Christianity about this time.

14. l. *τῆς ἐν Λαοδικείᾳ ἐκκλησίας.*

Ibid. *ὁ Ἀμήν*. In Isaiah lxv. 16. God is called אֱלֹהֵי אָמֵן.

Ibid. *ἡ ἀρχὴ*, *the principle*, that which first called creation into being.

15. *ψυχρὸς—ζεστός*. It has been observed, that this may be an allusion to the country round Laodicea, which is full of hot springs and exhalations.

16. *ἐμέσαι*. This is the effect produced by lukewarm water.

17. *πτωχὸς—τυφλὸς—γυμνός*. These three defects and their remedies are mentioned in ver. 18.

18. *πεπυρωμένον*. He alludes to the fire of persecution, which would shew whether they were really *rich in faith*.

ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανε-
ρωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισον
19 τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. [y]ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω y Job v. 17; Prov. iii.
20 καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον. [z]Ἰδοὺ, ἕστηκα 11, 12;
ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, Heb. xii. 5, 6. z Cant. v. 2;
καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω Joh. xiv. 21, &c.
21 μετ᾽ αὐτοῦ, καὶ αὐτὸς μετ᾽ ἐμοῦ. [a]Ὁ νικῶν, δώσω αὐτῷ a ii. 26, 27;
καθίσαι μετ᾽ ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ Matt. xix. 28; Lu. xxii. 30;
22 ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων 1 Cor. vi. 2; 2 Tim. ii. 12.
οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις."

4 [b]ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἠνεῳγμένη ἐν τῷ b i. 10.
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλού-
σης μετ᾽ ἐμοῦ, λέγουσα, "Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ
2 γενέσθαι μετὰ ταῦτα." [c]Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· c Ezech i. 26; x. 1.
καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου
3 καθήμενος· καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι
καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμα-
4 ραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες·
καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυ-
τέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ
5 ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. [d]Καὶ ἐκ d i. 4;
τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· iii. 1; v. 6.
καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ
6 εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· [e]καὶ ἐνώπιον τοῦ θρόνου e xv. 2.
θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμ-
7 προσθεν καὶ ὄπισθεν. καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,
καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον f i. 4, 8;
τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ xi. 17; xvi. 5;
8 πετωμένῳ. [f]καὶ τέσσαρα ζῶα, ἓν καθ᾽ ἑαυτὸ, εἶχον ἀνὰ πτέρυ- Esa. vi. 2, 3.

18. *ἱμάτια λευκά.* He had said that they were *naked*, i. e. not clothed with good works, and he now tells them to put on white garments, i. e. to live as Christians: see ver. 4.

Ibid. *κολλούριον.* He had said that they were *blind*, i. e. they could not see the true light of the gospel; and he now tells them to buy ointment of Christ.

19. *ζήλωσον οὖν.* *Envy therefore* those who are thus reproved by me.

Chap. IV. 1. Μετὰ ταῦτα εἶδον. *I had another vision after this.* This vision lasts to xi. 18.

Ibid. *θύρα.* So Ezech. i. 1, *καὶ ἠνοίχθησαν οἱ οὐρανοὶ, καὶ ἶδον ὁράσεις Θεοῦ.* See also Matt. iii. 16; Acts vii. 56.

Ibid. *ἡ πρώτη.* In allusion to i. 10. *Lo! the heavens were opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me, and it said* &c.

Ibid. *μετὰ ταῦτα.* This seems to shew, that the present vision related to things which were to happen after the things contained in the former vision. See i. 1, 19.

2. *καθήμενος.* This seems to mean God the Father: it was not God the Son: see v. 6, 7; vii. 10.

3. *σαρδίνῳ*, l. *σαρδίῳ.*

4. *πρεσβυτέρους.* These *elders* had been redeemed by the blood of Christ, v. 9; they were therefore human beings, and perhaps they represented the Jewish and Gentile church, twelve patriarchs and twelve apostles. Victorinus, Primasius, Le Moyne.

Ibid. *ἔσχον* is perhaps an interpolation.

5. *τὰ ἑπτὰ πνεύματα.* See note at i. 4.

6. l. *ὡς θάλασσα.*

Ibid. *ζῶα* may perhaps be rendered *cherubims.*

8. *καθ᾽ ἑαυτὸ*, l. *καθ᾽ ἓν αὐτῶν.*

γας ἐξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνά-
παυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα, "Ἅγιος, ἅγιος,
ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ
ἐρχόμενος." Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ 9
εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς
αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσ- 10
βύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνή-
σουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι

g v. 12.

τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, "[g] Ἄξιος 11
εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν·
ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ
ἐκτίσθησαν."

h Ezech. ii. 9, 10.

[h] ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου 5
βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον
σφραγῖσιν ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα 2
φωνῇ μεγάλῃ, "Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι
τὰς σφραγῖδας αὐτοῦ;" Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, 3
οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον,
οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος 4
εὑρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.

i xxii. 16; Gen. xlix. 9, 10; Esa. xi. 1, 10; Rom. xv. 12.
k i. 4; iii. 1; iv. 5; Zach. iv. 10; Joh. i. 29, 36; 1 Pet. i. 19.

[i] καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, "Μὴ κλαῖε· ἰδοὺ, ἐνί- 5
κησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι
τὸ βιβλίον καὶ λῦσαι τὰς ἑπτὰ σφραγῖδας αὐτοῦ." [k] Καὶ εἶδον, 6
καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν
μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον
κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ
πνεύματα, τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε 7
καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ

l viii. 3, 4; xiv. 2; Psal. cxli. 2.

θρόνου. [l] καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ 8
εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες

8. γέμοντα, l. γέμουσιν.

9. δώσουσι, l. δῶσι.

11. Κύριε. Many MSS. read ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν ὁ ἅγιος.

Ibid. εἰσὶ, l. ἦσαν.

CHAP. V. 1. ἐπὶ τὴν δεξιὰν may be translated, *in the right hand:* see ver. 7; xx. 1.

Ibid. ἔσωθεν καὶ ὄπισθεν, (l. ἔξωθεν,) *on both sides.* The books of the ancients were rolls of parchment, and this contained writing on both sides. S. John could not have known this before the roll was unfolded: he only saw a book, *βιβλίον*: and he knew afterwards that this book contained writing on both sides.

Ibid. *κατεσφραγισμένον, sealed down.* The seals were placed upon the last fold, and the roll could not be opened without breaking them.

2. *Τίς ἐστιν ἄξιος; Who is of dignity sufficient?*

3. οὐδεὶς ἠδύνατο. *There was no one of dignity sufficient,* the same as ἄξιος εὑρέθη in ver. 4.

4. πολλὰ, l. πολύ.

Ibid. καὶ ἀναγνῶναι is omitted in many MSS.

5. ἐνίκησεν—ἀνοῖξαι. *Hath prevailed so as to open* &c.; i. e. hath surmounted the difficulty, and is found of dignity sufficient.

Ibid. ὁ ὢν ἐκ, l. ὁ ἐκ.

Ibid. ῥίζα Δαβίδ. Isaiah calls Christ ἡ ῥίζα τοῦ Ἰεσσαὶ, (xi. 10,) where it seems to mean, *the root which springs from Jesse,* as it is in ver. 1, ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί.

Ibid. λῦσαι is perhaps an interpolation.

6. καὶ ἰδοὺ may be expunged.

Ibid. ὀφθαλμούς. Compare Zech. iv. 10, ἕπτα οὗτοι ὀφθαλμοί εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν.

Ibid. ἑπτὰ πνεύματα. See note at i. 4.

Ibid. οἵ εἰσι, l. ἅ εἰσι.

7. τὸ βιβλίον is perhaps an interpolation.

ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ
9 εἰσιν αἱ προσευχαὶ τῶν ἁγίων· [m] καὶ ᾄδουσιν ᾠδὴν καινὴν, λέ-
γοντες, "Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφρα-
γῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ
αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
10 [n] καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ
11 βασιλεύσομεν ἐπὶ τῆς γῆς." [o] Καὶ εἶδον, καὶ ἤκουσα φωνὴν
ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων, καὶ τῶν
πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ
12 χιλιάδες χιλιάδων, [p] λέγοντες φωνῇ μεγάλῃ, "Ἄξιόν ἐστι τὸ
ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ
13 σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν." [q] Καὶ
πᾶν κτίσμα ὅ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω
τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα,
ἤκουσα λέγοντας, "Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
14 τῶν αἰώνων." Καὶ τὰ τέσσαρα ζῶα ἔλεγον, "Ἀμήν·" καὶ οἱ
εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν ζῶντι
εἰς τοὺς αἰῶνας τῶν αἰώνων.

[m] xiv. 3; Act. xx. 28; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 1 Joh. i. 7.
[n] i. 6; xx. 6; Exod. xix. 6; 1 Pet. ii. 5, 9.
[o] Dan. vii. 10.
[p] iv. 11.
[q] Phil. ii. 10.

6 ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ
ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς,
2 "Ἔρχου καὶ βλέπε." [r] Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκὸς, καὶ
ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος,
καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου
4 ζώου λέγοντος, "Ἔρχου καὶ βλέπε." Καὶ ἐξῆλθεν ἄλλος ἵπ-
πος πυῤῥὸς, καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν

[r] xix. 11.

8. *ἕκαστος* refers only to the twenty-four elders, not to the *ζῶα*.

9. *ᾠδὴν καινὴν* may mean, *the new song*, in the same sense as *ὄνομα καινὸν* in ii. 17, iii. 12. The *name* of Christian, and *songs* of praise addressed to Christ, were new at the time when S. John was writing.

Ibid. *ἠγόρασας ἡμᾶς*. The elders speak not only in their own name, but in that of all Christians. See note at iv. 4.

10. Many MSS. read *αὐτοὺς* for *ἡμᾶς*, and *βασιλεύσουσι*.

11. *τῶν ζώων* is governed, not by *κυκλόθεν*, (l. *κύκλῳ*,) but by *φωνήν*. I heard the voices of the angels round the throne, and of the *ζῶα*, and of the elders.

13. If we consider, that the Lamb is here united with God the Father (see note at iv. 2.) in receiving worship from every *creature*, *κτίσμα*, it is hardly possible to conceive that the Son himself is a created being.

Ibid. *ἐν τῇ γῇ*, l. *ἐπὶ τῆς γῆς*.

Ibid. *πάντα*, l. *πάντας*.

14. The words *εἰκοσιτέσσαρες* and *ζῶντι—αἰώνων* are perhaps to be omitted.

Chap. VI. 1. The visions, which S. John now saw upon the opening of each seal, were not depicted upon the roll, nor would its contents be perceptible till all the seals were opened: but at the same time that the Lamb opened the first seal, S. John saw the figure of a white horse &c. and so with the rest.

Ibid. *σφραγίδων*, l. *ἑπτὰ σφρ.*

Ibid. *ἑνός*. *The first.* See ver. 3.

Ibid. *φωνῆς*, l. *φωνή*. Many MSS. omit *καὶ βλέπε*.

2. A multitude of commentators, ancient and modern, refer this vision to the first going forth of the apostles to preach the gospel. The *white* horse denoted their going, not as warriors, but as messengers of peace. The final triumph of the gospel is also indicated.

3. *καὶ βλέπε* is perhaps to be omitted.

4. *ἵππος πυῤῥός*. This probably denotes the quarrels of Christians among themselves, which proceeded to a dreadful extent in the fourth century. Compare our Saviour's prediction in Matt. x. 34.

εἰρήνην ἀπο τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐδόθη
αὐτῷ μάχαιρα μεγάλη.
Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου 5
λέγοντος, "Ἔρχου καὶ βλέπε." Καὶ εἶδον, καὶ ἰδοὺ, ἵππος
μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
s ix. 4. [s]καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, 6
"Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου·
καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς."
Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν 7
τοῦ τετάρτου ζώου λέγουσαν, "Ἔρχου καὶ βλέπε." Καὶ εἶδον, 8
καὶ ἰδοὺ, ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα
αὐτῷ ὁ Θάνατος, καὶ ὁ ᾅδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη
αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ
καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
t i. 9; viii. 3; ix. 13; xiv. 18; xix. 10; xx. 4. [t]Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ 9
θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ
Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, καὶ ἔκραζον φωνῇ μεγά- 10
λῃ λέγοντες, "Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς,
οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων
u iii. 5; vii. 9, 14. ἐπὶ τῆς γῆς;" [u]Καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ, καὶ 11
ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως οὗ
πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ
μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.
x Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Act. ii. 20. [x]Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ ἰδοὺ, 12

4. ἀπὸ τῆς γῆς, l. ἐκ τῆς γῆς.

5. καὶ βλέπε may be omitted.

Ibid. ἵππος μέλας. This may denote the middle or *dark* ages.

Ibid. ζυγόν. Dean Woodhouse takes this literally for *a yoke*, as denoting the superstitious and burdensome ceremonies, which were imposed in those times of ignorance.

6. Χοῖνιξ σίτου. This was as much as one man could consume in a day: and a denarius (which was one day's pay, Matt. xx. 2.) would procure sixteen chœnices of wheat in the time of Cicero, or twenty in the time of Trajan. There was therefore a great scarcity, when a denarius could only purchase one chœnix of wheat; and three chœnices of barley were equally dear at the same price: but it is probable, that we are to understand a scarcity of spiritual food, as in Amos viii. 11, *not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord.* This was peculiarly the case in the dark ages.

Ibid. μὴ ἀδικήσῃς. The oil and wine may denote the saving truths of the gospel, (Isaiah lv. 1,) and the exclamation concerning the dearness of *wheat* and *barley*, i. e. the scarcity of spiritual instruction, is followed by a charge to the teachers of those days not to corrupt the gospel: a charge, which the event shewed to be very necessary.

7. λέγουσαν, l. λέγοντος, and omit καὶ βλέπε.

8. ἵππος χλωρός. This period is a continuation of the last, and denotes the devastation of the church from the Mahometans and papal Rome. Compare Ezek. xiv. 21.

Ibid. ἀκολουθεῖ, l. ἠκολούθει.

Ibid. Most MSS. read ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέτ. τῆς γῆς ἀποκτεῖναι ἐν ῥομφ.

Ibid. τὸ τέταρτον τῆς γῆς may mean a large portion of the Christian world.

9. We need not take this period as a continuation of the last. Several pictures or images were represented to S. John, and though the four first may have marked consecutive periods, there is no reason why a new picture may not have applied to a totally distinct period.

Ibid. ἐσφαγμένων. This seems clearly to refer to the martyrs. S. John may have recognised some who were martyred in his own day; but this vision comprehends the martyrs of every age.

Ibid. τὴν μαρτυρίαν, l. τὴν μ. τοῦ ἀρνίου.

11. l. καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή.

Ibid. μικρὸν is perhaps to be omitted.

Ibid. ἕως οὗ πληρωθῶσι, l. ἕως πληρώσωσι. *Until the number of all the martyrs is complete.*

12. This vision seems to relate to the end of the world, and the final triumph of the gospel over its enemies. Compare our Saviour's prediction, Matt. xxiv. 29.

σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος
13 τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ
οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους
14 αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη· [y]καὶ ὁ οὐρανὸς ἀπεχω- [y] Psal. cii. 27; Esa. xxxiv. 4.
ρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
15 τόπων αὐτῶν ἐκινήθησαν· [z]καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ [z] Esa. ii 19.
μεγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλίαρχοι καὶ οἱ δυνατοὶ
καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ
16 σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, [a]καὶ λέγουσι τοῖς [a] Hos. x. 8; Lu. xxiii. 30.
ὄρεσι καὶ ταῖς πέτραις, "Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς
17 ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
αὐτοῦ, καὶ τίς δύναται σταθῆναι;"

7 ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ
τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας
ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ
2 τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον. Καὶ εἶδον ἄλλον ἄγ-
γελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ
ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς
3 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, [b]λέγων, [b] ix. 4; Ezech. ix. 4.
"Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα,
ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν
4 μετώπων αὐτῶν." [c]Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισ- [c] xiv. 1.
μένων, ρμδ´ χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν
5 Ἰσραήλ· ἐκ φυλῆς Ἰούδα, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ
φυλῆς Ῥουβὴν, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ,
6 ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἀσὴρ, ιβ´ χιλιάδες
ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ´ χιλιάδες ἐσφρα-
γισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ´ χιλιάδες ἐσφραγισμένοι·
7 ἐκ φυλῆς Συμεὼν, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
Λευὶ, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχὰρ, ιβ´

12. l. σελήνη ὅλη.

15. δυνατοὶ, l. ἰσχυροί.

Chap. VII. 1. This vision is closely connected with the last, as might be expected, since both of them accompanied the opening of the sixth seal. Before the enemies of the gospel are finally destroyed, S. John sees the admission of believers to their blessedness in heaven; and though he says μετὰ ταῦτα εἶδον, the things represented here might seem to precede those mentioned in vi. 12—17.

Ibid. ἀγγέλους. These angels were perhaps commissioned to bring about the conversions mentioned in vi. 12, &c.

4. The Jewish believers are mentioned first, and there were many *myriads* of them so early as A.D. 53. Acts xxi. 20.

6. Μανασσῆ. In the book of Numbers, Moses omits the tribes of Levi and Joseph, and makes out the twelve by naming Ephraim and Manasseh, the sons of Joseph. S. John mentions Manasseh, though he also names the tribe of Joseph; but he omits the tribe of Ephraim, perhaps because it was one of the first to fall into idolatry, (Judges xvii. 5.) The same reason is given for the omission of the tribe of Dan, (see Judg. xviii. 30): but since the vision is not to be taken literally as to the numbers of the sealed, but was only intended to represent the Jewish believers, the names and order of the tribes are immaterial.

7. Λευί. There was no reason for the tribe of Levi being omitted by S. John, though it was not reckoned among the twelve tribes in the division of Canaan. But in the heavenly Canaan there is no temple, and all are priests to God: see xxi. 22.

χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ιβ' χιλιάδες 8
ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσὴφ, ιβ' χιλιάδες ἐσφραγισμένοι·
ἐκ φυλῆς Βενιαμὶν, ιβ' χιλιάδες ἐσφραγισμένοι.
d iii. 5, 18; vi. 11. [d]ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι 9
αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ
ἀρνίου, περιβεβλημένοι στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς
e Psal. iii. 9; Jer. iii. 23. χερσὶν αὐτῶν· [e]καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, "Ἡ 10
σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ
ἀρνίῳ." Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ θρόνου 11
καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον
ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν
τῷ Θεῷ λέγοντες, "Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία 12
καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ
Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν." Καὶ ἀπεκρίθη 13
εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, "Οὗτοι οἱ περιβεβλημένοι
f i. 5; Esa. i. 18; Heb. ix. 14; 1 Joh. i. 7. τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;" [f]Καὶ 14
εἴρηκα αὐτῷ, "Κύριε, σὺ οἶδας." Καὶ εἶπέ μοι, "Οὗτοί εἰσιν
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς
στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι
g Esa. iv. 5, 6. τοῦ ἀρνίου. [g]διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, 15
καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ·
h Psal. cxxi. 6; Esa. xlix. 10. καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. [h]οὐ 16
πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς
i xxi. 4; Psal. xxiii. 1; Esa. xxv. 8. ὁ ἥλιος οὐδὲ πᾶν καῦμα· [i]ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ 17
θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς
ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλ-
μῶν αὐτῶν."
ΚΑΙ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ 8
ἐν τῷ οὐρανῷ ὡς ἡμιώριον. Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, 2
οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ
k v. 8; vi. 9; ix. 13; xiv. 18. σάλπιγγες. [k]καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυ- 3
σιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιά-
ματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων

9. S. John now sees the Gentile believers, who were much more numerous than the Jewish.

Ibid. *φοίνικες*. Branches of palm trees were signs of rejoicing, Lev. xxiii. 40.

10. *κράζοντες*, l. *κράζουσι*.

Ibid. *Ἡ σωτηρία τῷ Θεῷ*. They mean to ascribe their salvation to God and to the Lamb.

11. *ἄγγελοι*. These angels were standing round the throne before any of the seals were opened, v. 11.

Ibid. *πρεσβυτέρων*. The twenty-four heads of the Jewish and Gentile believers. See iv. 4.

15. *σκηνώσει*, *will form a tabernacle over them*, to protect them from the heat mentioned in ver. 16.

17. *ζώσας*, l. *ζωῆς*.

Chap. VIII. 1. No vision accompanied the opening of the seventh seal: but when half an hour had elapsed, the seven angels received their trumpets.

3. l. *ἐστάθη ἐπὶ τοῦ θυσιαστηρίου*. Either phrase might mean, *he stood at the altar*.

Ibid. *λιβανωτόν*. Schmidius says, that *ὁ λιβανωτὸς* is *thus*, *τὸ λιβανωτὸν thuribulum*.

Ibid. *ἵνα δώσῃ*. *That he might give it to the prayers of the saints*: i. e. he might give the effect of incense to the prayers of the saints. Vitringa.

4 ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. [1]καὶ [1] Psal. cxli. 2.
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων
5 ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ
ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ
καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.
6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοι-
7 μασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος ἐσάλ-
πισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ
ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη,
8 καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ ὁ δεύτερος ἄγγελος
ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν
9 θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. καὶ
ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ
10 ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ
ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ
μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
11 ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ
ἀστέρος λέγεται Ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων
εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε,
καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης
καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν,
καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
13 Καὶ εἶδον καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουραν-
ήματι λέγοντος φωνῇ μεγάλῃ, "Οὐαὶ, οὐαὶ, οὐαὶ, τοῖς κατ-
οικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν
τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν."

5. τὸν λιβανωτὸν, l. τὸ λιβανωτὸν, and αὐτό.

Ibid. καὶ ἔβαλεν. Our Saviour says, πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, Luke xii. 49, by which he meant, that his religion would give rise to many dissensions: and so it may be meant here, that from the same quarter would proceed prayers which are acceptable to God, and quarrels and dissensions which would agitate the earth. This representation resembles the vision which accompanied the opening of the second seal, vi. 4.

7. The trumpets seem to denote the persecutions of the church.

Ibid. εἰς τὴν γῆν, *upon the land*, as distinguished from *the sea:* see ver. 8. It perhaps represents the Jewish Christians. Woodhouse. Many MSS. read after this, καὶ τὸ τρίτον τῆς γῆς κατεκάη.

Ibid. τὸ τρίτον, *a considerable part. The trees* may mean genuine Christians, those who are rooted and grounded in the faith. Many of these were destroyed by the fire of persecution. The *green grass* may mean, those who make a fair show, but *in time of persecution fall away.*

8. τὴν θάλασσαν may mean, the Gentile Christians. The *burning mountain* represents the persecutions carried on by the Heathen.

9. The persecution destroyed a great many persons and their property.

10. This seems to represent the corruption of the gospel by heretics, probably by the Gnostics.

Ibid. ἀστήρ. *A star* signifies an eminent leader. This seemed to come from heaven, and dazzled by the doctrine which was taught.

Ibid. ποταμῶν—ὑδάτων. The sources of true doctrine. Great part (τὸ τρίτον) of the gospel doctrines was corrupted by heretics.

11. l. ὁ Ἄψινθος, καὶ ἐγένετο.

12. This shews the darkness and ignorance which followed the corruption of the true doctrine. The sun, moon, and stars represent the light of the gospel, which was now obscured.

13. ἀγγέλου, l. ἀετοῦ.

m xvii. 8; Lu. viii. 31. [m]ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ 9
τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς
τοῦ φρέατος τῆς ἀβύσσου, καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. 2
καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης,
καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη 3
αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς·
n vi. 6; vii. 3; Ezech. ix. 4. [n]καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, 4
οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους
μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν
μετώπων αὐτῶν. καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, 5
ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν
o Esa. ii. 19; Jer. viii. 3. ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. [o]καὶ ἐν ταῖς 6
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ
οὐχ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ
p Joel ii. 4. φεύξεται ὁ θάνατος ἀπ' αὐτῶν. [p]Καὶ τὰ ὁμοιώματα τῶν 7
ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς
κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ· καὶ τὰ πρόσωπα
q Joel i. 6. αὐτῶν ὡς πρόσωπα ἀνθρώπων, [q]καὶ εἶχον τρίχας ὡς τρίχας 8
γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώ- 9
ρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν
ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ 10
ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς
αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας
πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσ- 11
σου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
r viii. 13. ὄνομα ἔχει Ἀπολλύων. [r]Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχον- 12
ται ἔτι δύο οὐαὶ μετὰ ταῦτα.
ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ 13

CHAP. IX. 1. *ἀστέρα.* This denotes *a teacher*, as in viii. 10, and evidently a false teacher, pretending to come *from heaven:* or it may denote Satan himself, who instigated the heretics.

2. *καπνός.* A cloud of false doctrine, probably Gnosticism.

Ibid. *ἐσκοτίσθη.* The light of the gospel was obscured by it. See viii. 12.

3. *ἀκρίδες.* The Gnostics, who were as thick as locusts, and as venomous as scorpions.

4. *χόρτον—δένδρον.* These perhaps denote believers in the gospel. See viii. 7. The Gnostics only injured those who were not firm in the faith. For *εἰ μὴ*, see Index. *Μόνους* is perhaps an interpolation.

5. *ἵνα μὴ ἀποκτείνωσιν.* The Gnostics did not destroy Christianity, but greatly injured it.

Ibid. *μῆνας πέντε.* This is the time that locusts commit their devastations: they are hatched in spring and die at the latter end of summer. If each day is taken for a year, the period is 150 years, and the Gnostic heresy lasted about that time, beginning from the end of the first century.

6. *οἱ ἄνθρωποι* seems to refer to *τοὺς ἀνθρώπους* in ver. 4. These wavering Christians will be so corrupted by the Gnostics, that the gospel would seem to be in danger of being destroyed; but it will not be so.

7. *ὅμοια ἵπποις.* This alludes to the violent attacks made by the Gnostics against the gospel.

Ibid. *ὡς στέφανοι.* They have a semblance of crowns, i. e. they boast a show of religion without possessing its truth and efficacy. Woodhouse.

Ibid. *πρόσωπα—τρίχας.* *They have the faces of men and the hair of women*, in allusion perhaps to the sensuality and voluptuousness of some of the Gnostics.

11. *βασιλέα.* This seems to mean Satan, the instigator of these heretics.

13. Most commentators apply this to the invasion and success of the Mahometans.

τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώ-
14 πιον τοῦ Θεοῦ, [s]λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλ- [s] vii. 1.
πιγγα, "Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ
15 τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ." Καὶ ἐλύθησαν οἱ τέσσαρες
ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ
16 ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. [t]καὶ ὁ [t] Psal.
ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· καὶ lxviii. 18; Dan. vii. 10.
17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ
ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρί-
νους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
18 καὶ καπνὸς καὶ θεῖον. ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ
19 τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. αἱ γὰρ
ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι καὶ ἐν ταῖς οὐραῖς
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς,
20 καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ
ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ
τῶν ἔργων τῶν χειρῶν αὐτῶν, [u]ἵνα μὴ προσκυνήσωσι τὰ [u] Lev. xvii. 7; Psal. cvi. 37.
δαιμόνια, καὶ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ
καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε
21 ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων
αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας
αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

10 [x]ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ [x] i. 15;
οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἶρις ἐπὶ τῆς κεφαλῆς, Matt. xvii. 2.
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς
2 στύλοι πυρὸς, καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγ-
μένον, καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασ-
3 σαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν, καὶ ἔκραξε φωνῇ μεγάλῃ,
ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ
4 βρονταὶ τὰς ἑαυτῶν φωνάς· [y]καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρον- [y] Dan.
ταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν viii. 26; xii. 4, 9.

14. ὃς εἶχε, l. ὁ ἔχων.

Ibid. Εὐφράτῃ. This perhaps merely means that the invasion was to come from the east.

15. εἰς τὴν ὥραν. S. John perhaps used this expression, because he was speaking of an event which was very distant. The very hour was fixed in the counsels of God, and these angels could not move till that hour was come.

Ibid. τὸ τρίτον. See viii. 7. ἀποκτείνωσι perhaps refers to the corruption of doctrine: a considerable number of nominal Christians were spiritually destroyed.

16. l. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. The Saracens were remarkable for their cavalry.

18. l. ἀπὸ τῶν τριῶν πληγῶν τούτων.

19. l. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστί.

20. Those Christians, who did not embrace Mahometanism, were corrupted by all kinds of superstitions and impurities.

Chap. X. 1. This chapter contains no new prophecy, but merely describes the giving of *the little book* to S. John. Ἄλλον is perhaps an interpolation.

2. l. καὶ ἔχων ἐν τῇ χ. αὐτοῦ βιβλαρίδιον.

4. τὰς φωνὰς ἑαυτῶν may be omitted. S. John was perhaps going to write down what he had heard, as if it had related to the seven churches of Asia: the voice from heaven tells him that he was not to do so, for it related to a distant time.

ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, "Σφράγισον ἃ ἐλάλησαν αἱ
z Dan. xii. 7. ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς." [z]Καὶ ὁ ἄγγελος, ὃν 5
εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα
αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας 6
τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος
a xi. 15. οὐκ ἔσται ἔτι, [a]ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου 7
ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ
Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.
b ver. 4. [b]Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα 8
μετ' ἐμοῦ καὶ λέγουσα, "Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ
ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης
c Ezech. iii. 1—3. καὶ ἐπὶ τῆς γῆς." [c]Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων 9
αὐτῷ, "Δός μοι τὸ βιβλαρίδιον." Καὶ λέγει μοι, "Λάβε
καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν
τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι." Καὶ ἔλαβον τὸ 10
βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό·
καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον
αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, "Δεῖ σε πά- 11
λιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασι-
λεῦσι πολλοῖς."
d Ezech. xl., xli., xlii., xliii. [d]Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων, "Ἔγειραι 11
καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον, καὶ τοὺς
e xiii. 5. προσκυνοῦντας ἐν αὐτῷ· [e]καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ 2
ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι·
καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.
f xii. 6. [f]Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας 3
g Zach. iv. 2, 3, 11, 14. χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους." [g]Οὗτοί 4
εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ
τῆς γῆς ἑστῶσαι. καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπο- 5

5. l. τὴν χεῖρα αὐτοῦ τὴν δεξιάν.

6. ὅτι χρόνος οὐκ ἔσται ἔτι. See note at ver. 4.

7. ὅταν μέλλῃ σαλπίζειν, *when another trumpet will sound.*

Ibid. l. τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

11. This also seems to shew that the prophecy concerned the Christian church in general.

Chap. XI. 1. τὸν ναὸν τοῦ Θεοῦ is *the church,* or body of true believers. See 2 Thess. ii. 4.

2. ἔκβαλε ἔξω, *put it out of your measurement,* take no account of it.

Ibid. τοῖς ἔθνεσι. Nominal Christians.

Ibid. πατήσουσι. Our version says, *they shall tread under foot:* but it means, *they shall walk in,* or *frequent.* The temple and its outer court are in the holy city; and therefore the Gentiles, to whom the outer court is allotted, are said to *tread the holy city.*

Ibid. μῆνας τεσσαράκοντα δύο. This is the same period as the 1260 days in the next verse; for a month of 30 days, if multiplied by 42, gives 1260 days, i. e. years. It is also the same period as *a time and times and half a time,* mentioned in xii. 14; Dan. vii. 25. Dean Woodhouse applies this to the period from the general conversion of the Gentiles in the west, which takes in the greater part of the Mahometan and papal times.

3. τοῖς δυσὶ μάρτυσι perhaps does not refer to two particular persons, but to the true believers generally: they are to be under some affliction for 1260 years. They may mean the persons who professed a pure religion during the corruptions of the middle ages.

4. ἐλαῖαι—λυχνίαι. Both these are metaphorical expressions for *preachers of God's word.* See Zech. iv. 11—14, and read Κυρίου for Θεοῦ.

ρεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς
5 αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν
6 ἀποκτανθῆναι. [h]Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, [h] Exod. vii.,
ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξου- viii., ix., x., xii.;
σίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατ- 1 Reg. xvii. 1.
7 άξαι τὴν γῆν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι. [i]Καὶ ὅταν τε- [i] xiii. 1, 7, 11
λέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς xvii. 8; Dan. vii. 21.
ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς
8 καὶ ἀποκτενεῖ αὐτούς. [k]καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλα- [k] xvii. 2, 5;
τείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς xviii. 10.
Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.
9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ
ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ
10 πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα. καὶ οἱ
κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφραν-
θήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο
11 προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ
μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ
εἰσῆλθεν ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
12 φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν
φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, "Ἀνάβητε
ὧδε." Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ
13 ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε,
καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ
14 Θεῷ τοῦ οὐρανοῦ. [l]Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ [l] viii. 13;
ἡ τρίτη ἔρχεται ταχύ. ix. 12; xv. 1.
15 [m]ΚΑΙ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ [m] x. 7.
μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, "Ἐγένοντο αἱ βασιλεῖαι
τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ
16 βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων." [n]Καὶ οἱ εἴκοσι καὶ [n] iv. 4, 10;
τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ v. 8.
τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ
17 προσεκύνησαν τῷ Θεῷ, [o]λέγοντες, "Εὐχαριστοῦμέν σοι, Κύριε [o] i. 4, 8;
ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι iv. 8; xvi. 5;
18 εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας. καὶ xix. 6.

8. τὰ πτώματα, l. τὸ πτῶμα.

Ibid. ἡμῶν, l. αὐτῶν.

9. βλέψουσιν ἐκ τῶν λαῶν. *Persons of all nations, tribes, &c. shall see.*

10. ἐβασάνισαν. It is not meant, that the two prophets really *tormented the inhabitants of the earth:* but such was the calumny of their adversaries.

12. ἤκουσαν, l. ἤκουσα.

13. Dean Woodhouse considers this part of the prophecy to be still unaccomplished: l. ἡμέρᾳ for ὥρᾳ.

15—18. This perhaps refers to a future and final extension of the gospel.

15. l. ἐγένετο ἡ βασιλεία.

17. καὶ ὁ ἐρχόμενος is perhaps an interpolation.

τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν
νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς
προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου
τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθεί-
ροντας τὴν γῆν."

[p] xv. 5.

[p] ΚΑΙ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ 19
κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα
μεγάλη. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι- 12
βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ 2
ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.
Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δράκων 3
μέγας πυῤῥὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ
τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτά· καὶ ἡ οὐρὰ αὐτοῦ σύρει 4
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς
τὴν γῆν. Καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς
μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.
[q] καὶ ἔτεκεν υἱὸν ἄῤῥενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη 5
ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
Θεὸν καὶ τὸν θρόνον αὐτοῦ. [r] καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρη- 6
μον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέ-
φωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας ἑξήκοντα.

[q] ii. 27; xix. 15; Psal. ii. 9.
[r] xi. 3.

[s] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ 7
ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων
ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, [t] καὶ οὐκ ἴσχυσαν, οὔτε τόπος 8
εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. [u] καὶ ἐβλήθη ὁ δράκων ὁ μέγας, 9
ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ
πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ
ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. [x] Καὶ ἤκουσα φωνὴν 10
μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, "Ἄρτι ἐγένετο ἡ σωτηρία
καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία

[s] Dan. x. 13, 21; xii. 1; Jude 9.
[t] Dan. ii. 35.
[u] xx. 2; Gen. iii. 1, 4; Lu. x. 18; Joh. xii. 31.
[x] xi. 15; Job i. 9; ii. 5. Zach. iii. 1.

19. l. διαθήκης τοῦ Κυρίου.
Ibid. καὶ σεισμὸς is perhaps to be expunged.
CHAP. XII. 1. γυνή. The church of Christ, which is of heavenly origin, as designated by the sun and moon.
2. ὠδίνουσα. The church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3; Rom. viii. 22.
Ibid. l. ἔκραζεν.
3. δράκων. This is explained in ver. 9. to mean the devil.
Ibid. κεφαλὰς—κέρατα—διαδήματα. This implies the great power which the devil had among the powerful kingdoms of the earth.
4. ἀστέρων. This may mean the angels who were disobedient; or the human authorities who have followed the suggestions of Satan.
Ibid. καταφάγῃ. This implies the artifices of Satan to destroy the kingdom of Christ.
5. ποιμαίνειν. This alludes to Christ's universal dominion: he was *the male child.*
6. ἔχει, l. ἔχει ἐκεῖ.
7. Καὶ ἐγένετο πόλεμος. *Now there had been war.* The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.
Ibid. ἐπολέμησαν κατὰ, l. τοῦ πολεμῆσαι μετά.
8. ἴσχυσαν—αὐτῶν, l. ἴσχυσεν—αὐτῷ.

τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν
ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ
11 νυκτός. [y] καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ [y] Rom. viii. 23, 34, 37; xvi. 20.
τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν
12 αὐτῶν ἄχρι θανάτου. [z] διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ [z] viii. 13; Psal. xcvi. 11; Esa. xlix. 13.
οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν
θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν,
13 εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα.
14 [a] Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, [a] Dan. vii. 25; xii. 7.
ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται
ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ
15 ὄφεως. Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόμα-
τος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποι-
16 ήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα
αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ
17 στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δρακων ἐπὶ τῇ γυναικὶ, καὶ
ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος
αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν
μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.
18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· [b] καὶ εἶδον ἐκ [b] xvii. 3, 9, 12; Dan. vii. 7.
13 τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα
δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς
2 κεφαλὰς αὐτοῦ ὄνομα βλασφημίας. [c] καὶ τὸ θηρίον ὃ εἶδον ἦν [c] xii. 9.
ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα
αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύνα-
3 μιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. [d] καὶ [d] xvii. 3.
εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ
ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ
4 γῆ ὀπίσω τοῦ θηρίου, [e] καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδω- [e] xviii. 18.

11. *οὐκ ἠγάπησαν* is the same as *ἠμέλησαν*, *they did not regard their life, but even ran the risk of death:* they were neglectful of life, even unto death.

12. l. *οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ.*

13. *ἥτις ἔτεκε.* This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the *woman, who afterwards brought forth the male child.*

14. *δύο πτέρυγες.* In allusion to the miraculous aid, which the church received.

15. *ποταμόν. A torrent or flood of persecution,* which Satan excited, in the hopes of the church being overwhelmed by it (*ποταμοφόρητον*).

16. *ἡ γῆ.* At length *the earthly authorities* assisted the church, and the persecution ceased for a time.

17. l. *μαρτυρίαν Ἰησοῦ.*

CHAP. XIII. 1. There is a remarkable agreement between this passage and that in Dan. vii. 2—15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. The first beast of the Apocalypse may be taken as representing the persecuting *secular* power: the second beast in ver. 11. is the persecuting *ecclesiastical* power.

3. Dean Woodhouse refers this to the blow which pagan Rome received by the conversion of Constantine: *the blow,* however, *was healed,* and the beast resumed his power, when Christians themselves began to persecute.

Ibid. *καὶ ἐθαύμασεν. And again the world looked up with admiration to the beast.*

4. l. *καὶ προσεκύνησαν τῷ δράκοντι δεδωκότι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ.*

κεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες,
"Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ;"
[f] Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ 5
ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο·
καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, 6
βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς
ἐν τῷ οὐρανῷ σκηνοῦντας. [g] Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι 7
μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία
ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.
[h] Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς 8
γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ
ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. [i] Εἴ τις ἔχει 9
οὖς, ἀκουσάτω. [k] Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλω- 10
σίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα-
χαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν
ἁγίων.
[l] Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα 11
δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. [m] καὶ τὴν ἐξουσίαν τοῦ 12
πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν
καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ
πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· [n] καὶ ποιεῖ 13
σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ
εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. [o] καὶ πλανᾷ τοὺς κατοι- 14
κοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώ-
πιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι
εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.
[p] Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ 15
λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνή-
σωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι. [q] Καὶ ποιεῖ 16
πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους
καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα
δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ
τῶν μετώπων αὐτῶν, [r] καὶ ἵνα μήτις δύνηται ἀγοράσαι ἢ 17

[f] xi. 2, 9; Dan. vii. 8, 11; xi. 36.
[g] xi. 7; Dan. vii. 21.
[h] iii. 5; xvii. 8; xx. 12; xxi. 27; Exod. xxxii. 33; Phil. iv. 3.
[i] ii. 7.
[k] xiv. 12; Gen. ix. 6; Esa. xxxiii. 1; Matt. xxvi. 52.
[l] xi. 7.
[m] ver. 3, 19, 20.
[n] xvi. 14; Matt. xxiv. 24; 2 Thess. ii. 9.
[o] Deut. xiii. 1.
[p] xix. 20.
[q] xix. 20.
[r] xiv. 11.

6. *καὶ* before *τοὺς ἐν τῷ οὐρανῷ* is perhaps to be expunged.

7. l. *φυλὴν καὶ λαὸν καὶ γλῶσσαν.*

8. l. *τὸ ὄνομα ἐν τῷ βιβλίῳ.*

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. *θηρίον.* He is called *the false prophet* in xvi. 13; xix. 20; xx. 10.

Ibid. *ἐκ τῆς γῆς.* The former beast arose *out of the sea,* which sometimes means the heathen world, (see viii. 7, 8.) The second beast rises *from the land,* which perhaps implies that it is a Christian power, or connected with religion.

Ibid. *κέρατα δύο.* Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. *σημεῖα.* *Pretended miracles:* they are miracles only *before men,* but not before God.

16. *δώσῃ,* l. *δῶσιν.*

Ibid. *χάραγμα.* Philo Judæus mentions some idolaters who *ἵενται πρὸς δουλείαν τῶν χειροκμήτων, γράμμασιν αὐτὴν ὁμολογοῦντες· οὐκ ἐν χαρτιδίοις, ὡς ἐπὶ τῶν ἀνδραπόδων ἔθος, ἀλλ' ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδήρῳ πεπυρωμένῳ πρὸς ἀνεξάλειπτον διαμονήν,* vol. ii. p. 221.

πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ
18 τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. [s]Ὧδε ἡ σοφία ἐστίν. ὁ ἔχων s xv. 2; xvii. 9.
τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀν-
θρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξστ΄.

14 [t]ΚΑΙ εἶδον, καὶ ἰδοὺ, ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ t vii. 4.
μετ᾽ αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ
ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.
2 [u]καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, u i. 15;
καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῳδῶν v. 8; xix. 6.
3 κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. [x]καὶ ᾄδουσιν ὡς ᾠδὴν x v. 9.
καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ
ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς
4 γῆς. [y]Οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρ- y iii. 4;
θένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου v. 9; 1 Cor. vi. 20;
ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ 2 Cor. xi. 2; Jac. i. 18.
5 τῷ Θεῷ καὶ τῷ ἀρνίῳ· [z]καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη z Psal. xxxii. 2;
δόλος· ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. Eph. v. 27.
6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι,
ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ
τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν, [a]λέ- a Psal.
7 γοντα ἐν φωνῇ μεγάλῃ, "Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ xxxiii. 6; cxxiv. 8;
δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε cxlvi. 6; Act. xiv. 15;
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πη- xvii. 24.
8 γὰς ὑδάτων." [b]Καὶ ἄλλος ἄγγελος ἠκολούθησε λέγων, "Ἔπ- b xviii. 2, 3; x. 21;
εσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ xvi. 19; xvii. 2, 5;
9 θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη." Καὶ τρίτος Esa. xxi. 9.
ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, "Εἴ τις τὸ Jer. li. 8. c xvi. 19;
θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα xix. 20; xx. 10;
10 ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, [c]καὶ αὐτὸς πίε- Psal. lxxv. 9; Esa. li. 17;
ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- Jer. xxv. 15.

17. l. τὸ χαραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of *the first beast*, xiii. 1.

18. τὸν ἀριθμόν. Irenæus mentions the word ΛΑΤΕΙΝΟΣ, the letters of which make up the number 666: but the same number has been extracted from so many other words, that it is useless to attempt the solution.

Chap. XIV. 1. This vision may be taken to represent the true church, which continued through the times of the serpent, the beast, and the false prophet.

Ibid. l. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρός.

3. l. ᾄδουσιν ᾠδήν.

Ibid. ἀπὸ τῆς γῆς may still mean, *out of the whole body of Christians, whether nominal or real.* See xiii. 11.

4. παρθένοι. They have committed no kind of spiritual fornication. See πορνείας in ver. 8

Ibid. l. οὗτοι ὑπὸ Ἰησοῦ ἠγοράσθησαν.

5. δόλος, l. ψεῦδος. The words ἐνώπιον—Θεοῦ may be omitted.

6. κατοικοῦντας, l. καθημένους, and ἐπὶ πᾶν ἔθνος.

8. l. ἄλλος δεύτερος ἄγγελος.

Ibid. Βαβυλών. Even Roman Catholic commentators refer this to Rome, understanding pagan Rome. Many Protestants apply the prophecy to the reformation, and the downfall of the papal power: l. Βαβυλὼν ἡ μεγάλη, ἐκ τοῦ οἴνου.

9. l. ἄλλος ἄγγελος τρίτος.

10. κεκερασμένου ἀκράτου. Compare Psalm lxxv. 8, ποτήριον οἴνου ἀκράτου πλῆρες κεράσματος. It means, *pure wine made yet stronger by a mixture of powerful ingredients.* Lowth, Woodhouse.

του ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν
πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ
d xix. 3; ἀρνίου· [d] καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς 11
Esa. xxxiv. 10. αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς
οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις
e xiii. 10. λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ." [e] Ὧδε ὑπομονὴ 12
τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ
τὴν πίστιν Ἰησοῦ.

f 1 Cor. xv. 18; [f] Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι, "Γράψον, 13
1 Thess. iv. 14. Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ,"
λέγει τὸ Πνεῦμα· "ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν·
τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν."

g i. 13; [g] Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην 14
Ezech. i. 26;
Dan. vii. 13. καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
h Joel iii. 13; Matt. xiii. 39. στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. [h] καὶ 15
ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ
τῷ καθημένῳ ἐπὶ τῆς νεφέλης, "Πέμψον τὸ δρέπανόν σου
καὶ θέρισον, ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ
θερισμὸς τῆς γῆς." Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην 16
τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, 17
ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 18
τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε
κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων, "Πέμ-
ψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς
i xix. 15. ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς." [i] Καὶ 19
ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε
τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ
k Esa. lxiii. 3; Θεοῦ τὴν μεγάλην. [k] καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, 20
Lam. i. 15. καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων,
ἀπὸ σταδίων χιλίων ἑξακοσίων.

l xi. 14. [l] ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, 15
ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
m iv. 6; αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. [m] Καὶ εἶδον ὡς θάλασσαν 2
v. 8; xiv. 2. ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου
καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν

12. I have separated these words from those of the angel, and supposed them to be spoken by S. John as an exhortation to the suffering Christians of his own day. See xiii. 10.

13. *μοὶ* is perhaps an interpolation.

Ibid. *ἀπάρτι*, *from henceforth.* Some read *ἀπαρτὶ*, *perfectly*, and connect it with *μακάριοι*.

14. This vision of the harvest and vintage is referred by Dean Woodhouse to some signal act of vengeance inflicted upon the enemies of the gospel, and not to the final judgment.

20. *αἷμα* might mean, *the blood of the grape*, i. e. wine. We find *αἷμα σταφυλῆς* in Gen. xlix. 11; Deut. xxxii. 14.

CHAP. XV. 2. *νικῶντας ἐκ τοῦ θηρίου* is not merely *victorious over the beast*, but *victorious after having escaped from the power of the beast.* Clarke. *Ἐκ τοῦ χαράγματος αὐτοῦ* is perhaps an interpolation.

3 ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. [n]καὶ ᾄδουσι τὴν ᾠδὴν [n] Exod. xv. 1; Psal. cxi. 2; cxxxix. 14.
Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες,
"Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παν-
τοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν
4 ἁγίων. [o]τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά [o] Esa. lxvi. 23; Jer. x. 7.
σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσ-
κυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώ-
θησαν."
5 [p]Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἠνοίγη ὁ ναὸς τῆς σκηνῆς [p] xi. 19.
6 τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· [q]καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [q] i. 13.
ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθα-
ρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυ-
7 σᾶς. καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις
ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος
8 εἰς τοὺς αἰῶνας τῶν αἰώνων. [r]καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ [r] Exod. xl. 34; 1 Reg. viii. 10; Esa. vi. 4.
τῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς
ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πλη-
γαὶ τῶν ἑπτὰ ἀγγέλων.
16 ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς
ἑπτὰ ἀγγέλοις, "Ὑπάγετε καὶ ἐκχέατε τὰς φιάλας τοῦ θυμοῦ
2 τοῦ Θεοῦ εἰς τὴν γῆν." [s]Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε [s] xiii. 14, 16, 17; Exod. ix. 9, 10, 11.
τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ
πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ
3 θηρίου καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας. [t]Καὶ ὁ δεύτε- [t] Exod. vii. 17, 20.
ρος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ
ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ
4 θαλάσσῃ. Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ
εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο
5 αἷμα. [u]Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, "Δί- [u] i. 4, 8; iv. 8; xi. 17.
καιος, Κύριε, εἶ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκρινας.
6 [x]ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας [x] Matt. xxiii. 34.
7 πιεῖν· ἄξιοι γάρ εἰσι." [y]Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιασ- [y] ix. 13; xv. 3.
τηρίου λέγοντος, "Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ
8 καὶ δίκαιαι αἱ κρίσεις σου." Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε
τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματί-
9 σαι τοὺς ἀνθρώπους ἐν πυρί. [z]καὶ ἐκαυματίσθησαν οἱ ἄνθρω- [z] ver. 11, 21.

3. *ᾠδὴν Μωσέως.* A song of triumph, such as Moses sang, when Pharaoh was destroyed.

3. *ἁγίων*, l. *ἐθνῶν*.

4. *σὲ* may be omitted: l. *μόνος ἅγιος· ὅτι πάντες ἥξουσι.*

6. *λίνον καθαρόν.* *The righteousness of the saints*, xix. 8.

Chap. XVI. 1. *φιάλας.* The vial was a basin, bowl, or cup, commonly used in the ancient church to contain the offering of meal or of incense, standing before the altar of incense for that purpose. It was also used to pour from, as in 1 Sam. x. 1. Woodhouse. l. *τὰς ἑπτὰ φιάλας.*

Ibid. The pouring out of these vials means generally the punishments inflicted upon the enemies and persecutors of the church. The prophecy is probably still unaccomplished.

5. *ἀγγέλου τῶν ὑδάτων.* "Judæi singulis rebus angelum peculiarem tribuunt." Schoetgenius, who proves this from Rabbinical writers.

7. Most MSS. read *καὶ ἤκουσα τοῦ θυσιαστηρίου.*

ποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ
ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.
Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν 10
θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτω-
μένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ 11
ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων
αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ 12
τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ
ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ
ἀνατολῶν ἡλίου. [a] Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκον- 13
τος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος
τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὅμοια βατρά-
χοις· [b] εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα, ἐκπο- 14
ρεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης,
συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς με-
γάλης τοῦ Θεοῦ τοῦ παντοκράτορος. "[c] Ἰδού, ἔρχομαι ὡς 15
κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ,
ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐ-
τοῦ." Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον 16
Ἑβραϊστὶ Ἀρμαγεδδών. [d] Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν 17
φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ
ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγουσα, "Γέγονε." [e] Καὶ 18
ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμὸς ἐγέ-
νετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ
τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας. [f] καὶ ἐγένετο ἡ πόλις 19
ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον. καὶ
Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ
τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· [g] καὶ πᾶσα 20
νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· [h] καὶ χάλαζα μεγάλη ὡς 21
ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·

[a] xii. 9; xix. 20; xx. 10.
[b] ii. 10; xiii. 13; xvii. 14; xix. 19, 20; xx. 9; 2 Thess. ii. 9.
[c] iii. 3, 4, 18; Matt. xxiv. 44; Lu. xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10.
[d] xxi. 6.
[e] iv. 5; viii. 5.
[f] xiv. 8, 10; xviii. 5; Esa. li. 22, 23; Jer. xxv. 15, 16.
[g] vi. 14.
[h] xi. 19; xvi. 9, 11.

12. This perhaps alludes to the conversion of the nations of the east. The Euphrates is the physical barrier to those people; and by its being *dried up* may be meant, that all obstacles to their conversion will be removed.

13. When the conversion of these eastern nations was nearly accomplished, the devil used all his arts to hinder it: he excited the beast and the false prophet (see xiii. 1.) to oppose it: l. *ὡς βάτραχοι.*

14. *τῆς γῆς καὶ* may be omitted.

Ibid. *ἡμέρας ἐκείνης*, when the conversion of all mankind is at hand: l. *τὸν πόλεμον.*

15. These words are spoken by Christ.

Ibid. *τηρῶν.* A person, who keeps watch at night, does not put off his *clothes*, but *keeps* them on, and if *the thief* come, he does not appear naked.

16. *συνήγαγεν* agrees with *πνεύματα.* Newton.

Ibid. Ἀρμαγεδδών, or rather Ἀρμαγεδών, has been interpreted, *the mountain of Megiddo, the mountain of destruction*, and *the dry mountain.*

17. This represents the final overthrow of the antichristian power.

Ibid. *τὸν ἀέρα.* The air appears to be peculiarly the region in which the devil has power, Eph. ii. 2.

18. *σεισμὸς* may be taken for a great political or religious change, brought about by divine interposition.

19. *The great city*, and *the cities of the nations*, may represent the powers which united to hinder the final conversion of all nations to the gospel. One of these was Babylon, which may perhaps signify Rome.

καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς
χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
17 [i] ΚΑΙ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ — i Jer. li. 13; Nah. iii. 4.
φιάλας, καὶ ἐλάλησε μετ᾽ ἐμοῦ λέγων μοι, "Δεῦρο, δείξω σοι τὸ
κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων
2 τῶν πολλῶν· [k] μεθ᾽ ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ — k xiv. 8; xviii. 3; Jer. li. 7.
ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες
3 τὴν γῆν." [l] Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ — l xiii. 1; ver. 7, 8.
εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων
4 βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. [m] καὶ ἡ — m xviii. 16.
γυνὴ ἡ περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσω-
μένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυ-
σοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκα-
5 θάρτητος πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα
γεγραμμένον, "Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν
6 πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς." [n] Καὶ εἶδον τὴν γυ- — n xviii. 24.
ναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵμα-
τος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα
μέγα.
7 Καὶ εἶπέ μοι ὁ ἄγγελος, "Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ
τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος
αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
8 [o] Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ — o iii. 5; xiii.1,3,8,10, xx. 12; xxi. 27; Exod. xxxii. 32; Phil. iv. 3.
τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ
τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ
9 θηρίον ὅ, τι ἦν, καὶ οὐκ ἔστι, καίπερ ἐστίν. [p] ὧδε ὁ νοῦς ὁ — p xiii. 1, 18.
ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ
10 κάθηται ἐπ᾽ αὐτῶν, καὶ βασιλεῖς ἑπτά εἰσιν. οἱ πέντε ἔπε-
σαν, καὶ ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλί-

CHAP. XVII. 1. *πόρνης*. This term is applied to the Jewish church by Isaiah i. 21, Jeremiah ii. 20; and it is here applied to a branch of the Christian church, which had corrupted itself.

Ibid. *ὑδάτων*. *The waters* are explained in ver. 15.

3. *ἔρημον*. See xii. 6. *The woman* in that passage signified the church in its purity: she here signifies the church in a corrupt state.

Ibid. *θηρίον*. This partly resembles *the beast* mentioned in xiii. 1, and the woman sitting upon the beast perhaps means, the union of the ecclesiastical and secular power.

4. l. *γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον*.

5. *Μυστήριον*. See note at 2 Thess. ii. 7.

8. l. *τὸ θηρίον*.

Ibid. *βλέποντες*, l. *βλεπόντων*, and then perhaps we should read *ὅτι* for *ὅ, τι*, *the inhabitants of the earth* (*whose names have not been written in the book of life since the foundation of the world, because they looked up to the beast,*) *will wonder because it was and is not*, &c.

Ibid. *καίπερ ἐστὶν*, l. *καὶ πάρεσται*.

9. *ὄρη ἑπτά*. This seems plainly to designate Rome.

10. *βασιλεῖς*. This perhaps means *forms of government*, and we are to look for them in the history of Rome. *Five were passed away*, kings, consuls, decemvirs, dictators, and military tribunes: *one was in being*, while S. John was writing, the imperial government, which lasted till 475: the seventh was the exarchate, set up by the Goths, which ended in 539, when the Greek emperors recovered Italy, and held it for two hundred years, or more. Then *the beast became an eighth power*, when the popes established their secular dominion.

γον αὐτὸν δεῖ μεῖναι. καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ 11
αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν
q xiii. 1; ὑπάγει. [q] Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, 12
Dan. vii. 20. οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ᾽ ἐξουσίαν ὡς βασιλεῖς
μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην 13
ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ
r xvi. 14; διαδιδώσουσιν. [r] οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ 14
xix. 16; 1 Tim. vi. 15. ἀρνίον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς
βασιλέων, καὶ οἱ μετ᾽ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.”
s Esa. viii. 7. [s] Καὶ λέγει μοι, “Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, 15
t xviii. 8. λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. [t] Καὶ τὰ δέκα 16
κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρ-
κας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. ὁ γὰρ 17
Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι τὴν γνώμην αὐτοῦ,
καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ
u xvi. 19. θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ. [u] Καὶ ἡ γυνὴ ἣν 18
εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.”

ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ 18
οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς
x xiv. 8; δόξης αὐτοῦ· [x] καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ λέγων, 2
Esa. xiii. 21; xxi. 9; “Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητή-
xxxiv. 11,14; Jer. l. 39; ριον δαιμόνων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ
li. 8, 37. y xiv. 8; φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου· [y] ὅτι ἐκ τοῦ 3
xvii. 2. οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη,
καὶ οἱ βασιλεῖς τῆς γῆς μετ᾽ αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.”
z Gen. xix. 12; [z] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, “Ἐξ- 4
Esa. xlviii. 20; lii. 11; έλθετε ἐξ αὐτῆς, ὁ λαος μου, ἵνα μὴ συγκοινωνήσητε ταῖς
Jer. l. 8; li. 6, 45; ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς·
2 Cor. vi. 17. [a] ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ 5
a xvi. 19. b xiv. 10; ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. [b] ἀπόδοτε αὐτῇ ὡς 6
Ps. cxxxvii. 8; Jer. l. 15. καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ
ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν·
c Esa. xlvii. 8. [c] ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ 7
βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθη-
μαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.
d xvii. 16. [d] Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος 8

12. *δέκα βασιλεῖς.* These seem to be ten kingdoms, or governments, into which the western Roman empire was divided.

13. l. *ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.*

16. *ἐπὶ τὸ θηρίον*, l. *καὶ τὸ θ.*

CHAP. XVIII. 2. *ἰσχύϊ, φωνῇ μεγάλῃ*, l. *ἰσχυρᾷ φωνῇ.* This chapter should be compared with the prophecies of the fall of Babylon, Tyre, &c. mentioned in the margin.

Ibid. *δαιμόνων.* This is the word used by the LXX in Isaiah xiii. 22, xxxiv. 14, where the desolation of Babylon is foretold.

5. *ἠκολούθησαν*, l. *ἐκολλήθησαν.*

καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς
9 Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν. [e] Καὶ κλαύσονται αὐτὴν καὶ e xvii. 2;
κόψονται ἐπ᾽ αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ᾽ αὐτῆς πορ- xviii. 3; ver. 18;
νεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς Ezech. xxvi. 16.
10 πυρώσεως αὐτῆς, [f] ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ f xiv. 8;
βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Esa. xxi. 9; Jer. li. 8.
Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
11 σου. [g] Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ᾽ g Ezech.
12 αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον xxvii. 36.
χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ
βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ κοκκίνου, καὶ πᾶν
ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ
13 ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, [h] καὶ h Ezech.
κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, xxvii. 13.
καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα,
καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.
14 καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ,
καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ
15 οὐκέτι οὐ μὴ εὑρήσῃς αὐτά. Οἱ ἔμποροι τούτων, οἱ πλουτή-
σαντες ἀπ᾽ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ
16 βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, [i] καὶ λέγοντες, i xvii. 4.
Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ
πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ
17 τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος
πλοῦτος. [k] Καὶ πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων ὁ k Esa.
ὅμιλος, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ xxiii. 14; Ezech. xxvii. 29.
18 μακρόθεν ἔστησαν, [l] καὶ ἔκραζον ὁρῶντες τὸν καπνὸν τῆς πυ- l ver. 9;
19 ρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; [m] καὶ xiii. 4;
ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες Esa. xxxiv. 10.
καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν m Jos. vii. 6;
ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς Job ii. 12.
20 τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη. [n] Εὐφραίνου ἐπ᾽ n xix. 2;
αὐτὴν, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι Esa. xliv. 23; xlix. 13;
ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς." Jer. li. 48.
21 [o] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ o Jer. li. 64.
ἔβαλεν εἰς τὴν θάλασσαν, λέγων, "Οὕτως ὁρμήματι βληθή-
22 σεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. [p] Καὶ p Esa. xxiv. 8;
φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν Jer. vii. 34; xvi. 9; xxv. 10;
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ Ezech. xxvi. 13.

8. κρίνων, l. κρίνας.
9. l. κλαύσουσι without αὐτήν.
12. θύϊνον is said by most commentators to mean, *of citron.*
13. σωμάτων. *Slaves.* Palairet, Elsner.
14. The angel now addresses Babylon herself.
Ibid. l. ἀπώλετο for ἀπῆλθεν.

17. ἐπὶ τῶν πλοίων ὁ ὅμιλος, l. ὁ ἐπὶ πλοίων πλέων.
Ibid. ἐργάζονται. The same word is applied to the sea by Aristotle, Arrian, and Appian.
18. ὁρῶντες, l. βλέποντες.
20. l. καὶ οἱ ἀπόστολοι.
Ibid. ἔκρινεν. *God hath exacted from her the punishment which she inflicted on you.*

μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ
q Esa. xxiii. 8. *ἔτι, [q] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου* 23
καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν
οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σοῦ ἐπλανήθησαν
r xvii. 6. *πάντα τὰ ἔθνη. [r] καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη* 24
καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.”

s xii. 10. [s] *ΚΑΙ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην* 19
ἐν τῷ οὐρανῷ λέγοντος, “Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα
t xv. 3; *καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν· [t] ὅτι ἀληθιναὶ* 2
xvi. 7; xviii. 20; *καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγά-*
Deut. xxxii. 43. *λην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε*
u xiv. 11; *τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.” [u] Καὶ δεύ-* 3
xviii. 18; Esa. xxxiv. *τερον εἴρηκαν, “Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει*
10. x iv. 4, 6. *εἰς τοὺς αἰῶνας τῶν αἰώνων.” [x] Καὶ ἔπεσον οἱ πρεσβύτεροι* 4
οἱ εἴκοσι καὶ τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν
τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, “Ἀμήν·
Ἀλληλούϊα.” Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα, 5
“Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβού-
y xi. 15, 17; xii. 10. *μενοι αὐτὸν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.” [y] Καὶ ἤκουσα ὡς* 6
φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς
φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, “Ἀλληλούϊα· ὅτι ἐβα-
z Matt. xxii. 2; *σίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. [z] χαίρωμεν καὶ ἀγαλ-* 7
xxv. 10; Lu. xiv. 16. *λιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ*
a Psal. xlv. *ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.” [a] Καὶ ἐδόθη* 8
xiv. 15; Ezech. xvi. *αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ*
10. *βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.*

Καὶ λέγει μοι, “Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ 9
γάμου τοῦ ἀρνίου κεκλημένοι.” Καὶ λέγει μοι, “Οὗτοι οἱ
b xii. 17; *λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.” [b] Καὶ ἔπεσον ἔμπροσθεν τῶν* 10
xxii. 8; Act. x. 26; *ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, “Ὅρα μή·*
xiv. 14. *σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν*
μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία
τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.”

c iii. 14; vi. 2. [c] *Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδού, ἵππος λευκός,* 11
d i. 14; *καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστὸς καὶ ἀληθινός,*
ii. 18. e Esa. lxiii. *καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ· [d] οἱ δὲ ὀφθαλμοὶ αὐτοῦ* 12
2, 3; *ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολ-*
Joh. i. 1; 1 Joh. i. 1. *λά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· [e] καὶ* 13

24. *αἷμα*, l. *αἵματα*.
Chap. XIX. 1. *λέγοντος*, l. *λεγόντων*.
Ibid. Ἀλληλούϊα signifies, *praise ye Jehovah*, *αἰνεῖτε τὸν Θεόν*, as in ver. 5.
Ibid. l. *δόξα καὶ ἡ δύναμις Θεοῦ ἡμῶν*.
2. *ἔφθειρε*, l. *διέφθειρε*.
10. *τῶν ἐχ. τὴν μαρτυρίαν τοῦ Ἰησοῦ*, *who have the office of bearing testimony to Jesus*, i. e. of preaching the gospel.
Ibid. *τὸ πνεῦμα*. *The prophecies, which have been given to you, are all intended to bear testimony to Jesus:* i. e. Jesus is the end of all prophecy.
11. *ἵππος λευκός*. See vi. 2.
12. l. *ἔχων ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον*.

περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ
14 ὄνομα αὐτοῦ, "Ὁ λόγος τοῦ Θεοῦ." [f] Καὶ τὰ στρατεύματα [f] iv. 4;
τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυ- vii. 9; Matt. xxviii. 3.
15 μένοι βύσσινον λευκὸν καὶ καθαρόν. [g] καὶ ἐκ τοῦ στόματος [g] ii. 16, 27;
αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσσῃ τὰ xii. 5;
ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς xiv. 19, 20; Psal. ii. 9;
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ lxxvi. 13; Esa. xi. 4;
16 τοῦ παντοκράτορος. [h] καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μη- lxiii. 3; 2 Thess. ii. 8.
ρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, "Βασιλεὺς βασιλέων καὶ [h] xvii. 14;
17 Κύριος κυρίων." [i] Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· 1 Tim. vi. 15. [i] Jer. xii. 9;
καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμέν- Ezech. xxxix. 17.
οις ἐν μεσουρανήματι, "Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον
18 τοῦ μεγάλου Θεοῦ, ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας
χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν
καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων καὶ δού-
19 λων, καὶ μικρῶν καὶ μεγάλων." Καὶ εἶδον τὸ θηρίον καὶ
τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ
20 τοῦ στρατεύματος αὐτοῦ. [k] καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ [k] xiii. 12, &c.;
τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, xiv. 10; xvi. 14;
ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ xx. 10; Deut. xiii. 1;
τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ Dan. vii. 11.
21 δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ. καὶ
οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα
τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

20 [l] ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα [l] i. 18.
τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα
2 αὐτοῦ. [m] καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, [m] xii. 9;
ὅς ἐστι διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, 2 Pet. ii. 4.
3 [n] καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν αὐτὸν καὶ [n] xvi. 14, 16;
ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι v. 8.
τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι
4 μικρὸν χρόνον. [o] Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, [o] iii. 16; v. 10;
καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων vi. 9, 10, 11;
διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ xiii. 12, &c.; Dan. vii. 9;
οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ xxii. 27; Matt. xix. 28;
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν 1 Cor. vi. 2, 3. 2 Tim. ii. 12.
χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ [p] i. 6;
5 χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελεσθῇ ii. 11; v. 10;
6 τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. [p] Μακάριος καὶ Esa. lxi. 6; 1 Pet. ii. 9.

15. l. ῥομφαία δίστομος ὀξεῖα.
17. l. δεῦτε, συναχθῆτε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ.
Chap. XX. 4. χίλια ἔτη. This is the only passage upon which the doctrine of a millennium is founded.
5. l. καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ.

ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων
ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς
τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ
χίλια ἔτη.
Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ 7
τῆς φυλακῆς αὐτοῦ, [q] καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ 8
ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ,
συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς
θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλω- 9
σαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημέ-
νην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατ-
έφαγεν αὐτούς· [r] καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς 10
τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδο-
προφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς
αἰῶνας τῶν αἰώνων.
[s] Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' 11
αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ
τόπος οὐχ εὑρέθη αὐτοῖς. [t] καὶ εἶδον τοὺς νεκροὺς μικροὺς καὶ 12
μεγάλους ἑστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῴχθησαν·
καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ
νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα
αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ 13
θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρί-
θησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. [u] καὶ ὁ θάνατος καὶ ὁ 14
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύ-
τερος θάνατος. καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς 15
γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.
[x] ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος 21
οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἔστιν
ἔτι. [y] Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερου- 2
σαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ,
ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. [z] καὶ 3
ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, "Ἰδοὺ, ἡ
σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐ-
τῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται
μετ' αὐτῶν, Θεὸς αὐτῶν. [a] καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον 4
ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε
πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα
ἀπῆλθον." [b] Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, "Ἰδοὺ, 5
καινὰ πάντα ποιῶ." Καὶ λέγει μοι, "Γράψον, Ὅτι οὗτοι οἱ
λόγοι ἀληθινοὶ καὶ πιστοί εἰσι." [c] Καὶ εἶπέ μοι, "Γέγονε. 6

[q] xvi. 14; Ezech. xxxviii. 2; xxxix. 1.
[r] xix. 20; xiv. 10, 11; Dan. vii. 11.
[s] 2 Pet. iii. 10.
[t] ii. 23; iii. 5; xiii. 8, 21, 27; xxii. 12; Exod. xxxii. 32; Psal. lxix. 29; Jer. xvii. 10; Dan. vii. 10; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Phil. iv. 3.
[u] 1 Cor. xv. 26, 54, 55.
[x] Esa. lxv. 17; lxvi. 22; 2 Pet. iii. 13.
[y] iii. 12; ver. 10; 2 Cor. xi. 2; Gal. iv. 26; Heb. xi. 10; xii. 22; xiii. 14.
[z] Ezech. xliii. 7.
[a] Esa. xxv. 8; xxxv. 10; 1 Cor. xv. 26, 54; vii. 17.
[b] iv. 2; xix. 9; xx. 11; Esa. xliii. 19; 2 Cor. v. 17.
[c] i. 8; xvi. 17, 22; xiii. 17; Esa. xii. 3; xli. 4; xliv. 6; lv. 1; Joh. iv. 10, 14; vii. 37.

12. Θεοῦ, l. *θρόνου.*
14. l. *οὗτός ἐστιν θάνατος ὁ δεύτερος, ἡ λίμνη τοῦ πυρός.*

CHAP. XXI. 2. *ἐγὼ Ἰωάννης* is perhaps an interpolation, and *εἶδον* may be placed after *καινήν.*

ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
7 δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· [d] ὁ νικῶν [d] Zach. viii. 8; Heb. viii. 10.
κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται
8 μοι ὁ υἱός. [e] δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ [e] xx. 14, 15; xxii. 15; 1 Cor. vi. 9; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9.
φονεῦσι, καὶ πόρνοις, καὶ φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ
πυρὶ καὶ θείῳ, ὅ ἐστι δεύτερος θάνατος."
9 [f] Καὶ ἦλθε πρός με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς [f] xv. 1, 6, 7; xix. 7.
ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων,
καὶ ἐλάλησε μετ' ἐμοῦ λέγων, "Δεῦρο, δείξω σοι τὴν νύμφην
10 τοῦ ἀρνίου τὴν γυναῖκα." [g] Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' [g] i. 10; iii. 12; xxi. 2; Gal. iv. 26; Heb. xii. 22.
ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην
τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ
11 τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐ-
τῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
12 [h] ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώ- [h] Ezech. xlviii. 31.
δεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα
ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ.
13 Ἀπ' ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ
14 νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς. [i] καὶ τὸ τεῖ- [i] Matt. xvi. 18; Eph. ii. 19, 20.
χος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα
15 τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. [k] Καὶ ὁ λαλῶν μετ' ἐμοῦ [k] Ezech. xl. 3; Zach. ii. 1.
εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυ-
16 λῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. [l] καὶ ἡ πόλις τετράγωνος [l] Eph. iii. 18.
κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλά-
τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα
χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα
17 ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσ-
18 σάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου. Καὶ ἦν
ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον
19 καθαρὸν ὁμοία ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς
πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος
ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τριτος χαλκηδὼν, ὁ τέταρτος
20 σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἕβδομος
χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος
χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδεκατος ἀμέθυστος.
21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται· ἀνὰ εἷς ἕκαστος
τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πό-
22 λεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής. Καὶ ναὸν οὐκ
εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς [m] xxii. 5; Esa. lx. 19; Zach. xiv. 7.
23 αὐτῆς ἐστι, καὶ τὸ ἀρνίον. [m] καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ

7. πάντα, l. ταῦτα.
8. l. τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις.
9. l. καὶ ἦλθεν εἷς ἐκ τῶν.
10. τὴν μεγάλην is perhaps an interpolation.
14. l. καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα.
21. διαφανὴς, l. διαυγής.

ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ
Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον· [n] καὶ τὰ 24
ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ
βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς
αὐτήν· [o] καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ 25
γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν 26
ἐθνῶν εἰς αὐτήν. [p] Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν 27
καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου. [q] Καὶ ἔδειξέ μοι καθαρὸν ποτα- 22
μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. [r] ἐν μέσῳ τῆς πλατείας 2
αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς,
ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδοῦν
τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
τῶν ἐθνῶν. [s] Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρό- 3
νος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι
αὐτοῦ λατρεύσουσιν αὐτῷ· [t] καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, 4
καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. [u] καὶ νὺξ οὐκ 5
ἔσται ἐκεῖ, καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου,
ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς
τοὺς αἰῶνας τῶν αἰώνων.

[x] ΚΑΙ εἶπέ μοι, "Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ 6
Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον
αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. [y] Ἰδού, 7
ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου." [z] Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα 8
καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι
ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.
καὶ λέγει μοι, "Ὅρα μή· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελ- 9
φῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ
βιβλίου τούτου. τῷ Θεῷ προσκύνησον." [a] Καὶ λέγει μοι, "Μὴ 10
σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
ὅτι ὁ καιρὸς ἐγγύς ἐστιν. [b] ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν 11
ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἅγιος
ἁγιασθήτω ἔτι. [c] Καὶ ἰδού, ἔρχομαι ταχύ, καὶ ὁ μισθός μου 12
μετ᾽ ἐμοῦ ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. [d] ἐγώ 13
εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

"Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξου- 14
σία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν

[n] Esa. lx. 3, 5; lxvi. 12.
[o] iii. 8; xxii. 5; Esa. lx. 11, 20; Zach. xiv. 7.
[p] iii. 5; xiii. 8; xx. 12; xxii. 14, 15; Exod. xxxii. 32; Psal. lxix. 29; Joel iii. 17; Phil. iv. 3.
[q] Ezech. xlvii. 1; Zach. xiv. 8.
[r] ii. 7; xxi. 21; Gen. ii. 9; Ezech. xlvii. 12.
[s] Zach. xiv. 11.
[t] iii. 12; Matt. v. 8; 1 Cor. xiii. 12; 1 Joh. iii. 2.
[u] xxi. 23; Ps. xxxvi. 10; Esa. lx. 19, 20; Zach. xiv. 6, 7.
[x] i. 1; xix. 9; xxi. 5.
[y] i. 3; iii. 11.
[z] xix. 10; Act. x. 26; xiv. 14.
[a] i. 3; Dan. viii. 26; xii. 4.
[b] 2 Tim. iii. 13.
[c] Esa. xl. 10; lxii. 11.
[d] i. 8, 11; xxi. 6; Esa. xli. 4; xliv. 6; xlviii. 12.

24. l. *καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.*
27. *κοινοῦν*, l. *κοινόν.*
Chap. XXII. 1. *καθαρὸν* is perhaps an interpolation.
2. *ἕνα* may be omitted.
3. *κατανάθεμα*, l. *κατάθεμα.* The allusion is to *the curse* connected with *the tree of life* in the garden of Eden.
6. *ἁγίων*, l. *πνευμάτων τῶν.*
11. *δικαιωθήτω*, l. *δικαιοσύνην ποιησάτω.*

15 εἰς τὴν πόλιν. [e]ἔξω δὲ οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

16 "[f]Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν
ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ
17 Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός." [g]Καὶ τὸ πνεῦμα
καὶ ἡ νύμφη λέγουσιν, "Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ.
καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς
δωρεάν."

18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προ-
φητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα,
ἐπιθήσει ὁ Θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν
19 βιβλίῳ τούτῳ· [h]καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου
τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ
ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν
20 γεγραμμένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα,
"Ναὶ, ἔρχομαι ταχύ·" ἀμὴν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.
21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων
ὑμῶν. Ἀμήν.

[e] xxi. 8; 1 Cor. vi 10; Eph. v. 5; Phil. iii. 2.
[f] i. 1; v. 5; Num. xxiv. 17; Esa. xi. 10; Rom. xv. 12.
[g] xxi. 6; Esa. lv. 1; Joh. vii. 37.
[h] iii. 5; xiii. 8; xvii. 8; xx. 12; xxi. 27; Exod. xxxii. 33; Deut. iv. 2; xii. 32; Psal. lxix. 29; Prov. xxx. 6.

16. καὶ ὀρθρινὸς, l. ὁ πρωϊνός.
17. Ἐλθὲ, l. ἔρχου.
18. συμμαρτυροῦμαι γὰρ, l. μαρτυρῶ γὰρ ἐγώ.
Ibid. ἐπιτιθῇ πρὸς, l. ἐπιθῇ ἐπί.
19. l. καὶ ἐάν τις ἀφελῇ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς πρ. ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς.

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